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Arkansas Baptist State Convention

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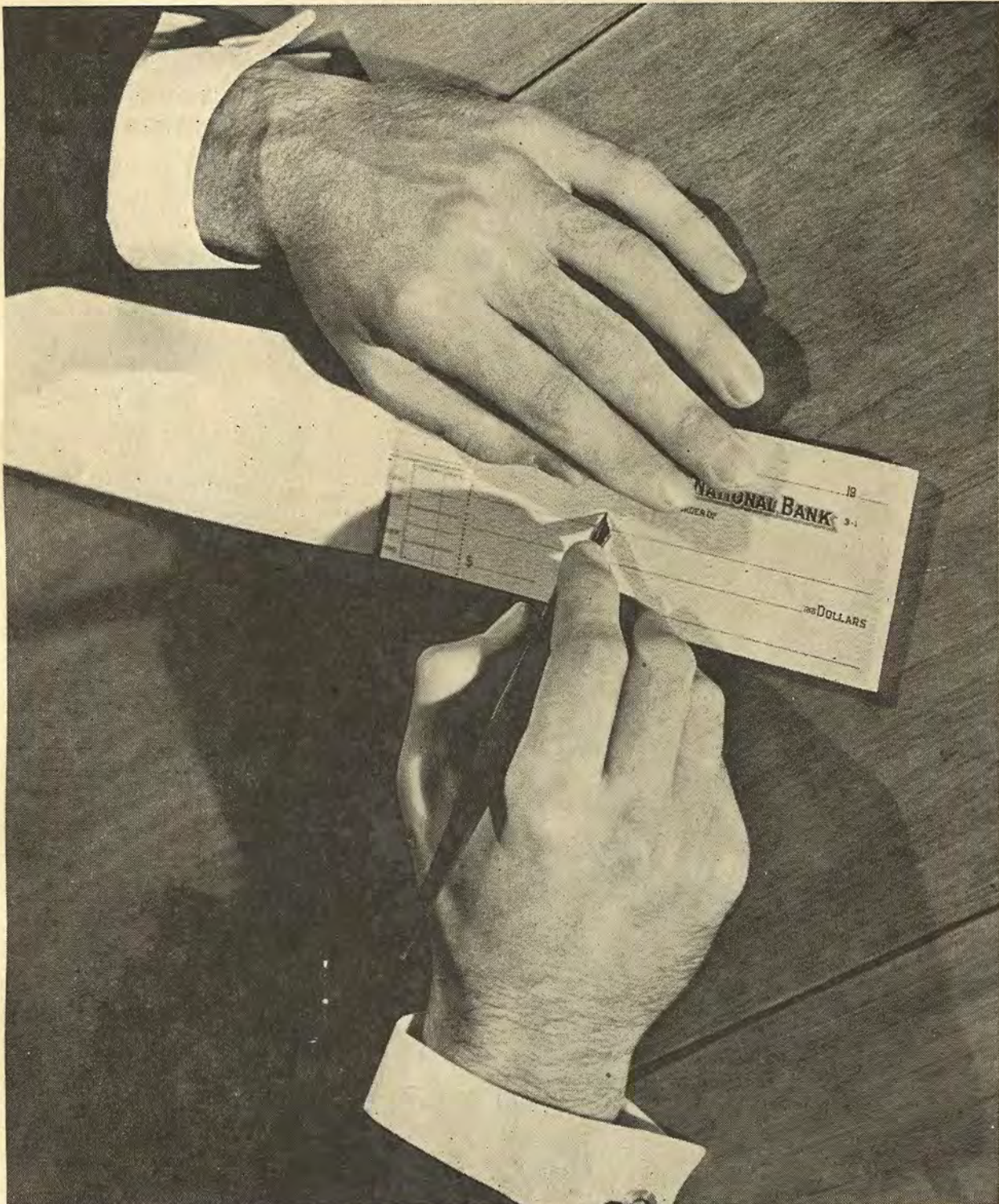
ARKANSAS BAPTIST

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NUMBER 37



—H. Armstrong Roberts.

Analyze Your Personal Contributions

Pages 3 and 16

As the Editor Sees It

The Mission Field

A Devotion by the Editor

Church Membership Increases

The *Christian Herald* releases its annual report on the STATE OF THE CHURCH, a compilation of the membership of the various Christian denominations in continental United States. The report shows a total gain in church membership of 2,190,164 in 1948. This includes all denominations, both Catholic and non-Catholic. The total membership as reported by *Christian Herald* stands at 79,576,352 at the close of 1948, or 53 3/10 per cent of the population. This is the largest proportion of American people to claim membership in some Christian body.

According to the *Christian Herald*, "In 1880, officially counted members amounted to only 19.9 per cent of the population. By 1900 it was 34.7 per cent; in 1920 it stood at 39.8 per cent, and has mounted steadily ever since."

The church membership is divided approximately as follows: Protestant, 60 per cent; Roman Catholic, 33 per cent; Jewish, 6 per cent. Other groups, including Russian and Greek Orthodox, Spiritualists, Buddhists, 1 per cent. There are 222 Protestant denominations with a total membership of 47,557,203, representing a total gain during 1948 of 1,407,527. Total Roman Catholic membership stands at 26,075,697, a gain of 807,524, during 1948.

There is current a propoganda that the Roman Catholics are gaining much faster than the Protestants. This is refuted by the report of *Christian Herald* which states that the ratio of "60 per cent Protestant" has not changed materially since 1906. The report points out that the definitions of membership alter the actual strength of some of these denominations. For instance, the Jewish Orthodox Congregations and the Eastern Orthodox churches count all persons in the cultural, racial, or nationality groups served by these denominations. Also, the Roman Catholics, Protestant Episcopalians, and most Lutheran bodies count all baptized persons of whatever age, including babies; whereas most Protestant bodies include in their membership only adults, or from the age of about thirteen. The report points out that since Catholics count "all baptized persons from babyhood on" this body will look stronger "on paper." But those denominations that count only those persons who act voluntarily and upon their own initiative in the matter of becoming church members are numerically stronger in proportion to the membership reported.

The Disciples of Christ led all denominations in a net gain of nine per cent. The Presbyterians (North) follow with 4 2/10 per cent gain. The Missouri Synod Lutherans and Southern Baptists tied with a gain of 3 5/10 per cent. Latter Day Saints registered a gain of 3 4/10 per cent and the Protestant Episcopalians gained three per cent. The Roman Catholics registered a gain of 3 1/10 per cent—the only non-Protestant body that registered any sizable gain.

Contrary to popular thought, the larger non-Catholic denominations have made a substantially larger gain than the smaller denominations. The largest single Protestant denomination is the Methodist with 8,651,062. This large membership has been achieved by the unification of northern and southern Methodist churches and the Methodist Protestant. The next largest Protestant denomination is Southern Baptist with 6,491,981. However, the report goes on to state that "In this country there are more people who call themselves by the generic title of Baptist than by any other Protestant name . . . if you lumped all those in the dozen or so main branches of Baptists, you would have a whopping 16 million!" This means that there are almost twice as many Baptists in the United States as any other Protestant denomination.

Baptist Preachers Arrested

It is reported that two Baptist ministers charged with obstructing traffic while holding a street corner religious service were jailed in Quebec, Canada. This was the second time that Baptist ministers were arrested and sentenced for holding street services.

Do you suppose there is any significance in the fact that Quebec is almost solidly Catholic? That might explain why Baptist ministers are arrested for preaching the gospel on the streets. In the early history of our country Baptist preachers were arrested for preaching the gospel and Patrick Henry rode across country many miles to volunteer his services in defence of these Baptist preachers who were arrested for preaching the gospel. Obviously there are no Patrick Henrys in Quebec.

Issues Brought To Light

Representative John Lesinski, Chairman of House Committee on Education and Labor, is reported to have unexpectedly "dissolved" all four of that group's special subcommittees. Observers view this action as an attempt to force a Federal aid-to-education bill to the floor of the House for a voting show-down. One of the subcommittees affected was the committee considering aid to education and headed by Representative Graham A. Barden who recommended what has become the famous "Barden Bill." Lesinski being a Catholic has defeated that bill, taking his cue from the Catholic hierarchy of America.

It is reported that he intends to create a new subcommittee on educational aid. Perhaps he will appoint a chairman whose ideas coincide with his own.

However, this whole question of aid-to-education has been clarified and the danger of Federal aid to parochial schools brought into the open by Cardinal Spellman's un-American and undemocratic outburst. It is to be hoped that the American public is now well enough informed on the issues involved to bring defeat to any bill which provides that parochial schools may share in Federal funds.

"The field is the world."

If there are any questions in our minds concerning the mission fields where we, as followers of our Lord, should proclaim the good tidings of the gospel, the words of Jesus should set us straight.

In the parable of the wheat and the tares Jesus said, "The field is the world." There may be hard, beaten paths that are stubborn and unyielding, but sow them down with the seed of God's Word. There may be rocky patches with but little soil, but don't neglect them. There may be other places that are infested with wild growths, but broadcast the Word of God to them. There will be good ground to yield a great harvest. The field is the world. Accept it as such and go ye into all the world, not a single nook or corner is to be neglected. Jerusalem, the city, is to have the gospel. Judea, the state, must be reached. Samaria, the bordering territory, must be included. The uttermost parts of the earth must not be left out of the missionary program.

And now, lest the generalization of the world should lead to the neglect of some little isolated corner or segment of the human race, the instructions specify all the nations. No nation can rise so high in the scale of civilization that it does not need the missionary message. And no nation can sink so low into barbarism or savagry that it cannot be reached by the missionary message.

Culture and learning and science and invention cannot remove any national or social group from the field which is designated by Jesus. Ignorance and poverty and sin cannot remove any such group from the field of missionary need.

But lest this designation should prove to be still too general and lead to the neglect of some parts of the human race, the instructions are to carry the message of the gospel to every creature. Not a living soul is to be overlooked, but every person who breathes and bears the image of God is included in and is the object of God's hope of redemption and is the field of missionary endeavor. The field is the world. The world inhabited by man, the world occupied by nations, the world peopled by individuals.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And that the Gentiles might glorify God for His mercy: as it is written, For this cause I will confess to thee among the Gentiles, and sing unto Thy Name," Romans 15:8-9.

—000—

"I know a lot of people who desecrate Sunday on Saturday night."

ARKANSAS BAPTIST

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From the Editor's Desk

The Collection Plate Dollar And The Cooperative Program

Where does your money go? How is your contribution distributed among Church and Denominational projects and enterprises? There is a grave possibility that the vast majority have little or no idea how their contributions are divided or how they are distributed. While this situation may emphasize the spirit of co-operation among our people, yet it does not tend to increase the personal interest of those who contribute. It is evident that contributors would have a more vital and a more personal interest in all the enterprises which are promoted by our churches locally and by our denomination in general, if they kept informed on the objectives to which their contributions go.

Analyze Budgets

Therefore, it would be an interesting experiment and doubtless a revelation to many people to analyze the church budget and the denominational budget to which they give through their church. It would further increase the interest of the individual to figure out the exact percentage of his contribution which goes to each objective. For instance, if all our Southern Baptist people knew precisely what percentage of their contributions goes to our denominational program, and knew just what percentage of their contributions goes to each denominational agency and board, they would doubtless be surprised by the small amount they are giving to our great denominational agencies and mission boards.

What our members give through the local churches is divided between the local church program and the denominational program as represented in the Cooperative Program. Of course, any designations by the individual are outside this general twofold church and denominational program. The reason our denominational program does not advance more rapidly and our mission programs cannot be expanded is the fact that so small a part of the collection plate dollar goes to the denominational program. A few examples will illustrate this point.

Church Budgets

We have churches in Arkansas whose budgets are well above \$100,000 and whose contribution to the Cooperative Program is only ten per cent. That means that a church with \$100,000 budget is spending \$90,000 on its own program and giving only \$10,000 to the denominational program, as represented in the Cooperative Program. If the church budget is more than \$100,000 and the percentage remains the same, the proportion is, of course, the same.

Does it seem practical that a church which receives \$100,000 or more during the course of a twelve-month period can spare only \$10,000 or 10 per cent to the world-wide program of Southern Baptists? On the basis of 10 per cent, the church with a \$50,000 budget would give only \$5,000; and there are churches in

Arkansas with budgets of \$50,000 and more which do not even give \$5,000 to the denominational program. We ask the question in all sincerity: Are these churches, large churches, churches that collect \$40,000 \$50,000, \$75,000, or \$100,000 and more carrying their share of the denominational program by giving only 10 per cent of their income?

Suppose there is a church with a \$50,000 budget that gives only \$1,800 to the Cooperative Program, when another church with a \$60,000 budget gives \$8,000 to the Cooperative Program. There is quite a number of churches in Arkansas with budgets ranging from \$40,000 to \$60,000. Some of these churches give \$8,000, others give \$3,000, others \$2,000, others \$4,000; and yet there are other churches with budgets of \$14,000 to \$20,000 which give as much, and some of them more, to the Cooperative Program than other churches with \$40,000 to \$60,000 budgets.

Suppose you are a member of a church that has a budget of \$100,000 or more, and that church gives only 10 per cent of its total income to the Cooperative Program. In that case, only 10 cents out of your dollar contribution goes to the denominational program. If you give \$1,000 to the church, \$900 goes to your local church program and only \$100 to the whole world-wide program promoted by the denomination. Out of your \$1,000 contribution, only \$40 goes to foreign missions.

Individual Contribution

But suppose your tithe is only \$100 in this church with a budget of \$100,000, then only \$10 of your contribution goes to the denominational program, \$4 to foreign missions, while \$90 goes to the local church program. The same proportion holds in every church no matter what the annual budget may be. If your church budget is small, only \$10,000 or \$5,000, if the division of the church budget is on a 10 per cent basis, then only 10 cents out of your dollar given to the church goes to the statewide, the southwide, and the world-wide programs of Southern Baptists. Of course, as the percentage rises in the division of the church budget as between the local church program and the denominational program, the proportion of your contribution which goes to the denominational program increases also.

It would seem obvious that we cannot build our denominational program as we hope to do, nor as the opportunities demand, until we increase the percentage of the total church budget which goes to the denominational program through the Cooperative Program. We would urge the individual members to figure out for themselves just how much of their contributions goes to the evangelization of the nations of the world. We believe if the individual contributors would take this matter to heart and consider it seriously, many of our church budgets would be altered because

Report of Committee To Investigate Modernism

We publish elsewhere in this issue a report, from a special committee of the Board of Trustees of the Southern Seminary of Louisville, on the charges of modernism in the seminary by Oscar Gibson, pastor of the 18th Street Baptist Church, Louisville, Kentucky. This statement by this special committee is worthy of careful study by every reader of the *Arkansas Baptist*. It is significant that every man who is appointed to the faculty of the seminary is required to sign the "Abstract of Principles", referred to in this statement by the committee. It appears that the committee has made a thorough investigation of the charges brought against the seminary by Mr. Gibson.

If you will take notice of the men who composed this special committee, you will doubtless be convinced that they are men of the highest integrity, men whose orthodoxy and loyalty to Baptist principles cannot be questioned. These men would not gloss over any irregularities in the seminary or any modernistic teaching by any member of the faculty of the seminary. When these men state, "the committee wishes to report that it entered thoroughly into each of the charges, and carefully examined all the evidence given to support them," there is no ground for questioning their statement.

The Southern Seminary has weathered storms in the past and has gone on its fixed course of training ministers. We have no doubt that it will continue its historic course with the same high degree of loyalty to the fundamental principles of Bible teaching and the Baptist understanding of that Bible teaching.

of the insistence of the individual giver that more of his contribution go to the world-wide program of Southern Baptists.

Definite Objectives

The denominational servants in the person of the Executive Secretary and others who are charged with the responsibility of receiving and disbursing the Cooperative Program and designated funds disburse these funds in strict accordance with instructions from the convention. This is true of both State and South-wide denominational servants. Every dollar of your contribution which reaches State headquarters is distributed according to a definite and unalterable scale which is determined not by Baptist Headquarters but by the convention. Every contributor, therefore, may have the absolute assurance that his contribution goes to the objectives for which he may have designated his gifts, or for the objectives included in the Cooperative Program if his contribution comes through that channel.

We would suggest, therefore, that you know your denominational program, that you know what is included in the Cooperative Program, and that you know how the Cooperative Program funds are divided among the objectives included in this program. We believe that your interest will be quickened and that you will find greater satisfaction in giving your tithe to the Lord's cause.

Tuckerman and Missions

By W. E. SPEED

It was my privilege to be with the First Church of Tuckerman for a series of revival services recently. I found a pastor and a people who had a mind for missions and a love for Christ in carrying forward a missionary program in the local community.

Pastor Ray Rhyne, of the First Church, Tuckerman, has seen the vision and has carried the gospel in a wonderful way to the people out in the rural communities and the response has been wonderful.

Pastor Rhyne, with the able assistance of R. A. Hill, recently conducted a meeting in the Pond Switch community which resulted in a great harvest of souls. The other missions are equally successful. This is a great mission work and it is thrilling to see it being done. Mission opportunities are the greatest challenges which face our churches. This is preaching the Word according to the command of our Lord, and He is blessing such efforts with wonderful results.

It is inspiring to observe the work of this pastor and his church in these communities where they are doing mission work. These mission points will develop into great country churches. We are grateful to God for a people and pastor who see visions, dream dreams, and then endeavor to bring them to pass. In such missionary work lies one of the greatest opportunities for service which face Baptists today. A great percentage of the constituency of the city church is derived from rural communities. Baptists thrive in the country and we can't afford to forget the advantages we have for service to the cause of our Christ in the rural communities.

Pastor Amos Greer and the Kensett Church, White County Association, have conducted a progressive program of church activities which have proven fruitful.

Beginning with the Youth Revival, May 9-15, with Arnum Wood, a student at Southern Baptist College as visiting evangelist, there has been an almost continuous program of special campaigns throughout the summer. The Youth Revival resulted in three additions to the church by baptism and one by letter.

The Vacation Bible School was the next special program conducted in the Kensett Church from June 6-17. The Bible School registered an enrolment of 76; and a Mission offering for the Cooperative Program resulted in a total of \$16.

Before the Bible School ended a revival meeting was begun, June 12-22, with M. E. Wiles, State Evangelist, doing the preaching. As a result of the meeting, thirteen persons were baptized into the fellowship of the church.

August 7-19 a school of music was conducted in the Kensett Church directed by Miss Dorothy Weaver of Tulsa, Oklahoma, under the sponsorship of the Music Department of our State organization. There were fifty persons enrolled in this music school.

Pastor Greer speaks in the highest terms of commendation concerning the work of Youth Evangelist Arnum Wood, State Evangelist M. E. Wiles, and Miss Dorothy Weaver.

The First Baptist Church, Strong, dedicated a baptistry scene on September 4. The baptistry scene was given by the family of Jimmy Phillips, who recently met sudden death. The painting was done by Mr. Cooper Burley of Pine Bluff.

"A friend is a gold link," mused a jeweler, "in the chain of life."

Pleasant Hill Church Baptizes Forty



Ten months ago the Pleasant Hill Church, Trinity Association, called Howard W. Barton, as pastor and inaugurated a full time program. During these ten months the church has experienced a rapid growth in Sunday School attendance, reaching a maximum of 122, and gifts to missions have doubled. Fifty persons have been received into the membership of the church during the ten months period and five others are now awaiting baptism. In a recent revival meeting in which Pastor Roy L. Hilton of North Crossett was

the evangelist, there were forty additions to the church by baptism, three by letter, and one by statement. Miss Helen Richardson of Kennett, Missouri, and Miss Mary Hillard of Ozark, Arkansas, members of the Field Workers' staff, conducted a Training Union Study Course at the Pleasant Hill Church during the summer. There was an average attendance of 107. A new auditorium has been constructed and nine Sunday School rooms added during the same ten months period.

Preachers Available

The Ministerial Association of Ouachita College is anxious to serve the churches and pastors and missionaries of the state in every way possible. The association can furnish men to supply pulpits in the absence of pastors, or to conduct revival meetings, or to assist associational missionaries. Also, many of the ministerial students in Ouachita are capable of becoming pastors of churches and would be glad to confer with any church in need of a pastor. Write the Preacher Placement Committee, Box 182, Ouachita College, Arkadelphia, Arkansas.

Pastor J. T. Elliff and First Church, Fordyce, had the services of Dr. M. Ray McKay, Second Church, Little Rock, in revival services August 28 to September 4. There were seventeen additions to the church. Evangelistic Singer Edwin Geurin led the music and directed the youth work. Pastor Elliff remarks, "Some victories were won with several men of our community. Dr. McKay is one of the best men I ever had for a revival. 'Doc' Geurin is a very acceptable evangelistic singer."

Pastoral Changes

J. A. O. Russell has resigned Parkview Church in El Dorado.

L. W. Williams has resigned Galilee church.

Phil Beach goes from the pastorate of Greenlee Memorial, Pine Bluff, to the First Church, Junction City.

Joe Shaver has accepted the pastorate of First Church, Batesville.

New Church Organized

A Baptist Church was organized on Monday evening, August 15 in the Acklin Gap Community, located nine miles northeast of Conway. The organization of the Acklin Gap Church was the result of the evangelistic work of T. T. Lane of Little Rock. Mr. Lane is a former resident of the Acklin Gap Community. After moving to Little Rock he was converted in services at the First Church of that city and later surrendered to the ministry. He returned to his home community with the purpose of establishing a Baptist Church. That ambition has now been realized and Mr. Lane is pastor of the new church. The church has thirty-five members, nine of whom were baptized following revival services conducted by Pastor Lane.

Pastor W. B. Essman of Amity writes commending to the churches of Arkansas, Pastor T. F. Cooper of the First Church of Alton, Illinois. Mr. Cooper is a native of Arkansas and was formerly pastor of the Amity Church and Associational Missionary in Caddo River Association.

Pastor B. D. Bledsoe of Mt. Ida assisted Pastor J. P. Emery in revival services at Story recently. There were fifteen additions to the church by baptism and four by letter.

First Church, Arkadelphia, J. G. Cothran, pastor, is engaged in revival services with A. B. Pierce, pastor of the First Church, Kosciusko, Mississippi, as visiting evangelist. Pastor Pierce will be remembered in Arkansas as the former pastor of the First Church, Pine Bluff.

*** Christian Horizons ***

Nations Want U. S. Spiritual Leadership, Mrs. Roosevelt says: Nations of the world are looking to the United States for spiritual and moral leadership, Mrs. Eleanor Roosevelt told five hundred Southern church women in a session on human relations in Atlanta, Georgia.

The former First Lady, drawing on her experiences as United States delegate to the United Nations, said that she often leaves UN meetings "with a heavy heart for the big fight that is being fought, the fight between Democracy and Communism."

She said nations had found in the United States youth, strength and other resources for victory but "I don't think they are getting the main thing they are looking for—spiritual and moral leadership."

Communism has lost its hope of immediate domination of Europe and is now awaiting world revolution, which Americans can help or hinder, Mrs. Roosevelt said.

"Time is on their side," she added. "They are willing to wait—and the down-trodden peoples of Europe and Asia are the ones they are waiting on. They are the people we in America have to convince that Democracy has more to offer than Communism."

"If we believe in the Christian religion, we have an obligation to face the responsibility that lies on each of us in this nation."

Church Leaders Back Lady Mayor on Gambling: Religious leaders of several denominations have rallied to the support of reform lady mayor, Dorothy McCullough Lee, in her fight against gambling, in Portland, Oregon.

Currently she is attempting to enforce a state ban on gambling and is seeking to remove all punchboards from city taverns and stores. The city council, however, is divided on the issue. Several members say they see no harm in question and answer punchboards which require skill as a basis of reward and thus escape lottery sections of the Oregon code.

Arthur J. Stanley, executive secretary of the Portland Council of Churches, supported the mayor's proposed ban on the boards, saying, "the churches of the city are interested in good law enforcement."

"I cannot follow the arguments of those people who speak so eloquently for a system which creates profits for one group while taking the bread away from thousands of families in this city," said L. H. Lieukaf, representing the Lutheran Ministerial Association.

Reports Missions Progressing in Formosa: Missionary work is showing "bright promise" in the Chinese-controlled island of Formosa, according to James Dickson, of the Canadian Presbyterian Mission in Taipei, who arrived on a visit here.

Mr. Dickson said his purpose in coming to Tokyo was to purchase Japanese Bibles for his work. He explained that although the island has been restored to China after having been a Japanese possession since 1895, many of the Formosan youth can understand Japanese better than Chinese.

Missionaries have recently been given an opportunity to work among the aborigines living in the mountains, and 5,000 are now being given Christian instruction, Mr. Dickson disclosed.

He said the Canadian Presbyterian mission is the oldest and biggest Christian group working in the country, but important work is also being done in the southern part of the island by missionaries belonging to the Southern Baptist Convention of the United States.

Go-to-Church Drives Planned in Los Angeles Area: A rally to emphasize the importance of American churches will be sponsored at the Hollywood Bowl on October 2 by the national Go-to-Church Movement, it was announced in Los Angeles. Screen, stage and radio stars will appear at the mass-meeting, which is designed especially to interest young people.

Dr. Robert Gordon Sproul, president of the University of California, is honorary national chairman of the Movement.

Meanwhile, on September 25, a city-wide evangelistic campaign, known as "The Crusade of 100,000" will be launched in a large tent in Los Angeles.

According to Clifford F. Smith, president of Christ for Greater Los Angeles, Inc., hundreds of churches throughout the area have united in the drive, which seeks to enlist 100,000 persons who will "work, pray and pay" for a city-wide revival.

Trend Toward Protestant Parochial Schools Grows: A movement toward Protestant parochial schools, noted in Savannah, Georgia, over the past two years, received a boost with the opening of a kindergarten at St. Paul's Lutheran church which the pastor hopes will grow into a full-fledged parish day school.

In addition, the Independent Presbyterian church this fall is adding a first grade to its kindergarten program begun in the fall of 1947 with the announced intention of the pastor, Charles J. Woodbridge, to "add a grade each year until we reach the high school level."

St. Michael's Episcopal church, which two years ago also started kindergarten classes, adds a second grade this year, having last year put the first grade into operation. Pearson Hill Sloan, rector, says additional grades will be added each year, or as finances permit, until the eighth is reached.

The Negro Seventh Day Adventist congregation has maintained a day school on the grammar school level for the past 36 years, according to local church authorities, and last January completed a new school building with four rooms.

All the above schools employ only teachers with state certificates, and offer the regular public school course of study with the addition of classes in religion.

Senator Kerr Enters Fight Against Repeal: Smiling Bob Kerr, Oklahoma's junior senator in the United States Congress and veteran Baptist Sunday School teacher, has entered the Oklahoma repeal fight with an article denouncing the effects of alcohol on the nation.

Kerr, a consistent dry, both personally and politically, said in an article published by a national Methodist temperance magazine, "Based upon my observation and knowledge of the many evils of liquor to human beings, I have been against it all my life and will oppose it as long as I live."

A Smile or Two

For sometime the Danish air-lines had given their passengers sticks of chewing gum labeled, "To prevent unpleasant pressure in your ears during starting and landing."

It just had to happen: A lady passenger plaintively appealed to the Stewardess, "Help me get this stuff out of my ears. It doesn't help, anyway."

—Quote

"I'm sorry madam," said the attendant at the movie, "but you can't take that dog into the theater."

"How absurd," protested the woman, "What harm can pictures do a little dog like this."

—The Baptist Observer

Hungry customer: "One roast beef sandwich."

Waiter: "Will you eat it here or take it with you?"

Customer: "I hope to do both."

—Exchange

Teacher: "Frank, what is a cannibal?"

Frank: "Don't know, Ma'am."

Teacher: "Well, if you ate your father and mother, what would you be?"

Frank: "An orphan, ma'am."

—Arkansas Methodist

An embarrassed and blushing girl handed the clerk at the Western Union office a telegram containing the word: "Yes."

Trying to be helpful, the clerk said: "Of course you know you can send nine more words for the same price."

"I know I can," answered the girl, "b-but don't you think I'd look too anxious if I said it ten times?"

—Baptist Student

Mose, who had recently buried his wife, met a friend on the street. The friend began sympathetically: "Mose, I'm so sorry to hear you buried your wife last week."

Mose looked surprised and answered: "But Capt'n, I had to bury her. She was dead."

—Selected

A mother bought her small daughter a gold fish with the warning that the child must be responsible for the care of the fish. The next day, Mother asked, "Mary, have you given your little fish a drink of water today?"

"Why no, Mother," she replied, "It hasn't drunk up all I gave it yesterday, yet."

—Quoted

A surgeon, an engineer and a politician were arguing over whose profession was the oldest.

Said the surgeon: "Eve was made from Adam's rib, and that was a surgical operation."

"Maybe," said the engineer, "but prior to that, order was created out of chaos, and that was an engineering job."

"But," interrupted the politician, "Somebody created the chaos."

—Biblical Recorder

"Speaking of old families," said the aristocrat of the party, "one of my ancestors was present at the signing of the Magna Charta."

"And one of mine," said Isadore Cohen, "was present at the signing of the Ten Commandments."

—Exchange

New Home Missionaries

The Home Mission Board in its September meeting appointed Reverend and Mrs. A. C. Queen of Missouri as missionaries to Cuba. Mr. Queen has been a schoolteacher, pastor, high school principal, and B. S. U. state secretary of Missouri. He and Mrs. Queen go to Cuba to serve the English church which meets in the Calvary Temple and to work among students in the University of Havana.

Miss Evangelina Lopez has been named kindergarten worker in Mission, Texas, Miss Esperanza Martinez at Harlingen, and Miss Erlene Howard at Belen, New Mexico.

Reverend and Mrs. C. J. Siebenmann of San Antonio, Texas, were named general missionaries to the Spanish-speaking people of New Mexico.

Miss Mary Louise Rappold has joined the Riverfront Mission staff in New Orleans, and Miss Catherine Molohan has become head nurse at Woman's Emergency Home.

Roy F. Sutton, assistant state secretary of Arizona, has been named as general home missionary for the state; Ray T. Hart of Florence, Kansas, has been named general missionary for western Kansas; and C. C. Brown, of Madras, Oregon, has become general home missionary for Oregon and Washington.

In its program to assist students in the language groups the Home Mission Board has granted additional scholarships to fourteen students attending nine colleges and six students in two of the seminaries. From among the scholarship students come many of the Board's effective missionaries to the language groups.

The work of The Home Mission Board in the past five years has been phenomenal. The city mission program has been launched in

more than forty cities of the South. A rural church program designed to revitalize our country churches and save rural America for Christ has been inaugurated. These two departments of work have been done in co-operation with state mission boards.

A challenging program has been launched in the West. The Board has given special reinforcement to Baptist work in New Mexico, Arizona and California. The direct mission program in its service to language groups and minorities was extended as far as home mission money would go. There are now thirty-seven vacancies in fields already occupied and there is a crying need for \$65,000 to replace these workers merely to keep going, the work already established.

New fields added to the Southern Baptist Convention have enlarged the scope of home mission work so that geographically more than a million square miles of territory have been added to home mission responsibilities. Washington, Oregon, Kansas, and Alaska present challenging opportunities which The Home Mission Board must answer.

In addition to enlarged geographical territories the Board has surveyed thirty-one additional fields in which fifty-seven new workers are needed at a cost of \$110,000 a year to give a spiritual ministry through migrant work, mountain missions, services for isolated areas, and an intensified program for the underprivileged and those in distress or in trouble within our geographical borders.

New home mission opportunities should encourage all our people to help reach the goal of "FIFTY-FIFTY by 1950" so that a balanced missionary program, state, home, and world-wide can be maintained.

Statement on Crop

Insofar as facilities are available for receiving and processing farm products, the Relief Committee of the Foreign Mission Board accepts responsibility for the distribution of CROP contributions through its own channels in co-operation with the Baptist World Alliance Relief Committee. In addition, the Committee will suggest Baptist consignees to CROP for additional goods that may be contributed by Baptist groups. Beyond that point it will be necessary for the states co-operating with CROP to make use of CROP'S distributing and processing agencies for general relief.

This committee cannot assume responsibility for consigning all contributions through CROP to Baptist consignees for two reasons: First, due to a drastic decrease in relief receipts.

Second, because facilities are not available to care for the amount of material that is in prospect.

—Relief Committee of the Foreign Mission Board.

New Orleans Relief Center To Close December 15, 1949

The Southern Baptist Relief Center, 601 South Olympia Street, New Orleans, Louisiana, will be closed December 15, 1949, according to the Relief Committee of the Foreign Mission Board. Last minute shipments of relief goods should reach the Center before Thanksgiving, thus allowing ample time for processing and shipping.

The Relief Committee, in planning to close the Relief Center, was influenced by a sharp decline in receipts for relief purposes.

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Hung Up

By CHARLES A. WELLS

Self-seeking and moral irresponsibility can bring the progress of this nation to a grinding stop. While only a few may have carried their selfish efforts into the realm of criminality, the loss of integrity, confidence and respect in our official life is appalling. We do not refer just to the five percenters in Washington—that is but foam on the waves. Special investigations have revealed that the nation-wide network of gambling and racketeering is now so formidable that civic officialdom has become intimidated and dominated by these evil influences over an alarming portion of our national life. It is not enough to blame this entirely on the crooks themselves. They could not long exist were it not for wide support among the people of America who are their patrons. The greatest fault is that so many of us try to get something for nothing. "Give nothing, create nothing, get all we can." If that keeps up, it won't be the Communists who will wreck the country; we'll wreck it ourselves.

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Difficult Decisions

By S. H. JONES

Dr. Z. T. Cody, probably as good an editor as The Courier or any other paper ever had, is quoted as having said, "The readers of The Baptist Courier would appreciate what goes into the paper more if they could see some of the stuff we keep out of it." We know what he meant, and we concur; however, there is another side to it. Much good material must be kept out because of limited space, and the decisions required are not always easy to make.

—Baptist Courier

Baptist Highlights

Dr. John Lake, missionary to China from 1903 to his retirement in 1939, died August 28. He founded the Tai Kam leper colony, south of Hong Kong.

Dr. Howard P. Colson, head of the Baptist Chair of the Bible in connection with the University of Missouri, has been elected an editorial associate by the Sunday School Board. He will edit Sunday school lessons for adults. Donald F. Ackland, Longview, Texas, connected with editorial work in England for many years, has been assigned Dr. Clifton J. Allen for special writing and editorial work.

Bellevue, Memphis, is planning a new auditorium to seat 3,000. The cost is about \$900,000. Robert G. Lee is the pastor.

—Survey Bulletin

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Sandfer Memorial Dedicated

Dr. John L. Hill, former editor of the Broadman Press of the Southern Baptist convention, will give the dedicatory address of the new Sandfer Memorial and Administration building at Hardin-Simmons University Saturday October 8, it has been announced by President Rupert N. Richardson. The new \$430,000 structure will be dedicated as a part of the annual Homecoming program. It is the largest building on the H-SU campus.

The Sandfer Memorial has been constructed in memory of J. D. Sandfer, former president of Hardin-Simmons. Dr. Hill and Dr. Sandfer were former acquaintances, Dr. Sandfer having served as vice president of the Southern Baptist convention.

Accepting Gratuity From The Devil

By LEWIS A. MEYERS

When a church, by any arrangements, shares in the whiskey concession at a Fiesta, it is accepting gratuity from the Devil. This is what happened at Martinez town recently when wet Tom O. Montoya, state liquor control director issued a liquor permit to a certain Licho Martinez. Martinez offered the church the consideration of \$50 for its influence. Subsequent news does reflect a somewhat changed attitude when Priest Francis J. Gleason scored Montoya for his action.

When a church, located at a crossroads section of a community, permits an illegal slot machine to be operated in a nearby store with an understanding that the store owner will turn all the profits to the church, using the machine only as an aid to trade, we have another example where religion is accepting gratuity from the Devil. This time, believe it or not, it was a protestant church that was concerned.

When a church raffles off an item on the chance that its contents will cancel the purchase price, even though the chance taken might seem to offer church profit, we have a third case where the church is accepting the gratuity of the Devil. This time it was a Baptist organization.

When will we learn that heaven's blessings cannot be purchased by Satan's coins? There is altogether too much trafficking with the evil methods in our Christian organization. It is no wonder that there is much evidence that God is withholding His force and dynamic from our efforts.

—Baptist New Mexican

Report On Southern Baptist Theological Seminary

At the meeting of the Southern Baptist Convention in Oklahoma City a motion was made by Oscar Gibson, Louisville, Kentucky, that a committee be appointed to investigate modernism in the Southern Baptist Theological Seminary. This matter was referred to the Board of Trustees of the institution. The trustees are grateful for this action of the Convention in placing the matter in the hands of the Board of Trustees, who, according to our Baptist policy in managing our institutions, are responsible for the affairs of the Seminary. We assure the Convention that the trustees are ever mindful of their responsibility to maintain the Seminary on the high level of efficiency and doctrinal integrity which has characterized its history.

When the Seminary was founded in 1859, there was formulated and adopted a document known as "Fundamental Laws." The charter provides "... that the Trustees of said corporation shall preserve inviolable, and maintain forever in the management and control of this institution, the fundamental laws..." Article 9 of the Fundamental Laws is known as the "Abstract of Principles."

Every member of the faculty from that day to this has signed his name to these articles, and the instructors in the Seminary and teaching assistants are also required to subscribe to these principles. It is clearly understood that, if the time should come when any teacher can no longer subscribe to these articles, common honesty demands that he sever his connection with the Seminary.

The trustees at their meeting in Oklahoma City authorized the appointment of a committee of five preachers to investigate the charges of modernism in the Seminary. This committee held its first meeting in Louisville, July 12-13. Since Mr. Gibson was the one who brought the matter before the Convention, he was asked to appear before the committee and present his charges in written form. This he did, citing certain sources of evidence to support them. Copies of these charges were sent to all the members of the Board of Trustees.

The committee met again in Louisville, August 30-31, to give further consideration to these charges, and to hear any additional charges, and such evidence as might be presented to support them. Mr. Gibson was notified of this meeting six weeks ahead of time but he did not at that time indicate that the date was not suitable to him. He advised the chairman of the committee shortly before the fixed date of the meeting that he would be out of the city at that time and could not attend. He was then notified again that the meeting would be held at the date fixed, and was requested to send to the committee any evidence which he wished to present. On the morning of August 30, the day the committee had assembled in Louisville, the chairman received a telegram from Mr. Gibson in Owensboro, Kentucky, stating his inability to attend, but he furnished no additional evidence to support his charges.

The committee deeply regrets that Mr. Gibson did not appear for this meeting on August 30-31. Inasmuch as the members had come from long distances to be present, and inasmuch as they had in their possession the formal charges made by Mr. Gibson, and the sources of evidence which he cited to support them, the committee felt constrained to proceed with their work.

In his written statement on July 13, Mr. Gibson presented his charges under three

headings, namely: (1) The teaching of certain individuals on the teaching staff; (2) The character of reading matter assigned for parallel reading; (3) The type of men invited to speak at the annual Pastors' Conference in March.

While space does not permit a detailed statement concerning each charge, the committee wishes to report that it entered thoroughly into each of the charges, and carefully examined all the evidence given to support them. It is our firm conviction that the teaching in the Seminary today has not deviated from that of the founders of the institution and its honored and trusted leaders through the years. We believe that every member of the faculty is thoroughly loyal to the fundamental doctrines of our faith, and is serving devotedly and sacrificially in the work of the Kingdom of God, and is deserving of our utmost confidence and esteem.

Concerning charges under headings (2) and (3) we believe that it is better for the students to become acquainted with contemporary thought in the religious world under the guidance of consecrated and scholarly teachers, than to allow them to go forth from the Seminary unacquainted with these teachings which will confront them in their ministry. We are confident that the faculty will exercise due caution in the selection of the men who are invited to speak at the Seminary, and will invite only those who are loyal to the truths of evangelical Christianity.

We have the utmost confidence in the wisdom, consecration, and doctrinal soundness of our president. He never recommends one for the faculty until he has been thoroughly convinced of his soundness in the faith. He keeps in close touch with members of the faculty and confers with them concerning all phases of the Seminary life. He is giving his very life to our beloved institution and deserves the confidence and hearty co-operation of all our Baptist people.

Signed by:

J. Clyde Turner, Chairman
H. I. Hester
E. H. Westmoreland
Millard J. Berquist
W. R. Pettigrew

Note: The "Abstract of Principles" will be published in a following issue.

—Editor.

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Dr. W. S. Brooke Dies: W. S. Brooke, 71, general secretary-treasurer of the South Carolina Baptist Convention, died in Columbia, South Carolina, September 8. He had been with the South Carolina Convention since 1929.

A native of King and Queen County, Virginia, Brooke attended the Fork Union Academy, the University of Virginia, and the Southern Baptist Seminary. He was ordained at Danville, Virginia, in 1907.

During his early years Brooke served as representative of the Anti-Saloon League and as an endowment solicitor for Southern Seminary. From 1912 to 1929 he was pastor of churches in South Carolina.

REAL SALVATION

"Any religious experience which truly saves a man, inevitably gets out into his social relationships. If what has happened to him does not make him a better husband, a more conscientious citizen, a more generous employer, a more dependable employee, then he has not been saved. He has been emotionalized.

Baptist Radio Programs

Local Program in Arkansas

NOTE—It is quite possible that there are some omissions in the following list of Baptist Radio Programs produced in Arkansas. We would appreciate it if you would notify us of any such programs which are not listed in this article.—Editor.

Arkadelphia, KVRC—First Church, J. G. Cothran, pastor, Broadcast several services.

Blytheville, KLCN-FM—First Church, E. C. Brown, pastor, 10:55-11:55 first and second Sundays; 7:30 p. m.

Camden, KAMD—First Church, T. L. Harris, pastor, Each Sunday morning as public service, 15 minute devotional, one week to each pastor. One hour broadcast every second Sunday, and two fifth Sundays per year.

El Dorado, KELD—First Church, Sam C. Reeves, pastor. Morning worship hour last six months in each year, each Sunday at 8:00 a. m. Each Baptist pastor has two 15 minute devotional periods three times a year.

Fayetteville, KGRH—First Church, Walter L. Johnson pastor. Morning worship 11:00-12:00 a. m. Also Siloam Springs, KUOA-FM—First Church.

Forrest City, KXJK — "Spiritual Awakening" by First Church, Marianna, B. A. Miley, pastor, 7:30 each Sunday morning.

Forrest City, KXJK—First Church, Minor E. Cole, pastor. 11:00-12:00 a. m. Sunday. Friday, 8:30 a. m.

Fort Smith, KWHN—First Church, B. V. Ferguson, pastor. 11:00-12:00 a. m. Sunday
KFPW—Immanuel, B. B. Sawyer, pastor, 11:00-12:00 a. m. Sunday. **KWHN—Southside**, B. H. Coffman, pastor, 8:30-9:00 a. m., Sunday.

Harrison—First Church, E. E. Griever, pastor, 11:00-12:00 a. m., Sunday.

Helena—First Church, Ralph Douglass, pastor, 11:00-12:00 a. m. Sunday.

North Helena Church — J. F. Wilkerson, pastor, 8:30-9:00 a. m. Sunday.

Hope, KXAR—First Church, S. A. Whitlow, pastor. One hour every sixth Sunday, 11:00 a. m.

Jonesboro—Baptist pastors have two weeks per year, 15 minute devotional period 2:15-2:30 p. m. Monday through Friday.

Little Rock, KGHI—First Church, R. C. Campbell, pastor. 11:00-12:00 a. m., Sunday; **KXLR**—Gaines Street, Charles E. Lawrence, pastor, 11:00-11:30 a. m., Sunday; **KVLC**—Immanuel, W. O. Vaught Jr., pastor. 4:00-5:00 p. m., Sunday; **KVLC**—Reynolds Memorial, Guy Wilson, pastor. 9:00-9:30 a. m., Sunday.

Magnolia, KVMA—Central Church, Lloyd Hunnicutt, pastor, Churches alternate 15 minute devotional period each Sunday morning.

Paragould—First Church, D. C. Applegate, pastor. 10:45-12:00 noon; 8:00-8:30 a. m., Sunday.

Paragould—East Side Church, Jeff Rousseau, pastor. 7:00-7:30 p. m., Friday.

Paragould—Brown's Chapel, Tommy Henson, pastor. 8:00-8:15 a. m., Sunday.

Paragould—Green County Baptist Hour—Twenty-five churches alternating with church program, 8:30 - 9:00 each Sunday.

Stuttgart, KWAK—First Church, Walter Hill, pastor. 1:30 p. m., Sunday, thirty minute program.

Siloam Springs, KUOA-FM—First Church, Fayetteville, Walter L. Johnson, pastor.

Pine Bluff, KCLA—South Side Church, Lloyd Sparkman, pastor. 9:15 p. m. each Sunday, "Heavenly Half Hour".

State Radio Programs

Arizona: Good News Hour, financed by Home Mission Board and State Board. 8:00-8:30 a. m., each Saturday; 4:00-4:30 p. m. over promoting Grand Canyon College. Goes out over network of seven stations in the state.

Illinois: Radio Commission has been authorized to secure license and construct 250 watt AM Radio Station. Sponsoring two monthly programs.

Kentucky: Radio Commission giving most of time to promotion of new FM lowpower units adaptable for church use. Offer competent radio engineer and reliable radio school to any interested pastors or laymen in state.

New Mexico: Good News Hour, by State Board and Home Mission Board. Network of eight stations in the state.

Southwide Programs

The Good News Hour, sponsored by the Home Mission Board, is broadcast in Arkansas over two stations, KRKN, Fort Smith, 7:30 a. m. and KARK, Little Rock, 7:30 a. m., each Sunday. It is also carried on one or more stations in the following States: Arizona, California, Florida, Georgia, Illinois, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, South Carolina, Tennessee, Texas, Utah, Alaska, and the District of Columbia.

The following stations in Arkansas have broadcast special programs produced by the Southern Baptist Radio Committee, KAMD, Camden; KHOZ, Harrison, "The Chapel Upstairs", a series of Dr. Truett's programs.

Stations KTHS and KWFC, Hot Springs, "These Bonds of Love," "The Prove-Me-Hour," and Dr. M. E. Dodd's evangelistic programs. KDRS, Paragould, "These Bonds of Love," "The Centrality of the Cross," "The Strength of Days," and "The Chapel Upstairs."

The Baptist Hour with Dr. J. D. Grey, New Orleans, preacher, April through June 1949, was carried on seventy-eight stations in twenty-one states and the District of Columbia.

The Year-round Baptist Hour will begin the first Sunday in October over the ABC network consisting of 131 stations, in twenty-one states. The first speaker on this program is Dr. R. G. Lee, pastor of Bellevue Church, Memphis, Tennessee, and president of the Southern Baptist Convention. Dr. Lee will deliver the messages for the first three months.

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Who Got the Money?

Consider what happened to last year's income of one of our typical oil companies.

Its total revenue was \$1,073,998,000. Of this amount, \$407,902,000 was paid out for oil and products bought from others. Materials, supplies and transportation took \$200,863,000. Wages and salaries and employe benefits took \$164,683,000, or 14½ per cent. Taxes, (not including sales tax) claimed \$78,724,000. Cash dividends declared to stockholders who put up the money to build the business amounted to \$34,036,000, or 3 1/5 per cent. The balance of the income went for additions to plant, plant facilities, and investments.

The stockholder, who takes risks, received the smallest slice of the revenue dollar. Government, which took no risk of loss, got over twice as much.

—Industrial News Review.

Our Church Budget

"A church is not a business institution, but it has business to transact. A church is not a financial institution, but it has financial responsibilities and opportunities. Such business as a church has, ought to be handled just as efficiently as commercial institutions handle their business.

Successful business men have found that it pays to have a budget and conform to it. Baptist churches and churches of other denominations have found that it pays to have a financial budget and be governed by it.

The planning and promoting of a good church budget is no accident. Various methods are used by different churches. But despite variety, there is much similarity . . ."

The foregoing paragraphs are from the pen of J. Howard Williams, Executive Secretary of the Baptist General Convention of Texas. They are found in a booklet entitled "The Budget Plan of Church Finance," one of which we are mailing to each pastor in our state this week. Many of our churches are considering their 1950 budgets. Elsewhere in this issue will be found "sample" budgets for various sized churches. Of course, they are only suggested budgets and you will want to change them to suit your particular situation. In planning these suggestions we took into consideration the rising costs of literature and supplies. An increase in Co-operative gifts is also suggested in order to help meet the requirements of our proposed budget for 1950. "Fifty-fifty by 1950" is the slogan of Southern Baptists for the division of church income. Not all our churches will achieve this goal in 1950. We wish they would. The budgets projected here are figured on the basis of our proposed state budget for 1950 with the idea of increasing them at least five per cent annually until a minimum of fifty per cent is reached.

In planning your budget, remember that our 1950 budget calls for an increase of 64 per cent over the 1949 budget, but all gifts are to be channeled through the Cooperative Program. There would be no special drives or campaigns by any of our institutions or agencies. All our churches will want to increase their gifts to the Cooperative Program in 1950. There are no "preferred" items in the budget. If the budget is not raised, all departments, institutions, and agencies will suffer, alike. Plan your 1950 budget to help shoulder the cause of Christ at home and "... unto the uttermost part of the earth."

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When Home Is Heaven

It is a great thing to begin a day in this manner (by family worship). Homes would in every way be better if the family altar were a part of their construction.

Memories of father would be much more beautiful and lasting if they were associated with family worship.

Households would be controlled by heavenly influences if the day were started in prayer and lived in the power of the prayers offered.

The family altar is an essential part of every well ordered home.

When a home is builded after God's own plan; when the atmosphere is as he would have it; when the banner over it is love; when those who make up its completed circle are animated by the spirit of him who always lived for others and never thought of himself—then there is nothing on earth quite so much like heaven as a home.

—J. Wilbur Chapman

Kingdom Progress

Miss Katherine Kinue Hendrix is the first Hawaiian citizen to attend Ouachita College. The Woman's Missionary Unions of Little River and Hope Associations are helping sponsor Miss Hendrix' two years at Ouachita. She attended public schools in Hawaii and has completed two years at the University of Hawaii.

It was through John McClanahan, a Ouachita student and president of the Baptist Student Union there, that Miss Hendrix made arrangements to attend Ouachita. She met Mr. McClanahan while he was a member of a group of young people who did missionary work in Hawaii during the summer under the sponsorship of the Southwide Student Union Department.

Evangelist Eddie Martin of Lancaster, Pennsylvania, was the evangelist in a Youth Revival in the First Church, McGehee, August 21-September 4. The music was under the direction of a youth quartet from Pine Bluff, consisting of: Rudy Sullivant, Bert Fare, Phil Lindsey and Darrell Buchanan. The members of the quartet surrendered to do religious work under the ministry of Evangelist Martin when he conducted a revival meeting at the South Side Church in Pine Bluff. These young men were in charge of the musical program, directing the singing and also providing instrumental music. There were 52 additions to the church by baptism and 20 by letter.

Pastor Theo T. James says: "I am glad to testify concerning this dynamic evangelist that he has a burning, consuming passion for the lost, a winsome personality to attract young people as well as the old, a thorough knowledge of the Word of God, and is a hard worker. Our church experienced one of the greatest revivals in history of the church. He attracted the largest crowds ever to attend any revival here."

John Fullerton was licensed to preach by the Second Church, Little Rock, on September 11. John entered Baylor University this fall as a freshman.

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Without Any Call

By JOHN J. HURT

The pages of some religious papers now reveal a growing tendency for churches to advertise for pastors, and pastors for churches.

We believe in advertising. Modern life is built around it. There won't be a path to the door of the manufacturer of the better mousetrap today unless he has advertised its merits.

We believe advertising in the religious papers pay. Satisfied advertisers testify to its value, whether it be for certain sales or for good-will created.

But, we want none of this advertising for a church or for a pastor. "Church in upper midwest desires outstanding personable associate—unlimited opportunities for service, excellent salary." We think the church needs a pastor more than it needs an associate. It needs someone to call the members to prayer that God may lead them to a man.

"Experienced minister available for pastorate or supply work in western city. Write—"

Sorry business, any and all the ways you look at it. We hope neither the church nor the minister gets results.

—Christian Index

Opening of Ouachita College

By S. W. EUBANKS, President

During orientation and registration week at Ouachita College, September 2-9, 710 resident students have enrolled for full-time work, 410 boys and 300 girls; 105 of these are registered as Freshmen and 140 are G. I. Students. A further breakdown shows 123 ministerial students, 16 dedicated to foreign missions, 30 for special religious work, 78 for business and commerce, 177 for teaching in public schools, and about 50 for medicine, surgery, dentistry and engineering.

The opening events of the year were the B. S. U. Retreat at Lake Hamilton, the opening faculty dinner on Friday evening, the first regular faculty meeting Saturday morning with the full faculty in attendance, the faculty reception in honor of the President and wife at the home of W. P. Jones Jr. on Sunday afternoon, the Freshman assembly on Monday in Mitchell Hall, the reception for new students and new faculty members at the First Baptist Church following prayer meeting on Wednesday evening, and the all-school reception on Friday evening at Cone-Bottoms Hall. At the first regular chapel assembly the local pastors were introduced to the students and their church programs presented.

In addition to the Military Department, the college has a faculty of fifty capable men and women; fifteen of these are new members on the staff. Eight have Ph. D.'s or the equivalent. All the others are qualified with M. A. degrees in their respective fields, with the exception of four, who are well on their way in graduate work. Three of the faculty are members of the Methodist faith, two Presbyterian, and forty-four are Baptist. All are active Christian men and women and will make great contributions to the local churches as well as to the college program. The appointment of a new college dean has been postponed until the beginning of the second semester in January.

All buildings and equipment are in adequate condition for the year's program. More than 500 students are enrolled in chemistry and biology in the temporary science building. The college dining hall has been re-decorated and a new dishwasher installed. The campus supervision and maintenance has been reorganized for better efficiency and economy. The faculty has voted that all buildings other than the dormitories will be vacated each evening, lights turned off and the buildings locked by the night watchman by ten o'clock. A new system of traffic and parking regulations has been instituted to take care of the many cars used by students and visitors. Adequate parking space is being provided.

A new feature of the college program this year is the freshman counselling and personnel file system for all students. Each new student enrolled has been fully qualified in character and academic ability before being admitted. Careful records will be filed for each student during his four-year course.

If weather permits, the roof should be on the new library building by December 1. Construction on the new science building is moving rapidly.

The request for student help this year has been more like a pre-war condition than in any year since the war. The college has had to limit the amount of help to each student because of the great number of requests and quite a number of fine young people have been turned away because the amount of help needed could not be supplied.

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A Church Cabinet

By JEROME O. WILLIAMS

In these days of complex living our churches are seeking to measure up to the demands upon them in meeting the spiritual needs of the people. This effort has of necessity increased the number of active organizations in the churches. It requires wisdom and patient effort to operate these organizations effectively for the most satisfactory results.

Aggressive pastors feel the need of the assistance of some of the trained and sympathetic leaders of the church in coping with these problems. This need is being met in many places by a church cabinet or council. At this time of year when churches are setting up the organization for another year, the Inter-Agency Council of our denomination and the Church Organization Committee of the Convention join me heartily in recommending that a church cabinet be formed and used widely in each church.

The church cabinet is usually composed of the pastor, educational director, church secretary, superintendent of Sunday school, director of Training Union, chairman of deacons, director of music, president of the Brotherhood, and president of the Woman's Missionary Society. Others may be added as the local church desires. The cabinet is purely advisory. It should meet at regular intervals.

The purpose of the church cabinet is to consider wisely and prayerfully all plans, programs, and problems of the church.

Baptist World Alliance On the Job In Europe

By O. K. ARMSTRONG

Here in the heart of London, at the European headquarters of the Baptist World Alliance, there labors a quiet, graying man, Dr. Walter O. Lewis. More than any other person, he carries in his heart and on his shoulders the work of the Alliance in this hungry postwar Europe.

Modest as a Quaker, Dr. Lewis never uses the pronoun "I". This Missouri man who belongs to the whole Baptist world says "we". And no one is better known nor more beloved in Baptist councils of Europe than Walter O. Lewis.

As I write these words, sitting at his desk, he has just left for Zurich, Switzerland, to take part in the opening of the Baptist Theological Seminary there. Then to Germany. And to France. Wherever the growing needs of Baptist work call him.

"Our task consists mostly of three R's," Dr. Lewis told me. "Relief, reconstruction, and refugees."

As to relief: The Baptist World Alliance man is the co-ordinator of relief in Europe. Funds that come in, principally from America, are feeding more than one-thousand men, women, and children a day. Greatest share of this is in Germany. Usual plan is to open a relief center in a Baptist chapel. Hundreds crowd in, especially the aged and the young, suffering from malnutrition. For several days they are fed, and given medicines and clothing. Then others are admitted. Thousands have been saved from starvation and from tuberculosis. The task is growing some lighter, but must go on for years.

Reconstruction means rehabilitation of Baptist churches and institutions. At least one-hundred Baptist church buildings were destroyed in Germany alone by the war. About one-hundred more in other countries. It will take at least two generations to restore them — if there is no more war! Dr. Lewis advocates a program whereby Baptists of the world, working through our Alliance, can underwrite specific projects, such as rebuilding one church in Munich, one in Stuttgart, and so on.

The Baptist Seminary at Hamburg, reconstructed largely through Baptist money flowing through the Alliance, opened again last autumn. At Kassel, a Baptist publishing house is being rebuilt.

Refugees? What a heart-breaking problem? First, there are the displaced persons, who fear to go back to Communist-dominated countries. There are many Baptists among them. Some are being sent to America.

"But we Baptists have not given them sufficient attention," says Lewis. "We must urge Congress to

Did Christ Include the Old People?

By CHARLES R. PAGE

It's tough to be old and have to depend on friends and relatives to support you. It's incomparably worse to be old and not have friends and relatives.

The latter is the problem facing thousands of old people in Europe D.P. camps. Nobody wants them. Almost invariably, offers of sponsorship coming to the Southern Baptist Displaced Persons office in New Orleans specify, "not over 45 years old." Some place the limit even lower. Many of the offers come from persons who want to "get" D.P.'s as domestic servants, or as farm labor. Sometimes the prospective sponsor stipulates, "not over ___ pounds, unattached, and between 30 and 45 years of age." Just like ordering groceries from the store!

While offers like that come in, there are scores of Baptist and Protestant D.P.'s who hopefully and prayerfully look to Christians in America for help. Some are grey-haired women without relatives of any kind, who are 50 to 65 years old. Some are men 50 to 65 years of age with large families, for whom sponsors cannot be found because, "the head of the family must not be over 45." Some are young people with families who cannot bear the thought of leaving their aged mothers or fathers behind in the D.P. camps to shift for themselves in circumstances they know all too well.

While Baptists dilly-dally with the idea of sponsoring D.P.'s the Catholics and Jews are bringing their folks — young and old — to the United States just as fast as they can. Here is a chance for us, as Baptists, to exemplify the teachings of the Master, who said, "I was a stranger and ye took me in." He did not give us a reason for refusing to help the old people, but said, "inasmuch as ye did it not unto the least of these, ye did it not unto Me."

admit more of them, and we must find work and homes for them."

Then there are the millions of persons of many nationalities, called "ethnic" Germans, who were uprooted from their homes and dragged over into Germany. This mad act of racial vengeance, sponsored by Soviet Russia and approved by the United States Government through the tragic Potsdam agreement, constitutes a crime against humanity which challenges the healing ministry of Baptists and other Christians everywhere. The Alliance has begun several projects looking toward alleviating the wretched conditions of these people.

Thus our Baptist World Alliance strengthens the ties of our fellowship across the obsolete boundaries of the nations.

Scant Salvation

By B. A. MILEY

One is familiar with the expression "saved by the skin of the teeth." This expression means a scant salvation or one that is scarcely saved. Paul wrote to the church at Corinth and spoke of a man's salvation as being sure yet tried as by fire. The thought Paul advanced was that God did His part well but man failed to build from the resources God planted in him. God honors His work, for it is a complete and perfect work, but he cannot reward man for trifling and incomplete and insincere work. Therefore, it is possible for a man to have all his works burned in the trying day as wood, hay and stubble burn. After a man honors the resources that God places within, then his work is like gold and silver and precious stones. They will withstand the testing fire and man will be rewarded for them. There is such a thing as a man having scant salvation.

This scant salvation is revealed by one who has a vague conception of God. It is hard to conceive God as personal and active through personality. It is hard to recognize God, whom we cannot see, as Director in the affairs of men and movements. But we should hold the conception that God is personal and deals with us as truly as any earthly acquaintance. God can be experienced. He MUST be in the beginning of salvation and He SHOULD be experienced daily in life's activities after salvation. There is much difference between formal instruction and religious experience. Formal instruction can do with only the head of man while a vital religious experience has to do with the heart of man. Any service held within the church, or organizations of the church, should have for its goal an experience instead of formal instruction.

When one has scant salvation he gives no further thought to growth and becomes stagnant. A man, who long since had left the community where he made profession of faith, said that he was satisfied with his church membership. He had not been to the church where his membership is for years. Neither had he been taking part in the church where he resided. He made no preparation for further growth and that which he did, proved that his salvation was scant and meager.

When God saves an individual it is His purpose to indwell the person through the Holy Spirit. The housing shortage affected God long before man was keenly conscious of the problem. The indwelling God should never be assigned to one bare room of life, or to one small apartment in life, but should have the range of all life. It is irreverence toward God to deny Him this range.

Orchids For Anniversary

A feature of the observance of the fifth anniversary of the pastorate of Dr. M. Ray McKay of the Second Church, Little Rock, was the presentation of an orchid to Mrs. McKay by Mrs. C. B. Davidson, on behalf of the church. Dr. McKay was presented with a mail bag of letters from individual members of the church and a tape recording machine.

Dr. McKay came to the pastorate of the Second Baptist Church five years ago from Topeka, Kansas. During this five year period, 294 persons have been received into the membership of the church by baptism; 813 by letter or otherwise. During the same period, the annual church budget has grown from \$55,000 to \$125,000. During the five year pastorate of Dr. McKay, a total of \$91,946.31 has been given to missionary, educational, and benevolent causes. An outstanding achievement of Dr. McKay's pastorate is the completion of a new Sunday School building at a cost of approximately \$300,000. Two additional departments have been added to the Sunday School organization, the attendance of which has grown from an average of 450 to an average of 665.

In his message on this anniversary occasion, Dr. McKay challenged the church to launch an even more ambitious program for the next five years. In this program, Dr. McKay mentioned certain undertakings which should be brought to completion within the next five year period. Among these undertakings, as listed by Pastor McKay, were the construction of a new church sanctuary, the winning of 1,500 persons to membership in the church and reaching a 50-50 division of church receipts between the local church program and the denominational program.

One with scant salvation has little hope for others. One with abundant salvation, that is salvation of God's part and man's cooperation, desires to see goodness worked out in others. This gives an attitude of confidence and hope in fellowmen. Should one be apart from God and see only the evil dealings of men he will not continue to hope that God works to goodness in others.

Scant salvation pays little attention to personal purity. It is like stones in a building which are covered by moss growth until finally the stone is marred and unsightly by the coating. In a life where no personal purity exists, one sin after another corrupts life, and one corruption after another coats life, until life is not beautiful in purity. One has social collisions. These social collisions can bend and mar life as cars are deformed by collisions. If one does not repair the bend in life after the social collision he will never maintain the personal purity necessary for the carrying on of God's work effectively.

Opening of Central College

By MRS. LESLIE W. BUCHANAN

The formal opening of Central College for the second year at its new site and as a co-educational institution was held September 9, with President Irving M. Prince presiding. Central College began the new year with an enrollment of approximately 300.

The following new members of the faculty were introduced by Dean Marvin Bankston: Mrs. Leslie Buchanan, dean of women; Thomas Hicks, head of Business Administration; Marion Stone, head of the English Department; Glen Metcalf and Charles Stuck Jr., Music Department; and Robert Gallman, Mathematics and English.

Dr. E. A. Ingram, superintendent of City Missions in Pulaski County, brought greetings from the various churches of Little Rock and Pulaski County to students, staff, and faculty. Other guests were then introduced.

Vice President, Fritz Goodbar,

gave a statement of the financial condition of the college. Following this, William B. Folsom, editor of the *Brinkley Argus* for more than fifty years, was presented. Mr. Folsom purchased the college chapel from the government and presented it as a gift to the college. Mr. and Mrs. R. H. Green, Immanuel Church, Little Rock, were introduced and the announcement of their gift of a school bus to the college was made. J. H. Herbert, president of the Co-operative Club, North Little Rock, welcomed the group and announced that he was giving the school a seven hundred dollar radio-combination set. R. B. Brawner, superintendent of North Little Rock schools and representing the Department of Education, spoke.

Dr. R. C. Campbell, president of the Board of Trustees and pastor of the First Church, Little Rock, brought a message on the "Future of Central College."

The Main Business

What is the main business of Christians? The ready and obvious answer is that it is to carry out the commission of Christ. But some speak of "the main business" as being only one part of the commission. This raises the question: Is one part of the commission of our Lord more important than the other parts? Is one justified in referring to one part of the commission as "the main business" and, by inference at least, minimizing the other parts? If so, on what authority?

Suppose we imagine Jesus saying something like this: "Now, I want you to carry out the whole commission, just as I gave it to you; but, if you do not care to do it all, or if you do not find it convenient to do it all, just concentrate on — because that is the main thing." Of course, such a supposition is absurd. The program of Jesus for His churches is all one, including several parts of phases; and the several parts can be separated only for purposes of discussion. They are all important, Jesus commanded them all, and all are included in "the main business."

The statement above is the reason why Southern Baptists have an elaborate program of world missions and why our loyal and informed Baptists support it. They believe in carrying out the whole commission of Christ; and, to do so, a program such as they have is necessary. No part of it is unimportant. Some parts of it may appear to some people to be more important than others, but Baptists insist on doing what Christ said, and they are not greatly impressed by what their critics and

their own disgruntled members say. Certainly Baptists should, and desire to stick to "the main business"; but they would do well to seek diligently for some scriptural authority for doing so before they begin concentrating upon any one part of the commission and calling it "the main business" while they neglect the other parts. For personal reasons only, individuals may have a particular concern for some one phase of the work such as foreign missions, personal evangelism, revival meetings, children's homes and Christian schools; but it is dangerous for one to claim divine sanction for his personal opinions and preferences if these exclude or minimize any part of what our Lord commands.

—Baptist Courier

—000—

Miss Ella Overst, a displaced person who entered the United States under the sponsorship of the Roy Saxon family in Franklinton, has joined the Franklinton Baptist Church, according to Miss Dean Foil, church secretary. This is the first such case in Louisiana to come to the attention of the Southern Baptist displaced persons representative in New Orleans.

Most of the displaced persons being resettled through the Baptist displaced persons program are expected to join the Baptist church in their community. According to officials overseas, all displaced persons are very religious.

For information on how you can help to sponsor a displaced person, write Charles R. Gage, 601 South Olympia Street, New Orleans 19, Louisiana.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist Building, Little Rock

Mrs. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

New 1950 Year Books and Guide Books

Available After October 1

The 1950 Southern W. M. U. Year Books and the State Guide Books will be available early in October. Along with quarterly report blanks of other meetings being sent the local society through the associational superintendent, there will be questionnaire requesting the names of the following 1950 officers: president, young people's director, counselors of young people's organizations, and the total number of circle chairmen. These are entitled to receive free copies of these important books. No copies will be sent except upon receipt of the questionnaire or upon request. Additional copies for other officers and members will be available at 15 cents each for the Year Book and ten cents each for the Guide Book.

Thanks to Intermediate G. A. Campers: After hearing Miss Evelyn Stanford, home missionary to the French-Indians of south Louisiana, tell of a very promising fourteen-year-old French-Indian girl who had finished the little elementary school in her community and would have no opportunity for further training, the Intermediate G. A. campers at Ferncliff voted to designate their special camp offering to help Gloria Billiot attend Acadia Baptist Academy, Eunice, Louisiana. With contributions from a few interested friends, the offering totaled \$118.45. The following note has been received:

Dear Miss Cooper:

I want to thank you for sending me to school. I really do appreciate it. I can't tell you how much I appreciate it.

Love,

—Gloria.

Wanted! Names of New Officers: Immediately upon election of new officers in your W. M. U. or association, won't you please advise State W. M. U. Headquarters, 209 Baptist Building, Little Rock? State when they will take office, too, please.

Important mailings will be made this fall and the materials should be sent to those who will be responsible for the work during the coming year. If you are a retiring

officer, and should receive such mailings, won't you please see that the proper person gets them?

Royal Ambassador, Girl's Auxiliary Camp, Concord Association: August 15-20 approximately 100 boys and girls and counselors attended the associational G. A. and R. A. Camps at Lake Fort Smith. Mrs. C. A. Bailey, associational young people's counselor, general director, was assisted by Glendon Grober, director of boys' activities. John Freeman served as camp pastor and Intermediate teacher. Miss Elizabeth Taylor, a native Arkansan, now missionary under the Home Mission Board, brought informative messages about our Southland. Mrs. Davis Reed taught a class for Junior girls. Miss Mary Ann Turner was the camp nurse. Miss Jimmie Sue Tucker served as music director. Mrs. Fred Russell had charge of the girls' handcraft. The following served as counselors: Miss Skipper Vick, Mrs. J. T. Gonn, and Miss Gene Christy. Under the direction of Mrs. Lowell Perry the following prepared and served the meals: Mrs. Roland Riddle, Mrs. John Golloher, Mrs. Espy O'Neil, Mrs. Walter Jackson, and Mrs. Jesse McNeill. Transportation was handled by Mrs. R. A. Durden. Faculty and young people agree that this missionary camp was a real spiritual blessing. The last night of camp four young people accepted Christ as Savior, and thirty dedicated their lives to Christian service.

What's the Stewardship "I.Q." Of Your W. M. U.?

Southern Baptist Stewardship plans taught and stressed.

Observance of Church Night of Stewardship.

District Budget paid to date.

Contributions to Narcotic Education Fund.

Contributions to Southern W. M. U. Building Fund.

Season of Prayer and Dixie Jackson Offering for State Missions.

Season of Prayer and Annie Armstrong Offering for Home Missions.

Season of Prayer and Lottie Moon Offering for Foreign Missions.

Baptist Brotherhood of Arkansas

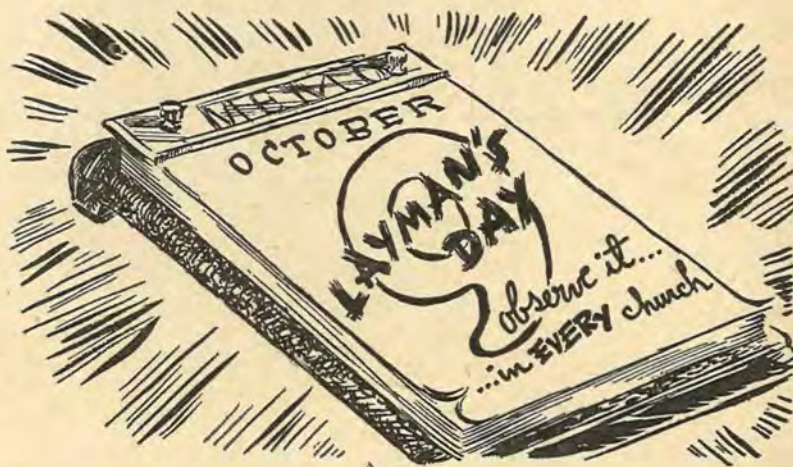


NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Layman's Day



Yes, October 9 Is Layman's Day

Over all the territory of the Southern Baptist Convention. Layman's Day is observed annually on the second Sunday in October.

The Purpose of Layman's Day Is Two-fold:

First, To focus the attention of the people of our churches on the work and worth of Laymen.

Second, To impress the minds and hearts of our laymen with the responsibilities that are theirs because they are Christian men.

The Slogan For Layman's Day Is:

"The Pastor in the pulpit, and the Layman in the pew."

Observe Layman's Day In Your Church!

W. T. Walton Is Appointed Vice President Hardin-Simmons University, Abilene, Texas

W. T. Walton, assistant to the president and dean of students, has been appointed vice president of Hardin-Simmons University, President Rupert N. Richardson announced.

Walton is a member of the Bible and Education Departments at H-SU. He has been active in religious and civic activities of the university and community. He has been assistant to the president at H-SU since 1941.

A graduate of H-SU, Walton attended the University of Texas Law School, received a degree from the Yale Divinity School, and has done graduate study at the University of Texas.

Walton was president of Ranger Junior College from 1935 to 1941. At H-SU he also served as business manager.

Walton will continue his duties as dean of students.

Are You Including These Activities?

Annual Stewardship Night.

Promotion Service.

R. A. Focus Week, November 6-12.

R. A. Fellowship Supper, November 14, Little Rock.

Study of Books on Japan.

Second State Bible Teaching Clinic

**First Baptist Church
Pine Bluff, Arkansas**

October 2-7

October 2-7

Under the leadership of A. V. Washburn, secretary of Teacher Training work of the Baptist Sunday School Board, and Edgar Williamson, State Sunday School secretary, a Bible Teaching Clinic will be held in the First Baptist Church, Pine Bluff, during the week of October 2-7.

There will be two sessions daily at 9:00 a. m., and 7:30 p. m. Leading Southwide and state leaders will be on the faculty. One hundred clinicians will be enrolled. Beds, all meals, and books will be provided free of charge to clinicians enrolled for full time. There will be a registration fee of \$5. Sunday school workers in Harmony association may attend any of the sessions free of charge.

Those desiring to apply for enrolment should fill out the form at the bottom of this page and mail immediately—NOW—to Dr. Edgar Williamson, 212 Baptist Building, Little Rock.

Clinic Program

DAILY SCHEDULE

Sunday, October 2, 2:30 P. M.—Associational Rally

DR. J. O. WILLIAMS, Speaker

Monday through Friday

MORNING

- 9:00 — Devotional **Home Life**
Monday - Orientation
Tuesday - L. L. Sparkman
Wednesday - Delbert McAttee
Thursday - Paul Fox
Friday - E. W. Johnson
- 9:15 — Teaching Through Worship
(Worship periods for various age-levels conducted by Department Leaders)
Monday - Nursery and Beginner
Tuesday - Primary
Wednesday - Junior
Thursday - Intermediate
Friday - General Sunday School Assembly
- 9:30 — Discussion
- 9:40 — How May We Teach Better? — Discussion and Open Conference
Led by A. V. Washburn
Monday - Develop a Better Understanding of the Work of Teaching
Tuesday - Increase in Ability to Determine Specific Purposes in Teaching
Wednesday - Grow in Mastery of Principles and Procedures in Teaching
Thursday - Practice Continuously Lesson Planning and Testing
Friday - Include the Home as an Ally in Teaching
- 10:20 — Recess
- 10:40 — Simultaneous Age-Group Conferences
Nursery - Bertha Mills
Beginner - Mrs. W. H. Crowder
Primary - Allene Bryan
Junior - Mrs. Erle Dickson
Intermediate - Mrs. C. H. Cosby
Young People - William J. Fallis
Adult - Herman L. King
- 11:20 — Recess

- 11:30 — Aids to Teaching — Conducted by Edgar Williamson
Monday - Lesson Materials
Tuesday - Records and Standards
Wednesday - The Training Course and Church Library
Thursday - Buildings and Equipment
Friday - The Weekly Officers and Teachers' Meeting
- 11:50 — Majors in Christian Teaching
Monday - We Teach Persons — William J. Fallis
Tuesday - We Instruct in God's Word — William J. Fallis
Wednesday - We Win the Unsaved to Christ — Edgar Williamson
Thursday - We Promote a Kingdom Program — J. O. Williams
- 12:15 — Adjourn

AFTERNOON

Assigned Topics for Study
Rest and Relaxation

EVENING

- 7:15 — Simultaneous Age-Group Conferences — **How to Teach This Quarter's Lessons**
Nursery - Bertha Mills
Beginner - Mrs. W. H. Crowder
Primary - Allene Bryan
Junior - Mrs. Erle Dickson
Intermediate - Mrs. C. H. Cosby
Young People - William J. Fallis
Adult - Herman L. King
- 8:30 — General Session — Edgar Williamson and A. V. Washburn
- 8:45 — Bible Study Hour — J. O. Williams
Monday - False and True Worship
Tuesday - Man's Duty to God
Wednesday - God's Offers to Men
Thursday - A Prophet's Mission
Friday - The Hope of the World
- 9:15 — Adjourn

CLINIC ENROLMENT APPLICATION FORM

Please accept this as my application to be enrolled as a full time member of the Better Bible Teaching Clinic to be held in Pine Bluff, October 2-7. I will pay the registration fee of \$5.00 on arrival in Pine Bluff.

NAME _____ ADDRESS _____ PHONE _____

NAME OF CHURCH _____ ADDRESS _____

OFFICE IN SUNDAY SCHOOL _____ WHAT DEPARTMENT? _____

S. B. C. Capital Needs

The kind of work done by Southern Baptist Convention Cooperative Program funds underwent a change of character August 24, according to Dr. Duke K. McCall, executive secretary of the Convention's Executive Committee. This was the date the Cooperative Program receipts shifted from current to capital distribution. All undesignated money sent to the Executive Committee from August 24 this year to January 1, 1950, will be distributed to the agencies for permanent investment such as the building of hospitals on mission fields, paying for new mission stations, creating a reserve to protect the retirement funds of aged servants of the cross and paying for new buildings and equipment on seminary campuses by which those whom God has called may be trained for the most effective service.

"Prior to August 24 the Executive Committee distributed an average of one-half million dollars monthly to the agencies of the Convention for current operation purposes in the total amount of \$4,128,000," McCall said. "A check from the Texas Baptist Convention in the amount of \$83,333.33 not only covered the last distribution of current operating funds but also provided the first \$78,000 on the capital needs goal."

The current and capital needs division of Cooperative Program funds was started in 1946. Since that time a total of \$5,693,387.71 have been distributed to the agencies for capital or permanent investment.

An example of what these capital needs funds mean is seen in the construction of a new \$100,000 hospital in Paraguay, the first non-Catholic Christian hospital in that South American country. The current needs parts of the budget will staff the hospital when it is founded.

Through the remainder of 1949, S.B.C. Cooperative Program funds will be distributed on the following table of percentages:

Southern Baptist Seminary	18.7
New Orleans Baptist Seminary	16.0
Southwestern Bap. Seminary	15.8
Relief and Annuity Board	17.1
Home Mission Board	16.3
Foreign Mission Board	13.8
American Baptist Seminary	1.3
Radio Commission	1.0

The above percentages are explained by McCall as follows: The Foreign Mission Board does not now receive as large a percentage as some of the other agencies because in 1946, immediately following the war, the critical nature of foreign missions needs demanded a priority. For that reason \$2,899,046.51 has already been given to the Foreign Mission Board, thereby providing 58 per cent of its goal. The Southern Baptist

Help Launch Your Baptist Hour

By S. F. LOWE, Director

Twenty-six thousand Baptist Churches invited to help launch Year-Round Baptist Hour October 2, 1949, 230 CT over 130 ABC stations,

In response to requests from pastors in widely scattered areas of the Convention, we earnestly urge that every pastor and church hold a meeting in connection with the first broadcast of the Year-Round Baptist Hour, Sunday afternoon, October 2. Such an undergirding of this newest venture of our Convention through the Radio Commission will yield far reaching results.

President Lee, of the Southern Convention, speaker for the Baptist Hour, joins us in earnestly requesting that the churches meet in this season of prayer for him and for all of us in connection with the program, petitioning our heavenly Father that through the working of His Spirit, many lost will be saved as a result of every broadcast.

May we suggest the following simple schedule:

1. Hold twenty-minute devotional before the broadcast begins.
2. Listen to the Baptist Hour.
3. At the close of the broadcast, discuss briefly how your church can make the Baptist Hour mean most to the community and also how the members of the church can mean most to the Baptist Hour. This can be done in five or ten minutes.

Perhaps Southern Baptists have never launched a missionary and evangelistic service with wider possible usefulness than the Year-Round Baptist Hour. Above all, pray that the programs will be used of God to save the lost and to strengthen His own.

Once again, the American Bible Society is promoting the annual Worldwide Bible Reading Program, Thanksgiving to Christmas. "The Book to Live By" is the slogan of the 1949 Bible reading promotional campaign. Supplies for promoting this Bible reading program and also for personal guidance of the individual in following this program may be secured from the American Bible Society, 1914 Main Street, Dallas 1, Texas.

Learn to stop grumbling — If you can't see any good in the world, keep the bad to yourself.

Learn to attend to your own business—few men can handle their own well.

—Baptist Bulletin

Theological Seminary has received the next largest amount, which is only 18.7 per cent of its goal.



Dr. R. G. Lee, Speaker

Learn to laugh — a laugh is better than medicine.

—Baptist Bulletin

Religion In Politics

By LOUIE D. NEWTON

Mr. John O'Donnell, writing in the New York Daily News recently, said: "A matter of great political significance is the consideration now being given to the proposal that the gracious and competent personal representative of the President of the United States, Myron C. Taylor, be given full diplomatic rank as the accredited ambassador of the United States to the Holy See." This is one of several balloons sent up to see what the public response would be to an effort to slip Taylor's appointment through the Senate. I hope they try it. Roosevelt was afraid to ask for it, and I doubt that Truman would attempt it.

—The Christian Index

I will listen to anyone's convictions, but pray keep your doubts to yourself.

—Geothe

Grief counts the seconds; happiness forgets the hours.

—De Finod

BROADMAN BOOKS OF MERIT

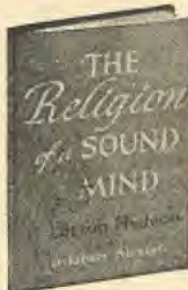
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The Religion of a Sound Mind

R. LOFTON HUDSON \$1.50

A down-to-earth, readable volume discussing such subjects as worry, jealousy, anger, humility, and how to be happy. Aware of the relation of healthy-mindedness to the growing problems of nervousness, Dr. Hudson

believes that the Christian religion has a great deal to contribute to their solution—and he presents this series of ten sermons to help readers to know how to apply the Christian faith to everyday problems.

Order now from your
BAPTIST BOOK STORE

303-5 West Capitol Avenue
Little Rock, Ark.

The Psalms We Sing

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.

At the close of this Sunday School year all those who have taught and studied the Psalms will surely say, "I am richer than three months ago." This quarter's study, in which many of the Psalms were meditated upon, prayed about, and applied to daily living, has been an untold blessing to Sunday School teachers. Each one should feel a closeness with the great Psalms of the Living Word of God and thereby his life is, indeed, greatly enriched.

It is a fitting conclusion to the study that we are reminded again of the songs in our hymnals which have been inspired by the Psalms. The followers of John Knox, John Calvin and Martin Luther sang many of the Psalms, as did the Christians in Corinth (I Corinthians 14:26), in Ephesus (Ephesians 5:19) and in Colosse (Colossians 3:16). Many songs and anthems sung in our churches today are versions or expansions of some one of the Psalms.

We not only sing the Psalms in our formal songs but we sing them in our hearts and lives as we realize their meaning and appropriate their messages to our lives. Oftentimes when in sorrow or undergoing trial, a part or line of a Psalm can bring the light of dawn to a black night. There is much light, instruction, inspiration, help, and comfort in these three Psalms in our lesson today.

Man needs God! We need Him for:

Communion

Psalm 42 is a cry unto God, a yearning for communion with Him. We get a glimpse of a soul in deplorable circumstances, sorrowing, sad, discouraged, yet yearning for God and hoping for deliverance. The Psalmist seems to be in exile, away from places and people dear to his heart. That alone would bring distress but deeper than that was the desire for God's house and presence. He not only wanted to worship and sing praises to God in the House of God but he yearned for sweet communion and fellowship with "the living God."

The writer of this Psalm expresses his need by using a figure of speech which is impressive in its ability to stir hearts: "My soul thirsteth." Thirst is agonizing; it is real; it is an undeniable longing. Water which will quench thirst is blessed relief, wonderful, satisfying and cooling.

How much more is God to the soul of man than water to his body! Jesus said: "Whosoever

Sunday School Lesson for September 25, 1949

Psalms 23:1-6; 42:1-2; 90:1-2, 16-17

drinketh of the water that I shall give him shall never thirst," John 4:14. The Psalmist recognized his need of fellowship with God and realized that this communion would fill his soul with joy, contentment, and happiness. He said that as a tired, scared, hunted, thirsty deer panteth for the water in the brook, just so did he, alone, weary, suffering, fearful, long for communion with his God, the living fountain of life!

We need God for:

Constant Care

The most familiar of all the entire Psalms is, probably, Psalm 23. At least a dozen or more songs have been written, based upon this Psalm; the old and the young quote it and memorize it. People live by it and die by it; it never grows old but blesses and sustains throughout the entire span of life.

A young girl, away at college, homesick, in the midst of atheistic teaching and godless living, looked out of her window one night at the marvel of God's universe and spoke aloud: "The Lord is My Shepherd." With the speaking of the very words she got a new grip on God and herself and survived the swirling waters of the storm into which she had drifted.

Just as sheep need the constant care of their shepherd, so do men need the constant care of their God. We discussed this Shepherd's Psalm rather fully in another lesson, and we remember how often the Bible speaks of sheep and shepherd in connection with Israel, and Jehovah, and believers, and Christ. The great Shepherd chapter of the New Testament is John 10.

In the first four verses of the Psalm, David speaks of five special blessings which the Lord does for His own, in addition to giving them the confidence and assurance of His Presence and Power. When we say with David, "The Lord is my shepherd; I shall not want," we feel confidence in knowing that God is with us, and is capable of supplying our every need.

Here are the things which our Shepherd does for us: "He maketh me to lie down in green pastures." The sheep were led by the good Shepherd to the grass which was best for them; God leads us to that which is best for us in our material environment. He provides for us all along the way. Can you not look back in your life and see that God's provision was best, even though you might have felt differently at the time? He provides for us spiritually and

leads us to feast upon the rich, fresh, nourishing Word which develops and grows our soul.

He leads us beside the still water into peace, quiet, calm and serene fellowship which grants us freedom from the storms of life. How often do we say, by word or deed, "I'm afraid." God takes away our fears. God gives to us "that peace which passeth all understanding."

Bless His glorious name for "He restoreth my soul." We sin, disappoint, and dishonor our God, bring reproach and remorse to our own lives, then we seek forgiveness and mercy and our Lord restores our soul. He brings us back and renews our spirit within us.

Next our tender Shepherd "leadeth in the paths of righteousness." He gives us careful guidance and directs our footsteps; He opens doors of service and opportunity for us. As we walk His way, we bring glory to His name.

He never leaves us but stays nearby and comforts with His power and word. The Psalmist felt no fear in peril, danger or death, for "Thou art with me."

The closing two verses of the Psalm give us another picture of our Lord, apart from that of the Shepherd. He is the Father, in whom the believer experiences true knowledge, and enjoys absolute care and happiness. In the present and future life the goodness and mercy of God is bountifully poured out upon us.

In Psalm 90, the constant care of God for His own is revealed in the Psalmist's knowledge of God who is from eternity to eternity. In Him we find an "abiding place" both in life and death. Some day it shall all be clearly revealed to us and we shall truly see and understand His great glory.

—000—

Learn to say kind things, nobody ever resents them.

—Bulletin

Parochial Schools In England

By LOUIE D. NEWTON

Clericalism, or political ecclesiasticism, is not only rampant in the United States, as we sadly observe in the maneuvers of Cardinal Spellman and all the other voices echoing the Vatican, but in Belgium and England there are new outbreaks on the part of Roman Catholic leaders, demanding increased support for parochial schools. The new government in Belgium, Christian Socialist (Roman Catholic), finds the bishops openly denouncing the "unnecessary" public schools, while Bishop Ellis in England announced last week that unless the Labor Party did more for parochial schools, they would hear from Catholic voters.

—The Christian Index

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Stewardship and Tithing Campaign in Your Church

Stewardship Calendar

We are offering here the calendar by which one certain church is arranging its Stewardship and Tithing Campaign. Here it is:

November 6: Sermon on Stewardship; tracts distributed.

November 13: Opening exercises in the Sunday School on Stewardship and Tithing; sermon by the pastor on Stewardship and Tithing; tracts distributed.

November 16: Teachers instructed by the pastor on Stewardship and Tithing; Prayer Meeting; subject "Stewardship and Tithing"; church budget explained.

November 20: Entire teaching period of Sunday School on Stewardship and Tithing, lessons on tithing mimeographed and supplied to the teachers; sermon on "Tithing."

November 21-25: Studies in Stewardship.

November 23: Further instruction and appeals by the pastor to enlist all deacons and all teachers, and all officers in tithing; special prayers for all church members to tithe.

November 27: Announcements in Sunday School about the methods to be followed on "Loyalty Day"; appeals in each department for all officers and teachers to pledge a tenth of their incomes; another sermon on tithing; tracts and pledge cards distributed.

November 30: Special prayer meeting in the interest of Stewardship and Tithing, and the Church Budget.

December 4: "Loyalty Day"; every member expected to subscribe to the church budget; Goal—"Every Member a Tither."

December 6-10: "Canvass Week"; teams canvassing all members who were absent on "Loyalty Day."

Stewardship Campaign In Your Church

Here we are offering a suggestion on a calendar of activities in your Stewardship Campaign. If your church conducts the Campaign earlier than November, still you can arrange to use the foregoing schedule. We think that nothing less than a month of preaching and teaching and praying about Stewardship and Tithing will do the job effectively.

We have Stewardship and Tithing tracts for you. We buy them in Nashville, Tennessee, and we sell them to you at cost, which will be about sixty cents per hundred, or if you want as many as a thousand they would cost you \$5 per thousand. Order as many as you want. We have a good assortment as follows: "Shall We Tithe"—Compere; "Taxes and Tithes"—Dodd; "Why I Tithe"—Sipes; "Yes, I Tithe"—Newton; "God's Message to Me on Stewardship"—Burkhalter; "A Worthy Financial Program"—Allen; "Objections to Tithing Answered"—Dillard; "The Farmer and the Tenth Part"—Freeman; "The Stewardship of Proportion"—Moore; "Five Nights Study in Stewardship"—Overton; "Financing the Country Church"—McGahey.

We are outlining some church budgets also. Here they are:

Fourth Time Church	Weekly Budget
Pastor's Salary _____*	50.00
S. S. and T. U. Literature _____	2.25
Arkansas Baptist Paper, 10 families _____	1.10
Insurance _____	3.00
Incidentals and repairs _____	2.00
Janitor's Salary _____	5.00
Minister's Retirement Plan _____	1.50
Cooperative Program _____	17.50
Associational Missions _____	5.00

Total per week _____ \$ 87.35
*For week pastor preaches. Only \$37.35 for weeks when no preaching.

Full Time Church	Weekly Budget
Pastor's Salary _____ \$	50.00
Minister's Retirement Plan _____	1.50
S. S. and T. U. Literature _____	5.00
Light and Fuel _____	2.00
Arkansas Baptist Paper, 20 families _____	2.20
Janitor's Salary _____	5.00
Insurance _____	3.00
Supplies and Repairs _____	5.00
Cooperative Program _____	37.50
Associational Missions _____	10.00

Total per week _____ \$ 121.20

Medium Size Church	Weekly Budget
Pastor's Salary _____ \$	60.00
Minister's Retirement Plan _____	1.80
Literature and Supplies _____	10.00
Arkansas Baptist Paper, 60 families _____	6.60
Insurance _____	5.00
Janitor Service _____	20.00
Utilities _____	3.50
W. M. U. and Auxilliary Organizations _____	5.00
Building and Repairs _____	10.00
Miscellaneous _____	5.00
Cooperative Program _____	75.00
Associational Missions _____	10.00

Total per week _____ \$211.90

Larger Church	Annual Budget
Pastor's Salary _____ \$	5,000.00
Minister's Retirement Plan _____	120.00
Education Director _____	3,000.00
Secretary _____	1,200.00
Choir Director _____	420.00
Organist _____	240.00
Caretaker _____	1,200.00
Industrial Chairman _____	260.00
Nurse _____	156.00
Arkansas Baptist Paper _____	600.00
Incidentals _____	225.00
Insurance _____	400.00
S. S. and T. U. Literature _____	1,000.00
Daily Vacation Bible School _____	100.00
W. M. U. and Auxilliaries _____	600.00
Utilities _____	1,000.00
Building and Repairs _____	700.00
Music _____	75.00

Debt Retirement _____	6,000.00
Cooperative Program _____	10,000.00
Associational Missions _____	720.00
Total per year _____	\$ 33,016.00

Largest Church	Annual Budget
Pastor's Salary _____ \$	10,000.00
Minister's Retirement Plan _____	120.00
Education Director _____	4,000.00
Secretary _____	2,400.00
Stenographer _____	2,400.00
Choir Director _____	3,000.00
Organist _____	2,000.00
Caretaker _____	1,800.00
Industrial Chairman _____	1,800.00
Nurse _____	300.00
Arkansas Baptist Paper _____	1,200.00
Incidentals _____	1,500.00
Insurance _____	1,200.00
S. S. and T. U. Literature _____	4,500.00
Daily Vacation Bible School _____	300.00
W. M. U. and Auxilliaries _____	1,200.00
Utilities _____	3,000.00
Building and Repairs _____	20,000.00
Music _____	200.00
Debt Retirement _____	15,000.00
Cooperative Program _____	50,000.00
Local and Associational Missions _____	1,200.00
Reserve _____	5,000.00
Total per year _____	\$132,120.00

Corrections

The Caroline Association will meet with the Ward Church, Ward, Arkansas, October 26-27, instead of the First Church of Cabot as reported in the August 18 issue of the **Arkansas Baptist**.

Notice has been received that the Washington-Madison Association will meet with the First Church, Fayetteville, October 21 instead of the church at Farmington. The Farmington Church building will not be completed in time for the Associational meeting.

Baptists Have Only Church in Western Atomic Center: Baptists in this new atomic energy center, Los Alamos, New Mexico, population, 10,000, have the only church in the community. Organized two years ago it was only recently granted land upon which to build a house of worship. The church has had phenomenal growth, according to Editor Lewis A. Myers of the **Baptist New Mexican** and has recently begun the operation of a mission in the White Rock suburban area, a community that will eventually have 3,000 families.

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"A friend is a balancing pole," said an athlete, "without which it is impossible to walk safely the tightrope of life."