

# ARKANSAS BAPTIST

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## 1946 Record by Associations

Associations	Total Membership	Churches Reporting	1945 Baptisms	1946 Baptisms	Members Per Baptism	Churches Reporting No Baptisms	Per Capita Gifts All Causes	Per Capita Gifts All Missions	Per Capita Gifts Cooperative Program
Arkansas Valley	4,382	21	262	358	12.2	2	\$25.49	\$6.49	\$4.10
Bartholomew	7,735	42	401	373	20.2	8	14.47	8.20	1.37
Benton County	3,694	18	240	194	19	3	22.90	1.76	1.57
Big Creek	733	12	32	29	25.3	5	10.67	2.11	.13
Black River	2,564	20	107	103	24.9	6	25.98	2.31	.60
Boone-Carroll	2,790	20	124	140	20	6	14.14	2.83	1.03
Buckner	2,413	27	114	97	24.8	12	14.02	2.58	1.11
Buckville	649	7	26	26	24.8	3	2.10	.90	.15
Caddo River	1,747	19	51	127	14.5	5	17.16	3.61	1.36
Carey	2,636	13	96	86	30.6	2	29.00	4.28	2.04
Caroline	4,400	24	217	163	22.2	3	16.37	2.72	1.39
Central	8,087	21	449	370	21.8	1	28.83	4.78	2.28
Centennial	2,007	8	143	173	11.5	0	31.54	6.50	2.34
Clear Creek	3,404	27	130	179	19.1	10	19.42	2.82	.75
Concord	14,807	28	623	544	27.3	6	17.71	3.47	1.80
Current River	2,262	16	77	135	16.7	5	17.21	2.89	.55
Dardanelle-Russellville	3,465	23	118	139	24.9	10	17.45	3.24	1.53
Delta	4,823	33	289	265	18.2	12	19.15	4.36	1.10
Faulkner County	3,183	22	129	167	19.1	4	12.19	1.96	1.38
Gainesville	2,097	15	109	116	18	3	13.83	3.00	.69
Greene County	5,538	36	241	247	22.4	12	11.72	2.70	1.12
Harmony	10,837	29	588	569	19	4	20.49	4.27	2.03
Hope	7,365	35	287	395	18.6	2	25.60	4.66	2.14
Independence	2,418	15	138	96	25.2	3	17.42	4.51	1.45
Liberty	12,783	40	534	478	26.7	7	30.07	7.57	3.50
Little River	4,201	26	265	219	15	7	17.27	3.58	1.66
Little Red River	1,996	14	56	83	24	3	8.88	.99	.40
Mississippi County	8,498	33	712	507	16.7	4	22.02	2.95	1.46
Mt. Zion	6,473	26	333	422	15.3	1	22.36	3.70	1.38
Newton County	97	5	11	8	12.1	3	27.35	15.43	2.48
Ouachita	2,157	16	57	50	43	4	6.08	1.30	.23
Perry County	925	8	85	27	34.3	4	8.11	7.52	.41
Pulaski County	21,084	46	985	1085	19.4	2	30.19	6.31	2.68
Red River	5,656	29	140	210	26.8	7	15.10	3.32	1.56
Rocky Bayou	865	13	34	43	20	6	8.05	1.93	.23
Stone-Van Buren	1,718	15	77	202	8.5	1	12.31	1.80	.58
Tri-County	5,759	24	497	598	9.6	6	22.54	6.03	2.48
Trinity	4,033	23	389	333	12.1	6	13.69	2.10	.77
Washington-Madison	3,729	15	120	179	20.8	3	27.34	4.23	1.69
White County	3,046	25	152	204	14.9	4	21.41	2.22	.92
White River	1,484	16	58	77	19.3	7	11.30	2.16	.50
Woodruff County	1,390	8	73	125	11.1	1	14.36	2.23	1.07
<b>TOTAL-AVERAGES</b>	<b>189,930</b>	<b>913</b>	<b>9,569</b>	<b>9,941</b>	<b>19.1</b>	<b>203</b>	<b>\$21.37</b>	<b>\$4.33</b>	<b>\$1.82</b>

# ★ TRENDS AND EVENTS ★

A condensed summary of trends and events taken from publications and original sources each week by Porter Routh, Secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board.

## Facts of Interest

Of the 43,281 prisoners committed to state and federal prisons in 1945, 40,852 were men and 2,489 were women. Half of the men were less than 27 years old.

Income payments to individuals reached a new high in November—at an annual rate of \$174,200,000,000.

Community Chests have raised \$107,535,011 of a \$170,000,000 goal in 407 communities. The survey shows that communities in the Southeast and Southwest have the highest average of reaching or surpassing their goals.

It is estimated that 100,000,000 housing units are needed immediately in the world.

Fire loss in 1946 was \$561,487,000, the largest in the nation's history, 23 per cent greater than 1945.

Several large distillers have joined in making it possible for the Cornell University Medical School to start a five-year study of the causes of chronic alcoholism.

According to a recent survey by the National Association of Retail Grocers, the average American menu in 1947 will contain 150 pounds of meat, 35 pounds of sugar, 10 pounds of butter, 22 pounds of chicken, 4 pounds of turkey, 4 cases of canned goods, and all the mild, green vegetables, fruit, and cereals he can eat.

And in case you have been bothered, the national wildlife agency comes up with the estimate that the present rat population in the United States is 130,000,000.

## In the World of Religion

Premier Alcide de Gasperi of Italy attended mass in St. Patrick's Catholic Cathedral, had tea with Myron D. Taylor, President Truman's personal representative to the Vatican, in the afternoon, and had dinner with Cardinal Spellman on his last Sunday in the United States. The former Vatican librarian received a Protestant delegation on Monday night. The seven Protestant leaders told Dr. de Gasperi: "Provisions for religious freedom in the new Constitution will be a major factor in determining the attitude of our people toward Italy. Because of our interest in the development of international order and in the promotion of respect for the rights of our Protestant brethren in Italy, we shall diligently follow events in your country."

Methodist membership at the end of 1946 totaled 8,430,146, a gain of 346,369 over the 1945 figure. Methodists gave more than \$150,000,000 for all church purposes last year. The total church debt was reduced \$6,000,000 to reach \$18,209,805.

The Jehovah's Witnesses are planning a ten-story addition to the national headquarters in New York City, because of its "tremendous expansion, particularly in the foreign field." All of the 300 clerical and mechanical workers in the publishing business live in dormitories in the headquarters, and take their meals at the same place. They receive \$10 monthly allowance.

Dr. Henry Knox Sherrill has been installed as the twentieth presiding bishop of the Protestant Episcopal Church.

The Foreign Missions Conference, meeting at Buck Hill Falls, Pa., endorsed the construction of a \$15,000,000 Christian university in Japan. Those attending the Conference also passed a resolution calling for the repeal of the Philippine Trade Act of 1946.

General George C. Marshall, the new Secretary of State, is an Episcopalian. President Truman told his 15-man Committee on Civil Rights that he did not want to see any religious bigotry break out in this country.

Both Protestant and Catholic leaders have denounced the treatment of religious concepts in the new Hollywood picture, "Duel In The Sun."

## Baptist Highlights

Dr. R. C. Campbell, Columbia, S. C., has accepted the call of the First Baptist Church, Little Rock, Ark., effective February 16.

A new pocket-size record book for pastors, educational directors, church clerks, and other church officers, The Broadman Pocket Record, has been published by the Sunday School Board.

Unless shipping lines can give definite assurance of shipping space by February 15, there is a possibility that the meeting of the Baptist World Alliance will be postponed or shifted to the United States, according to Dr. Louie D. Newton.

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## Pastors Must Face Problems of People

Baptist ministers must exert leadership in three vital problems which will face Southern states in the future, the Rev. Dr. William W. Barnes, research professor of Baptist history at Southwestern Baptist Seminary, said in Founders' Day exercises of Southern Baptist Seminary.

The three problems he outlined were the Southern labor movement, race relations, and mental and nervous illnesses.

Suggesting a revamped theological curriculum "with new intellectual emphasis," Dr. Barnes said: "As the intellectual level of Southern Baptist constituents has risen, training of ministers has received new impetus. Our seminary curriculum does not necessarily need new courses of study. It needs new interpretation on the courses we now teach."

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## Oklahoma Baptists Set Evangelistic Drive

Oklahoma Baptist churches have scheduled 34 evangelistic and missionary conferences in as many Oklahoma cities during January and February, with 111 speakers. It is hoped the campaign will result in the consecration of 300,000 persons. A specific program has been designed for each month, including evangelistic conferences with laymen during January and brotherhood meetings in February.

## LAW AND GRACE

A Devotion by B. H. Duncan

"For what the law could not do."

Law and grace are sometimes thought to oppose each other. The confusion is the result of a misunderstanding of the functions of law and the functions of grace.

Law demands perfect obedience, prescribes penalties for disobedience and provides authority for inflicting those penalties. Grace forgives disobediences, provides incentives to obedience and rewards for obedience.

The one tells you what you will suffer if you disobey, the other tells you the blessedness you will enjoy if you obey.

Law sets up the minimum standard of living. Grace enables one to reach the maximum standard of living.

Law can show us our need of salvation, but grace alone can save us. Law can show us the foulness of our hearts, but grace alone can cleanse us. Law can reveal the sins of our lives, but grace alone can forgive our sins.

Law cannot convert our souls, that is the work of grace. Law cannot give us peace, that is the gift of grace. Law cannot invite us to the mercy seat, it is grace that issues the invitation: "Come unto me, all ye that labor, and are heavy laden; and I will give you rest."

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" Romans 8:3, 4.

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James Pleitze, student in Ouachita College and pastor of Doddridge Church, Hope Association, was ordained to the ministry January 19 by the Doddridge Church. Those taking part on the program were Pastor Warren Nutt, Trinity Church; Pastor Melvin Rice, Ida, La.; Missionary Ottis Denney; Otis Haltom, Howard Levy; Verra Lummus; Billy Slay; and Jesse Bryant. The Doddridge Church has a strong Sunday School and a growing Training Union. The tithing membership gives to all causes of Southern Baptists.

## ARKANSAS BAPTIST

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C. E. BRYANT ..... EDITOR  
IONE GRAY ..... EDITORIAL ASSISTANT

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# Across the Editor's Desk

## Our Mentally Ill

It is sincerely hoped that the current legislative investigation of conditions at the State Hospital for Nervous Diseases will result in much improved care for the treatment of those of our citizens who are mentally ill. We trust that the investigation is not an attempt to smear mud at members of the Board of Control, but an honest effort to bring improvements in a very bad situation.

One of the eight members of that investigating group is Rev. John R. Hampton of Izard County who divides his time as a Baptist preacher and an automobile salesman. He told newsmen he is going into the investigation with an "open mind" and that his main purpose is to find relief for patients in the hospital. "I have only sympathy for the unfortunate people out there," he said.

Representative Bob Riley of Pulaski County is an author of a proposal for the investigating committee to study the possibility of transferring the aged, who are not ill, from the State Hospital to the Confederate Home or other state-supported old people's homes.

A primary observation needs to be made. Patients at the State Hospital are mentally ill. There is nothing disgraceful about their illness. The illness can be cured in most all cases if properly treated. But proper treatment is necessary, and we should be as anxious to give this necessary treatment to the mentally ill as we do to the tubercular or any other patient physically ill. Let us not allow ourselves to think of the Hospital for Nervous Diseases as a type of prison, but let us make of it a real hospital, properly staffed and properly financed.

## Emphasis on Evangelism

They do things big in Texas. And when Dr. C. E. Matthews called a statewide Conference on Evangelism, an estimated 5,500 people attended. The tremendous auditorium of First Church, Dallas, was filled to capacity with hundreds standing two to three hours in the auditorium, others in the basement where a loud speaker system was arranged, and still other hundreds reportedly were turned away.

After it was all over, Dr. Matthews, who now leaves Texas to become head of the evangelistic staff of the Home Mission Board, summarized his impressions of the conference as follows:

1. The pendulum of Baptist work has definitely swung in the direction of evangelism. This will be healthy for all of our work.

2. The attractiveness and the effectiveness of plain simple Gospel preaching is as great

today as it ever was. On every hand we heard from those who were in attendance, "This is the greatest preaching we have ever heard in our lives."

3. The emphasis on preaching among Southern Baptists is shifting from its aim of purely "consolement" to a definite point toward conviction for sin. The Spirit of God is revealing the need of declaring fundamentals and great doctrines like repentance, hell, the judgment, and the proper recognition of the place of the Holy Spirit in preaching and living.

4. More attention will be given to organization and methods in evangelism — a thing that has been woefully lacking in our work in the past.

5 There is no question but that evangelism is returning to its proper popularity and value in the Southland. Representatives from practically every state in the Southern Baptist Convention were present. In every case these leaders and pastors were saying: "This is what we need in our state and this is what we must have everywhere."

All of the 114 associations in Texas have set dates for simultaneous revivals in 1947. Emphasis in the conference was on preaching, praying, and methods for these revivals, and prayers were offered continually that a Southwide program on evangelism would be adopted at the meeting of the Southern Baptist Convention in May.

## Time to Speak

The much heralded bill by Senator E. J. Butler of Forrest City to put the State of Arkansas in the wholesale liquor business has been introduced in the State Senate. Mr. Butler's delay until the third week of the General Assembly for introduction of this controversial piece of legislation had aroused some hope that the proposal may never come to light.

Senator Butler told newsmen he expects that the bill will have tough sledding. Then in what might have been an effort to divide his opponents, he declared that both church people and liquor interests are opposed to it. But he has failed if he thinks his grouping of church people with the liquor crowd will quiet Christian animosity against his bill. We believe that Arkansas churchmen cannot be made to be quiet on this subject.

Many many congregations over the State have adopted resolutions and petitions asking for the defeat of any bill which would put Arkansas and Arkansas' citizens as a political unit in the liquor business. The "From the People" column of the Arkansas Gazette has been forced to give most of its space to acknowledgment of these letters.

Now that the bill has actually been in-

troduced, it is urged that all the state's Christian citizens let their convictions be known. This can be done through letters from individuals, or through signed petitions, or through resolutions from organizations. Send copies to Senator Butler as author of the bill, to your Senator, to your Representative, and to Governor Laney.

## Brother Pastor, Do We Care for Our Widows?

By VICTOR H. COFFMAN  
Fort Smith

Brethren, I am writing this article in the most sincere spirit, for an earnest consideration of the present Widows Plan offered to the Arkansas pastors through our State Convention for the care of our widows, if and when our companion should become such before our reaching the age of 65.

Plainly speaking, this is term insurance, which is the cheapest form of insurance any man can buy, and this term insurance offered by the Relief and Annuity Board and our State Convention is cheaper still, due to the fact that the Relief and Annuity Board and our State Convention are paying a large portion of the premium for us, provided we will pay our proportion of the premium, which is one-half the amount we are now paying as dues to the Ministers Retirement Policy.

No doubt each of us have seen many preachers' widows left in a pitiable condition, numbers of them in actual poverty, and others having to work when they were not able to work, and likewise many suffering undue embarrassment. This should not be. If we would co-operate together and each be considerate of the other, and enough of us go together to make sure this Widows Supplemental Plan, we could thereby be a blessing to our widows and to each other.

It involves such a small financial consideration that it looks like we could not afford to let it pass by. Mr. A. B. Hill, one of our outstanding laymen of the state, stood up in the Board meeting at Texarkana and told us frankly it was the best thing he knew of or had heard of for the preachers and their widows. Why, then, will we not get together at once and put this plan over?

I am sincere in writing this article, with no selfish viewpoint, other than looking to the good of the preachers' widows down the line. All of us will be old some day, and many of us will pass away before 65, leaving our widows on the mercies of God and the people. Let us get together and put this plan over.

Brethren, we have all been supplied with information on this plan and with application blanks. Let's write Dr. B. L. Bridges (200 Radio Center, Little Rock) immediately that we want to be included in this plan.

# NOTES OF ADVANCE

Lawrence Ferriell has gone to the pastorate of Bigelow Church from the Manning Church instead of Piney Grove Church as was erroneously stated in a recent issue of the paper.

The quarterly officers' and ladies' meeting of Concord Associational Training Union will be held at First Church, Paris, Thursday evening, February 27, at 7.30. Department conferences will be conducted by associational leaders.

Rev. C. M. Myrick, who died at his home in Siloam Springs January 20 at the age of 88, was ordained at Arkadelphia 56 years ago. He served as pastor of First Church, Siloam Springs, twice and as supply pastor once. He also served churches in Dalark, New Edinburg, Kingsland, Clarendon, and Maynard. While at Maynard he was president of Maynard Academy for seven years. His survivors include three sons, Rev. C. E. Myrick, Memphis, Tenn.; Lieutenant Col. Charles Myrick, in military service, Ralph Myrick, Siloam Springs, and one daughter, Mrs. D. T. Henry, Little Rock.

Pastor James T. Draper, Central Church, Jacksonville, Tex., writes: "For the first time in more than 16 years I let my subscription to the Arkansas Baptist expire. I enclose my

## Dr. Rushbrooke Dead

Dr. James Henry Rushbrooke, 77, of London, president of the Baptist World Alliance since 1939, died at the home of his daughter in Bristol, England, Saturday, February 1. He had been critically ill following a stroke on the preceding Sunday.

His death came on the eve of Baptist World Alliance Sunday, which he had asked Baptist congregations throughout the world to observe on February 2 as a day "for thinking of fellow Baptists around the world and prayer that the world be so evangelized that future wars may be prevented." And it preceded by only six months the scheduled seventh meeting of the Alliance, at which he was to preside.

Dr. Rushbrooke was elected president of the Alliance at the meeting in Atlanta in July 1939. He last visited the United States last spring, attending Northern Baptist Conventions and the BWA Executive Committee. It is thought that Dr. W. O. Lewis of Washington, secretary of the Alliance, was with Dr. Rushbrooke during his illness.

Alliance by-laws provide that in the event of the president's death, a successor is to be selected by the Executive Committee from among the six vice-presidents. These vice-presidents are Dr. E. A. Fridell of California, Dr. N. J. Nordstrom of Sweden, Dr. T. C. Bau of China, Dr. Hans Luckey of Germany, Dr. C. J. Tinsley of Australia, and Dr. Lacey Kirk Williams, Negro of Chicago.

check. I knew the Arkansas Baptist meant a lot to me, but I did not know just how much until these last few weeks when I have been without it. Our church has now around \$80,000 in our building fund, and we hope to launch a building campaign sometime during 1947. We gave more than \$1,900 to the Lottie Moon offering and are operating on a budget of \$710 per week. We are broadcasting our Sunday morning services each week."

Eddie Blackmon, DeWitt, was inspirational speaker at a Brotherhood banquet of Second Church, El Dorado, which was attended by 52 men. Mrs. L. R. Boswell and Mrs. W. C. Simmons brought special music.

Rev. F. E. Bray, former pastor at First Church, Leachville, died at his home in Vidalia, La., January 17.

Pastor Russell Duffer, Peach Orchard, has enrolled in Southwestern Seminary. He returns to Peach Orchard each week-end.

In a petition addressed to the governor of Arkansas, the General Assembly, and the people of Arkansas, Lee Memorial Church, Pine Bluff, registers a complaint against Arkansas' going into the liquor business. The letter says: "We would urge upon our governor to be Christian in these hours of great decision when he shall be urged to use his influence to bring about a plan to put the state into a monopoly control of the liquor business. We would urge upon those of our General Assembly not to be taken in by those that would force upon the people of Arkansas a law they do not want. We would urge upon the Christian people of Arkansas to be much in prayer that God shall guide the minds of those that sit in the places of authority in these days when our great state is being weighed in the balances of justice and right."

First Church, Pine Bluff, A. B. Pierce, pastor, received \$85,334.77 in 1946, according to a report of receipts and disbursements by Treasurer Charles A. Gordon. The building fund shows a total of \$103,960.23.

More than 60 people were enrolled in a church clinic at Concord Church, Little Red River Association. Missionary W. H. Lansford taught the book, "Building a Standard Sunday School," and strong doctrinal sermons were preached by Rev. Delbert Garrett, Rev. W. B. O'Neal, and Missionary Lansford.

## PASTORAL CHANGES

David King to Mt. Olive Church, Little Red River Association.

Kermit S. Earley from Corner's Chapel Church, Harrisburg.

James Pleitze to Spring Hill Church, Hope Association.

Ray H. Watkins from Bartholomew Association as missionary to Decatur Baptist College, Decatur, Tex.

Leon Kimmel to DeValls Bluff Church.

## Church Adopts Youth Program

Four weekly meetings designed to appeal to various age groups with programs of recreation and fellowship are main planks of a youth program presented by Pastor Clyde Hart and unanimously adopted by the Central Church of Hot Springs.

This program was planned by the pastor's cabinet, composed of Jeff Newkirk, chairman of the Board of Deacons; Mrs. Leon Wilson, president of the Woman's Missionary Society; Jimmy Thigpen, Training Union director; Turl Muse, Sunday School superintendent, and Jack Rowe, music director and pastor's assistant.

The plan includes:

1. A junior fellowship and recreational meeting every Friday, 4 p. m., for boys and girls, nine to 12. In the first period boys and girls will meet separately, and during the second period will hold a joint session for a planned recreational program, including singing, games, motion pictures, and refreshments.

2. An intermediate fellowship and recreational meeting is held Sunday at 4:45 p. m., featured by singing, motion pictures, games and refreshment (intermediate ages 13-16). This session will carry over into the Training Union and evening preaching service.

3. A young people's fellowship and recreational meeting is held Sunday at 8:45 p. m., following the evening service (young people's ages 17-25).

4. Each Wednesday from 7 to 7:30 p. m., religious and educational films are shown for all boys and girls and other young people desiring to attend. This is followed by the prayer service.

This program, financed by the church, is supervised by Mr. Rowe. He is assisted by a group of volunteer workers.

Commenting on the action of the church in setting up the above program, Pastor Hart said: "This is the fulfillment of a long cherished dream, the answer to prayer. I have always cherished the desire to be pastor of a church that had a vision of its responsibility to youth, the financial means, and willingness to promote a real program for them.

"I would not be in favor of any church recreational program that did not have a spiritual emphasis and was not church-centered: this program is both and at the same time is of such a nature that it will appeal to every normal boy or girl of the city. We stand in a poor position to criticize the youth of our day if we fail to provide a better way."

Rev. Joe Shaver of Southwestern Seminary, Fort Worth, Tex., has open dates for revivals, or youth revivals, the last two weeks of July and the first two weeks of August.

The American liquor bill has now reached \$7,000,000,000 a year and is growing rapidly. Juvenile delinquency, prostitution, gambling, and other evils are racing along with it. They belong together.

A Negro preacher is said to have put the following advertisement in the Saturday's paper of the city in which he lives: "In the promulgation of the gospel, three books are necessary; the Bible, the hymn book, and the pocket book. Come tomorrow and bring all three."

# Board Names Snider Superintendent Of Orphanage on Retirement of the Pughs

L. B. Snider of Kentucky has accepted the superintendency of the Bottoms Baptist Orphanage, according to Rev. Wilford Lee, Crossett, chairman of the committee appointed by the Orphanage Board of Trustees to select a successor to Mr. and Mrs. C. R. Pugh, whose resignation becomes effective this month.

A native of Kentucky where he was reared on the farm, Mr. Snider is well qualified for the position. He was graduated from Georgetown College and from Southern Seminary, Louisville, where he received the Master of Theology Degree. He has also passed the oral examination for his Doctors Degree at the Seminary. He has completed special courses in child welfare at the University of Louisville and for the past 16 months he has studied in the School of Applied Social Sciences, Western Reserve University, Cleveland, Ohio, from which institution he has recently received the Degree of Master of Science in Social Administration.

Following his graduation from Southern Seminary, Mr. Snider spent five years in pastorates before becoming field representative of the Louisville Baptist Orphanage Home, which position he held for seven years. His work in connection with the Louisville Home was a combination of promotion of the institution and case work with children and families. He worked throughout the entire state of Kentucky, and made social studies in connection with the admission of children into the institution and placement of children in foster homes.

It was during this time that he read widely about child welfare, observed closely the results of such work and became convinced that the case of the dependent child is a specialized work and one which demands adequate training by those who can do it properly. "Acting upon this conviction," he said, "and



Superintendent Snider

upon the conviction that the Lord was leading me to continue in this work I resigned my position with the Louisville Home and entered the School of Applied Social Sciences at Cleveland to prepare myself professionally for service in this field; and I am now ready, God helping me, to pledge my very best to the dependent children in the state of Arkansas and elsewhere. My first hope and prayer and objective is to see Arkansas Baptists promote a program of child care which will be second to none in the quality of work done."

Pastor Lee, in announcing the coming of Mr. Snider to Arkansas, said: "The Board of Trustees definitely feel that we have received

answer to our prayers and search, and that Mr. Snider is the best qualified man that we could find anywhere. He brings to the Home a multitude of possibilities for the work."

Mr. Snider is expected to begin his work by the middle of February. Mr. and Mrs. Pugh are carrying on the work until his arrival.

Mr. Snider is married and has one child, a boy, age 12.

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## Orphanage Board Commends the Pughs

A letter written by the Board of Trustees of Bottoms Baptist Orphanage to Mr. and Mrs. C. R. Pugh, who are retiring from the superintendency of the institution, follows:

"Words are inadequate to fully express to you the depth of the appreciation which we feel in our hearts for the wonderful service you have rendered in the Home there. Only the eternal record of God could reveal the length and breadth of your influence upon the lives of children. Countless souls across the land whose lives you touched rise up to call you blessed. Your name and love for children have become synonymous in this great state and even beyond its borders.

"As directors of this Home you have shown the faith of Abraham, the patient of Job, and the love of Him who 'took little children up in his arms, put his hands upon them, and blessed them.' Perhaps no couple in the history of Baptist work in Arkansas has been so widely and tenderly loved as you. The Board of Trustees wishes there were some new and more meaningful way to say 'Thank you' in order that you might know the extent and sincerity of its appreciation.

"May God bless and keep you in His wonderful love. May you be conscious of His gentle hand upon you for all the unfolding future. May you be made to feel the sincere love of thousands of grateful people is the prayer of the present Board of Trustees."

## LEGISLATIVE NEWS Of Religious Interest

*The Christian people of Arkansas, courageous and united, can make one of the most effective lobbies ever known in legislative history.*

Governor Laney's revenue and taxation measures occupied most of the week in the Arkansas legislature, but several matters of religious interest also crept into the discussions.

Senator Butler's promised bill for a state-owned wholesale liquor industry was introduced at week's end. See Editorial Page.

Two other bills mentioned in this column last week have met defeat. Representative Sam Sullivan's proposal for a syphilis test of marriage applicants was defeated 42-45 in a House vote, and Representative H. H. May withdrew his bill calling for medical certification that both parties were free of venereal disease, idiocy, feeble-mindedness, imbecility, and insanity.

And Senator Trussell's SB 1 repealing the "white primary law" passed in 1945 has been signed by the governor.

**MARRIAGE:** It appears that many Arkansas ministers have violated the law in the recording of their ordination papers, and as a

result many weddings have been illegal. At least, Representative Roy Dunn said so in introduction of HB 130. The old law required that credentials be filed with the Office of Clerk and Recorder, which seems to have meant the circuit clerk, but Mr. Dunn noted that most preachers have done the filing with the county clerk. So to make it legal, Dunn's HB 130 now provides that such credentials are to be filed with the County Clerk, as has been the practice. The House immediately passed the bill 85-2. Marriages already performed are not invalidated.

And the Buchanan marriage law of 1945, requiring a three-day waiting period before issuance of a marriage license, is under fire by Representative Laud Payne. His HB 149 would repeal the 1945 act.

**CHURCH BUSES:** Representatives Bob Riley and Chester F. Ross have pushed through the House, 81-6, a bill which would grant free license plates to churches for use on buses

used exclusively for carrying members to and from church meetings and other church functions. Application must be made to the revenue commissioner by the pastor, priest, rabbi or other chief official, accompanied by application fee of \$1 and an affidavit stating that the bus will be used for church activities exclusively. If the bus is used for other purposes, the misdemeanor is punishable by a fine of \$25. The act, if adopted by the Senate and signed by the governor in its present form, would be effective January 1, 1947, and churches which have already paid their 1947 license fees can file claim for refund.

\* \* \*

**MISCELLANEOUS:** Other bills of interest introduced during the week just passed included:

An election measure, HB 161 by Representative Lynn Wilson, would repeal laws for assessment of poll tax but not repealing the tax itself.

A war veterans bill, SB 94 by Senators Jones, Baker, Blackwell, Freeman and B. Smith, would provide payment of tuition, matriculation fees, board, room rent, books and supplies for student of a state-supported college or university, who is not over 22 and has lived in Arkansas two years, and whose parent was killed or died while in active military service between September, 1940, and December, 1946.

God...

## A Sovereign

By F. E. CALVERT  
Fort Smith

A sovereign is defined as one who exercises supreme authority and absolute control. He may be governed in his activities by laws that are the outgrowth of the needs of his subjects, and were set in motion by himself or by the legislative branch of his government.

Not so with the Supreme Sovereign. He is guided by His own laws. He is subject to no other power or potentate. His government is coexistent with Himself. In the contemplation of the sovereignty of God, great and good men have differed widely in their thinking.

One school of these thinkers asserts that, in order to be a sovereign in the strictest sense, God can have no restrictions placed on His activities or conduct. He must be free to do anything. Acting under this interpretation of sovereign power, He may elect some to eternal life and some to eternal death. He may will to do one thing one moment and, if it suits Him, do the opposite thing the next moment—that His sovereignty is not abridged by any act He may do and immediately undo as He wills.

### God's Self-Made Limitations

There is another school of wise men—and there are many of them—who assert that God is limited in His sovereignty to those acts that come within the limits of wise and beneficent laws with which He has hedged Himself about.

The first school says, "You can not limit God." Absolutely, not. It is not intended so to do. If we try He will continue to function.

But there is a limit; And He has set and defined it by metes and bounds, along lines of justice, mercy and truth. There are many things Jehovah can not do because of these self-constituted limitations. He has hedged Himself about with the law of love; therefore He cannot hate. He is limited by these laws. He can not surrender His love, mercy or truth, His justice or righteousness or holiness, and continue to be God. When He surrenders any of these, or lets down, so to speak, on any of His attributes, He automatically abdicates His high place as sovereign. He would become a hiss and byword among the intelligences of heaven and earth.

### Why These Limitations?

It is not argued that Jehovah needs thus to hedge Himself about. Strictly speaking He has not done this. These laws are the natural outgrowth of the several attributes possessed by the Lord God. They are self-asserting and self-adjusting. It could not be otherwise. It is as natural as that results should follow causes. It is natural that these laws should grow up around God and hedge Him about and limit His conduct, as the fact that, being righteous, He executeth righteousness, or being just, He executeth justice. These laws are as immutable as any others.

And it may be said without doing violence to what has been stated, that Jehovah is not guided by these laws that are the natural and legitimate outgrowth of His several attributes; but that He guides Himself by them. They are His rule of faith and practice, and this because He has elected to be governed or

to govern Himself by them. There is no alternative. He must govern His conduct in this way; and this does not detract an iota from His sovereignty or the dignity of His reign. To be governed by a law that does not grow out of His holy personality is equivalent to being a traitor; and it is unthinkable to lodge such a charge against Jehovah.

### Not A Despot

Someone may assert that if God is a sovereign He is also a despot. The charge is so foolish as to merit only passing notice. An earthly sovereign may be a despot; in fact there has been a number of such characters in the world's history. But the purpose of these arguments is not to defend an earthly sovereign, but a heavenly. God's ways are not like man's ways. Despotism has no place in the kingdom of God. It is an exotic and can not exist where God it.

Those who set forth to discount Jehovah and bring His kingdom into open shame and contempt will find themselves in hard lines and mighty embarrassed when God begins to exercise His sovereignty towards them. It is a fearful thing to fall into the hands of the living God.

## A JOB TO DO

The enlistment of a million tithers for Christ is the aim of Stewardship Day to be observed by Southern Baptists next Sunday, February 9.

Dr. J. E. Dillard, secretary of promotion for the Southern Baptist Executive Committee, in asking churches throughout the South to participate in the observance, said the date should be:

1. A day for special emphasis on Christian Stewardship.

2. A day to challenge Southern Baptists to take God at His word and resolve to contribute the spiritual portion of their net income to the Lord's work.

3. A day to call for, count, and record those who will be among the million Southern Baptist Tithers for Christ.

Dr. Dillard urges that churches strive for maximum church attendance on the day, that stewardship sermons and short tithing talks feature all services, and that a book be provided for the recording of names of would-be tithers.



By RUTH NININGER

### In the Cross of Christ I Glory

SIR JOHN BOWRING

ITHAMAR CONKEY

*In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.*

*When the woes of life o'ertake me,  
Hopes deceive, and fears annoy;  
Never shall the cross forsake me,  
Lo! it glows with peace and joy.*

*When the sun of bliss is beaming  
Light and love upon my way,  
From the cross of radiance streaming  
Adds new luster to the day.*

*Bane and blessing, pain and pleasure  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.*

Hymns are apt to be judged from one of the three following characteristics: peculiar circumstances under which it was written, the deep meaning of the message, and the character and importance of the author in the world of affairs.

It is quite probable that the Hymn of the Month for February, "In the Cross of Christ I Glory," would rank among the world's greatest and best-beloved even if nothing were known of its author. But when it is known that its author was a statesman of rare ability and charm, moving with recognized leadership in the political and humanitarian affairs of the England of his day, the words of this hymn assume treasured significance. How fortunate the nation whose leaders acknowledge God and His revelation through Christ.

Sir John Bowring, found time amidst the pressing business of international relations

to contemplate the transforming and keeping power of the cross. Through all the mingled experiences of life—whether it's woes, it's sun of bliss, or it's pain or pleasure, the cross of Christ sustained and guided him. It will do the same for each one who has the mind to "glory" therein. Paul, in writing to the Galatians (6:14) says: "God forbid that I should glory save in the cross of our Lord and Saviour, Jesus Christ." Such a philosophy if spread among the nations of the earth today would create the basis for permanent peace.

The circumstances under which the tune (Rathbun) for this great hymn was composed are unique. Ithamar Conkey (1815-1867) composed it while he was organist and choir director at Central Baptist Church, Norwich, Conn.

Dr. Hiscox, the pastor, was preaching a series of sermons on the "Words on the Cross." On a particularly rainy Sunday, very few choir members showed up for the service. Sick at heart Conkey closed the organ after the prelude and went home. He sat down to practice with the sermon in mind and the words of the one particular hymn "In the Cross of Christ" in mind. Then and there he composed this beautiful tune, naming it Rathbun after the leading and faithful soprano of his choir, Mrs. Beriah S. Rathbun. The following year Mr. Conkey came to New York where he had an active ministry as a church musician.

It will interest many of the readers of this column to know that this great hymn is one of those included in the list for the 1947 Hymn-Playing Contest. A fine gesture would be to clip the sketch you have just read and pass it on to some Junior or Intermediate in your church who is studying piano and who might be interested in preparing to enter the contest.

Christ . . .

# FOUNDATION OF LIFE

By S. A. WHITLOW, Pastor  
First Church, Hope

America belongs to the world even more than it belongs to itself. It has indeed become the melting pot for the whole world. Every race, creed and kind have come together to make America what it is. Here the freedom of opportunity provided the individual finds no parallel in history. In this country intelligence plus industry and honest toil come nearer being rewarded with a just recompense than anywhere else under the sun.

America stands in a unique position among the nations of the world. Today the Axis nations lay prostrate. China has been bled white by war from without and conflict from within. France does not yet indicate that she has strength to walk. Imperialism has suffered a death blow, and thus Great Britain is locked in a struggle for mere survival. Russia is rich, both in natural resources and man power, but she lacks the moral fibre to act as a bulwark of a lasting civilization. Only America has the moral and spiritual idealism that offer the hope of permanency. There is a reason for America's greatness.

## The Secret of America's Greatness

A Frenchman, Alexis de Tocqueville, came to our shores early in the 19th century to study the American prison system. After long observation of many aspects of our culture, he wrote of America as follows:

"I sought for the greatness and genius of America in her fertile fields and boundless forests: it was not there. I sought for it in her matchless Constitution and democratic Congress: it was not there. I sought for it in her free schools and her institutions of learning: it was not there. Not until I went into the churches of America and found the pulpits aflame for righteousness, did I understand the greatness and genius of America. America is great because America is good. When America ceases to be good, America will cease to be great."

"When America ceases to be good, America will cease to be great." This is another

way of stating one of the cardinal principles of Christianity—that life's foundation is moral and spiritual. Paul put it thus: "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Religion was one of the dominant motives in the founding of this nation of ours, and it has continued to be one of the strong impulses sustaining it. Our democratic ideal is anchored in the worth and dignity of human personality. This spiritual appraisal of the worth of man is in turn grounded in the teaching of God's Word. For therein we are told that he was made in the image and likeness of God. Man is animal. But the Bible asserts that man is more than animal. He bears the stamp of the Divine that sets him apart from all other forms of animal life. The mere talk of the rights of man is pure nonsense apart from this theological concept of man.

The conviction of our founding fathers of the infinite worth of man gave birth to a government to the people, by the people, and for the people. Other fruits of this faith are a free church in a free state, and in the field of economics—the right to bargain. It produced a social conscience that broke the bonds of slavery.

## Christianity on the Wane?

We have suffered, however, a great falling away from the faith. It is obvious that vital Christianity is on the wane. This is true not because the average American is pagan, nor anti-Christian, but because he simply ignores God. Trueblood has well said of the average modern, "He claims to be a shareholder in the Christian corporation, but the stock has been watered almost to the vanishing point and is held, moreover, by absentee owners." This subtle form of practical atheism will, if left unchecked, lead to disaster.

Indifference, in the ranks called Christian, is due in a large measure to the widespread ignorance of the Bible, and the rejection of its authority. When truth ceases to have a fixed

This is the first of a series of four messages on "Christ—Our All," being heard this month on eleven Arkansas radio stations through programs by the Radio Commission of the Arkansas Baptist State Convention.

and eternal quality, becomes relative and finds its value only in what one thinks concerning a thing, then every man becomes a law unto himself. This kind of anarchy leads eventually to moral and spiritual catastrophe.

Two world wars within one generation, and fears, not without reason, of a third present mounting evidence of moral collapse. Other illustrations of our spiritual decay may be seen in the decline of Sabbath observance, and the lightness with which the marriage tie is treated.

## Christ Our Hope

There is one hope—only one, a strong faith in Jesus Christ. "Belief is the intellectual assent to a dogma, but faith is the total commitment of the life to that which one believes." The object of faith is of vast importance. A strong faith, if misplaced, will prove disastrous. Only a faith in Jesus Christ will be sufficient to build lastingly.

Thus, today we find ourselves faced with the unhappy situation of trying to maintain our ideals without keeping the faith that produced them. This will result in certain failure, "for other foundation can no man lay than that which is laid, which is Jesus Christ."

We must keep on insisting that an enduring peace can be won only as the individual makes peace with God, for the soul of redemption is the redemption of the soul. But having said this, we must hasten on to say that the principles of Christianity must be embodied in society if we are to live. Too many are saying, "I have my own religion. If it satisfies me down here (a pat on the heart) it's all right." Not so! We have the tools to destroy civilization . . . we must have a faith to properly direct these tools or civilization will destroy itself.

How can this faith be produced? Through the churches. The schools can't do it! The universities can't do it! The church alone is dedicated to the task of reconciling men to God. Nothing short of this will suffice.

## Soviet Baptists Plan for Expansion

(Copyright by Religious News Service)

Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the reopening of a previously-established theological school.

Jacob Zhidkov, chairman of the Baptist and Evangelical Union in the U. S. S. R., made this announcement during an interview in Moscow when he was asked whether Russian Baptists have any seminaries or Sunday schools.

He said Sunday schools do not exist in the Soviet Union as the constitution does not permit religious instruction to children except in their homes.

Zhidkov, a red-bearded energetic man of 62, disclosed that five services are being held weekly in the church adjoining his office. The church was recently redecorated and galleries were added to provide accommodation

for 1,500 persons. Originally a Lutheran church, the building was taken over by the Baptists in 1923. It claims to have the best organ in Moscow.

The Baptist and Evangelical Union, Zhidkov said, comprises 150,000 Baptists and an equal number of Evangelicals, but as many as four million persons regularly attend services in 3,000 churches scattered throughout the country.

About 70 per cent of Baptist and Evangelical pastors in Russia, Zhidkov declared, also work in other occupations, mainly in factories and offices, and on collective farms.

Questioned regarding facilities for Bible printing in Russia, Zhidkov replied: "Since the Revolution, there have been two Bible printings—in 1926, when 25,000 copies were printed; and in 1927, when 10,000 were printed. In each case the printings were done on presses owned by the state."

The Baptist leader added that in 1940 the Union received large numbers of Russian-language Bibles from missionary societies in London, New York, and Chicago, which were sent via the Baltic republics.

"At present," Zhidkov declared, "there is a paper shortage, but we have been given official authority to print Bibles and hope to do so soon. At present, we are publishing a magazine called *Brotherly Herald*, which appears six times yearly and is distributed to all our communities as well as to Baptist friends abroad."

Church baptisms are carried out in Moscow churches where baptismal tanks are available, but in other parts of the country they are performed in secluded lakes and rivers, Zhidkov declared. He said the central Baptist church in Moscow is also used by Seventh-day Adventists, an independent group which does not belong to the Union.

# A Million for Ouachita



By O. C. HARVEY, Pastor  
Second Church, Arkadelphia

I am a greater believer in Ouachita College than ever before. I have by reason of a two-year pastorate in Arkadelphia been able to see the potentialities of this institution. I have been rather intimately associated with faculty and student body, and have been able to see more clearly than ever before what I believe is Arkansas Baptists' greatest missionary project.

In my humble judgement Arkansas Baptists have no greater opportunity for missionary activity than Ouachita College affords. If our State Board had to dispense with our state mission program or with Ouachita College, I would unhesitatingly vote to dispense with the former. Our denominational schools afford the greatest missionary possibilities.

Leadership is our biggest problem today in every realm: political, economic, domestic, spiritual, etc. We cannot over estimate the importance of training the young men and women who tomorrow will be in our pulpits, in our mission fields, leaders in business and professional life. They need now the very best that we can give them. The institution that is training them needs the very best physical equipment, but above everything they need the very best faculty that is Christian to the Nth degree, unquestionably sound in Baptist principles, and with high scholastic standing.

Arkansas Baptists need to major in producing a product that is distinctive, something different to what other educational institutions are producing. If we cannot, then let's get out of this expensive business. It costs us something to maintain these institutions and if we are not going to get something in return for our money that excels what our tax-supported schools are giving us, then let's throw off this excess baggage.

Ouachita College has given us something different today. I have never known a more consecrated group of young men and women than we have in the Second Baptist Church who are students in this institution.

Improvements ought to be made, can be made, and will be made. We need to work for these improvements, for it is our institution. We need to pray for Ouachita. We need to give it our very best thought. We need to offer suggestions to Ouachita's board of directors, to the faculty, to any who are in executive position. It is ours. It is our greatest opportunity for cooperative work in the cause of Christ. We get all excited about the Foreign Mission field and forget that here is the very heart of the whole matter. Let's not let the goose that lays the golden egg die.

Now is the time for all good men to come to the aid of Ouachita. Ouachita needs a million. How much will you give?

## Hot Springs First Notes Progress on Duncan Anniversary

By W. L. HALL, Deacon  
First Church, Hot Springs

First Church, Hot Springs, closed its eighth year under the pastorate of B. H. Duncan, December 31, 1946. It has been a notable period for this well-known church.

During the eight years of Pastor Duncan's leadership the church has had an increase in membership of 60 per cent, an increase in contributions of 263 per cent, and increase in payments to the Cooperative Program of 600 per cent. It has advanced from an indebtedness of \$9,000 on January 1, 1939, to a surplus represented by government bonds and cash of \$12,500 as of January 1, 1947.

In its organized activities the church has made corresponding progress. The Sunday School, Training Union, and Woman's Mission Society are all fully organized and doing efficient work. Men are participating in the work of the church in larger numbers than at any previous time.

Situated near the center of Hot Springs, the church attracts a large number of visitors. It is not unusual for visitors from more than 20 states to be in attendance at a Sunday morning service. But it is not only the convenient location of the church that attracts visitors. The powerful and appealing sermons of the pastor and the warm welcome they receive have much to do with visitor attendance.

Many members of the church feel that their pastor is one of the great preachers of Arkansas. They are convinced that the pastor's able leadership is the biggest factor in the church's progress during the past eight years.

First Baptist is the oldest church in Hot Springs. It was founded in 1836 and has had continuous active existence. The other three Baptist churches of Hot Springs have grown out of it. Several other church organizations have used temporarily the First Baptist building while they were getting established and were without a building of their own.

The light of Christian ministry never beamed more brightly from this good church than it does today.

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## Census Started

The Census of Religious Bodies taken every ten years by the Government is now under way. Schedules are being sent to pastors or church clerks. It is very important that these be filled out and returned as soon as possible. For one thing, the number of chaplains allocated to each denomination is decided by this official census. The figures are also used by writers of textbooks, historians, and newspaper men. Each church ought to report as soon as possible.

### WHEN IN DALLAS

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HOMER B. REYNOLDS, Pastor

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## ★ RADIO ★

The second in a series of four messages on "Christ—Our All" by Pastor S. A. Whitlow, First Church, Hope, will be heard February 9 on the 11 stations carrying the Arkansas Baptist radio programs. Pastor Whitlow spoke last Sunday on "Christ—the Foundation of Life." He will speak next Sunday on "Christ—the Answer to Sin." Music is furnished by the Arkansas Baptist Quartet.

The program may be heard every Sunday over the following stations:

KFFA, Helena—7:45 a. m.  
KLCN, Blytheville—8:00 a. m.  
KLCA, Pine Bluff—8:30 a. m.  
KHOZ, Harrison—8:30 a. m.  
KTFS, Texarkana—8:45 a. m.  
KARK, Little Rock—10:30 a. m.  
KELD, El Dorado—12:15 p. m.  
KGHL, Little Rock—1:00 p. m.  
KFPW, Fort Smith—1:15 p. m.  
KWFC, Hot Springs—1:30 p. m.  
KQUA, Siloam Springs—4:15 p. m.

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## Hold Up BWA Plans

At the recent meeting of the Southern Baptist Convention Baptist World Alliance committee held in Nashville, it was voted to ask those interested in making the trip to Copenhagen to wait until February 15 before making additional plans. Unless more shipping space can be found which is unknown at the present time, it is apparent that very few American Baptists can go to the meeting if it is held in Europe this summer. Dr. Newton is discussing the matter with Dr. Rushbrooke, and it is hoped that some definite plans can be announced by February 15.

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Dr. Chester E. Swor, nationally known speaker and youth leader of Jackson, Miss., will speak in revival services at Beech Street Church, Texarkana, February 9-16.

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Perry Morgan of Ridgecrest, N. C., writes: "Arkansas is to be congratulated on the going of Dr. R. C. Campbell from Columbia to Little Rock. He is a great and good man, a fine preacher and pastor, an invaluable leader in state and Southwide work."

### Authorized King James Version



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dim the beauty  
of the Bible...  
nor the joy  
of reading it... or  
giving it to others.



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# TWENTIETH CENTURY MINISTRY

"Keeping up with the times" is as much necessary to Christians in presentation of the gospel to the unchurched as to the commercial manufacturer who must introduce his product to potential patrons.

The ministry of the pulpit must never be minimized, but an effort also must be made to reach those who do not make their way, of their own accord, to the house of the Lord. Commercial interests long ago grasped the opportunity of all publicity media, but only recently has the church sensed the real opportunity of radio and motion pictures as effective avenues of preaching the gospel.

Several announcements of progress in this regard have been made the past few weeks, and they are condensed here:

## Bible Story on the Air

Enthusiastic endorsement by religious leaders of many faiths has resulted from the previewing of a new public service radio program, "The Greatest Story Ever Told," which is now being heard at 5:30 p. m. (CST) each Sunday, over the coast-to-coast network of the American Broadcasting Company. The opening program, January 26, was a dramatization of the story of the Good Samaritan.

Conceived and written under the supervision of Fulton Oursler, internationally known writer, Bible student and an editor of the Reader's Digest, prominent churchmen have been invited during the past several weeks to listen to and comment on advance recordings of the program.

"I think it is perhaps the most dramatic presentation of a Bible story I have ever listened to," said one church leader. Another said: "This series can serve as an anchor, preventing souls from going adrift upon the rocks of false ideas and disordered action. If the divine personality of Christ and His teachings are presented through this dramatic method, as faithfully as they are revealed through the sacred Scriptures, millions of minds will see the light of the God-Man's life which is Truth and will yield to its refining influence for the betterment of the nation."

The Goodyear Tire and Rubber Company is underwriting the necessary costs of the program, but no product references or commercial announcements, other than a simple mention of the sponsor's name, will be made. The program is presented in gripping dramatic fashion and with specially written music for a large orchestra and chorus of mixed voices.

## Abraham's Faith Dramatized

The story of Abraham, the dramatic record of a man's unwavering faith in God, is now being heard on NBC's "Light of the World," daytime serial based on the Bible (Mondays through Fridays, 1:45 p. m., CST).

The program, first broadcast in 1940, was the first attempt to translate the Scriptures into terms of a modern daytime serial. To make traditional passages more comprehensible to the layman, Biblical speech is adapted to the language of the 20th century.

"Light of the World" bridges the gulf of centuries—its Biblical heroes are portrayed with the reality of people in today's newspaper headlines. Wide acclaim from leading

clergymen, religious organizations and listeners has testified to its achievement.

## Films Also Are Useful

Less than one year old is the Protestant Film Commission which embraces 17 denominations and 13 inter-denominational agencies and boards. Its purpose is to produce its own films for distribution to churches, clubs, and schools. It also seeks to stimulate Hollywood to take responsibility for the effect its pictures have on people's lives.

"Movies were once used to teach men to kill. Now they will teach them to live," said Paul F. Heard, executive secretary of the Commission. "The only difference between our films and Hollywood's is that ours will pay more attention to ethical values. A film with a message is more exciting than a film without one—if it's done with skill and audience appeal.

Simultaneously with film production, Mr. Heard is writing a column of motion picture criticism. The column is syndicated throughout the religious press and is aimed at mobilizing Protestant support for movies that are stimulating, inspiring, and ethically sound.

The column analyzes each Hollywood production and says whether it is good or bad, and why. "When we show Hollywood that Protestants will support good films and stay away from bad ones, we will have a better chance of getting the kind of films we're after," Mr. Heard said.

The American Bible Society announces that bookings are now being accepted for three

new 16mm. sound motion pictures. They are: "The Woman of Samaria," "The Parable of the Sower," and "The Nativity."

A unique feature of these films is the fact that the sound track contains no spoken word except from the text of the King James version. Where the Scripture is largely narrative, as in "The Nativity," the film is a complete visual unit. Where the narrative content of the Scripture is secondary to its teaching, as in the "Parable of the Sower," the most effective use of the film is in connection with an instructional or discussion period.

Each picture runs approximately 20 minutes. A small rental fee is charged to enable the Bible Society to cover the cost of prints, promotion and distribution, thus allowing contributed funds to be used for Scripture distribution. Inquiries should be addressed to the Baptist Book Store.

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Rev. Orville D. Behm, of Southwestern Seminary, Fort Worth, Tex., has become associate pastor and choir director of First Church, Mena. He is a native of Kansas, a graduate of Moody Bible Institute, and has studied one and one-half years in Southwestern Seminary working toward his Bachelor of Religious Education Degree. He has had experience as pastor and as music director. James A. Overton is pastor of the Mena Church.

Second Church, El Dorado, ordained six deacons recently. They are Lee Ellison, J. B. Adams, George Tousey, Wilson Harrell, S. N. Nesbit, and Victor Lawrence. Associational Missionary Carl A. Clark led the examination. Pastor T. L. Harris, First Church, Camden, preached the ordination sermon. There were visiting pastors and deacons from Atkins, Junction City, and Ruston, La.

## On the Airways . . .

### SEEKING TO WIN THE LOST

*Dr. Louie D. Newton, president of the Southern Baptist Convention, has made the following interesting observation on strategic use of radio as applied to cooperative efforts of the Home Mission Board and the Southwide Radio Commission. What he has said is equally applicable to the work of our own Arkansas Baptist radio work or to any radio program where the message of Christ is effectively presented.*

JESUS, in one of His parables, Luke fourteen, says: "Go out into the highways and hedges and compel them to come in, that My house may be filled." It is a graphic manner of emphasizing the intention of the Saviour to reach everyone with the call to salvation.

Adapted to modern facilities, let us look at His command in terms of the joint effort of the Home Mission Board and the Radio Commission, in their comprehensive program of thirteen Sunday morning broadcasts, April through June, 1947: "Go out on the airways, and persuade them to come in that My House may be filled."

On one occasion, Jesus called attention to the fact that "the children of this world are in their generation wiser than the children of light" Luke 15:8. And do we not daily see this illustrated in the fact that the world is employing the radio to further unrighteousness?

How wise does this united effort of the Home Mission Board and the Radio Commission appear, considered in the light of what Jesus was saying!

Let us, then, join heartily in this timely and effective plan of reaching out through the airways, through the Baptist hour, to reach lost souls for Jesus. We can pray. We can announce the programs. We can invite neighbors to listen. We can assemble special groups to receive the messages. We can make effective the Gospel on the airways, and help to bring precious souls to Jesus. We can bring all of the programs of our churches into accord in this three months' Southwide Special Emphasis on Soul-Winning.

## Food Packages to Japanese Christians Bring Joy, Relief and Renewed Faith

Edwin B. Dozier, Southern Baptist missionary, writing from Tokyo December 30, acknowledges the food packages being received by Japanese Christians in response to the appeal he made in October.

"Tell the people that packages are coming through, although the recipients may not have acknowledged them, and foods especially are appreciated," Missionary Dozier said. "The packages bring a great deal of joy and relief."

Starvation is rare now, Dr. Dozier reports, but death from malnutrition is very common among the aged and the children, showing the results of the lack of vitamins and essential foods. Another serious food crisis is expected from March until September, after the present supply of rice in Japan is exhausted.

Mr. Dozier urges Southern Baptists to increase their efforts now in order to help relieve severe suffering throughout the Spring and Summer. Names and addresses of Japanese Baptist families are available upon request from the Baptist World Alliance, 715 Eighth Street, N. W., Washington, D. C. The local postoffice can furnish full instructions for shipping.

Gift parcels must not exceed 11 pounds in weight. Only sturdy cardboard boxes securely packed arrive in good condition. Mr. Dozier suggests that salt, a very scarce item, be placed in a can, and that flour and sugar be sacked in cloth rather than paper bags, before they are packed in the carton.

Contents of gift parcels are limited to essential relief items, non-perishable foods (tinned meats are valuable), soap, mailable medicines, and clothing. Post cards are also accepted for mailing, and may carry a Christian message of concern, written in English, to the Japanese family who is to receive a parcel.

### Delayed Orders

If you have not received all the supplies you have ordered from your State WMU office recently, please be patient with us. Every order has been filed for filling just the moment the material you desire is available. We have been informed by the WMU Literature Department in Birmingham that shipment of all mission study leaf-



lets, awards, etc., will be made as soon as possible. We hope you will be patient in this unavoidable delay. Watch the Arkansas Baptist WMU page for announcement of receipt of this material. Place your orders now, if you desire, and they will be cared for at the earliest possible moment.

### County WMU Rally

The first quarterly rally of the Pulaski County Associational WMU was held January 24 at First Church, Little Rock, with 125 in attendance. After the devotional by Mrs. W. O. Vaught Jr., and reports of various officers and chairmen, Mrs. J. D. Yerby had charge of the program, presenting Mr. Roland Leath in a special song and Miss LaVerne Ashby, young people's secretary, who spoke on young people's work.

The afternoon session consisted of conferences as follows: mission study, Mrs. H. Keck, state chairman; stewardship, Mrs. H. B. Tillman, state chairman; young people's work, Miss LaVerne Ashby; community missions, Mrs. C. H. Ray, substituting for Mrs. F. E. Goodbar, state chairman.

Temple Church, Ruston, La., has experienced outstanding growth since Leroy Smith became pastor and George H. Moseley became minister of music and education last June. Both went to the church from Second Church, El Dorado. The Ruston Church has had 242 additions under their leadership. The Sunday School enrolment has increased from 241 to 420. The total contributions during these seven months has amounted to \$26,292.55 of which \$8,413.68 has been given to world missions. A temporary frame building has been erected to house five men's Sunday School classes and plans are being drawn for an annex to the present educational plant that will enlarge the Sunday School from nine to 17 departments.

## Golden Gate Seminary Growing

By B. O. HERRING, President  
Golden Gate Baptist Seminary

Appropriately and logically our great seminaries have sought the ears of our people as to why many men should have to be turned away from their doors because of heavy enrollment that more than taxes present equipment. How thankful we all should be that our facilities are being so completely employed. Everyone will agree that provision should be made for the training of every man called to the ministry.

I come to you now to plead that you aid us in acquainting our people with the Golden Gate Seminary and this great western land of opportunity. The Seminary is a new institution and many are not aware of its existence. It is in its third year of operation, the first year under convention control and direction. The curriculum in use includes courses patterned after those in our other seminaries and are bulded toward regular seminary degrees. The requirements set up are in strict conformity to those in our older schools.

Next fall the courses will be scheduled that anticipate the B. R. E. and M. R. E. degrees, along with the Th. B., B. E., and Th. M. We have matriculated seven GI students this session, and two more are due to come this week. With our present facilities the Veterans Administration would continue approval of our institution up to an enrollment of 100 students.

We are not asking for students to leave any other school and come to us. We do ask for consideration of students who are qualified to enter a seminary that they consider this school and field as they are prayerfully endeavoring to make a choice and to discover the Lord's will. There are over 1,600 inhabited places in California (her population is second in the nation now) where there is no Baptist work. If a young man wants a mission field and wants to study and work following the hard way of progress, then California calls.

"California for Christ" is our motto, and we believe that the Lord will trust the workers out into the field if and as they yield to his inward urge and to the magnetism of throngs who need to know Him. Come now to the "State of Tomorrow" and help us win this lost empire to the knowledge of God. Qualified students who find closed doors elsewhere might dis-

cover on the closed doors a sign pointing them to the West where the Golden Gate still swings open toward a field of unprecedented opportunity.

At the opening of the second semester on January 6 some twelve or fifteen students cast their lot with us. Six of them are pursuing their training under the GI Bill of Rights. They are: Felix H. Blackman, Beaumont, Tex.; Andrew Lewis Davis, Bayard, N. M.; Roy L. Howlett, Palm City, Calif.; Joseph H. Provance, Joplin, Mo.; Rex E. Tutt, Santa Rosa, Calif.; Raymond C. Wilson, Ballinger, Tex.

Park Memorial Baptist Church of Houston, Texas, begins this month with \$100 per month in the budget of the church for this Seminary. First Church of Corsicana, and First Church, West Columbia, are already remitting \$10 per month as a budget item. We thank God, and take courage.

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### 40,000 Students

More than 40,000 students are enrolled in educational institutions of Southern Baptists, Dr. Charles D. Johnson of Waco, Tex., chairman, told the annual meeting of the Southern Baptist Education Commission at Memphis, Tenn. This is almost double the 22,000 students reported by the 60 institutions only 10 years ago, Dr. Johnson declared.

Endowment of the 60 schools—including academies, junior colleges, senior colleges, universities and seminaries—has increased from \$22,000,000 to \$36,000,000 in the same 10-year period, he said. The schools are located in 18 states.

## Lido

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DR. T. L. HOLCOMB



H. E. INGRAHAM



J. N. BARNETTE

# State Sunday School Clinic

First Baptist Church

March 9-16

FORT SMITH, ARKANSAS

March 9-16

Sponsored by

Religious Education Department and Sunday School Board

**AN OPPORTUNITY:** To master the technique of preparing for and conducting a Sunday School enlargement campaign. To obtain first hand information about latest methods used to set up and operate every department of Sunday School work. To receive inspiration to do more and better work and to enjoy real Christian fellowship with the South's best workers.

**THE PLACE:** 1. An enlargement campaign will be conducted in First Baptist Church, Fort Smith, beginning Sunday, March 9. Department conferences will be held each night. 2. Classes and conferences for clinic workers will be held every morning, March 10-14, under the leadership of state and Southwide workers. Every phase of modern Sunday School work will be considered.

**WHO MAY ATTEND:** Pastors, educational directors, and secretaries; associational missionaries and Sunday School officers; and all Sunday School officers and teachers.

**WHAT IT WILL COST:** Bed, meals and all necessary books will be provided free of charge to enrolled clinic workers. An enrollment fee of \$1 will be required of each one accepted for the clinic.

**HOW TO ENROLL:** Send name, address, office held in Sunday School with \$1 enrollment fee to Dr. Edgar Williamson, 203 Radio Center, Little Rock, Arkansas.

*Take Advantage of this Opportunity—Enroll Now!*

## Dr. Walter R. Alexander New Secretary of Relief and Annuity Board Following Retirement of Dr. Watts, Leader Since 1927

By R. S. JONES  
Associate Secretary

The executive committee of the Relief and Annuity Board of the Southern Baptist Convention in regular session in Dallas on January 28 accepted the resignation of Dr. Thomas J. Watts and elected Dr. Walter R. Alexander, associate executive secretary, as the new executive secretary.

Dr. Watts was elected to this important position in June of 1927. Prior to that he had served two years as associate secretary. The Board, under his direction, enjoyed phenomenal growth, and on his retirement different members of the committee expressed their appreciation of the fine service he had rendered, and a committee was appointed to draw up suitable resolutions of appreciation for the retiring secretary.

Dr. Alexander came to Dallas November 1, 1942, and has served the Board more than four years as associate executive. When elected an official of the Relief and Annuity Board, he was pastor of the First Baptist Church of Florence, S. C., where he was pastor for 14 years. Dr. Alexander is thoroughly familiar with the work of the Board, and the committee felt that it was indeed fortunate to have



Dr. Watts



Dr. Alexander

him to take the place which has been so ably filled by Dr. Watts.

The reports presented to the executive committee showed continued growth of the Relief and Annuity Board. In 1946, 2,541 new certificates were issued under the several plans fostered by the Board, the greatest number issued any year in the history of the Board.

Reports also showed total assets

of the Board as of January 1, 1947, to be \$10,909,740.27, an increase of \$1,460,484.18 over the preceding year.

To date, the Widows Supplemental Annuity Plan has been inaugurated in twelve states. The hope is expressed that by July 1 of this year this plan will have been inaugurated in all the states of the Southern Baptist Convention.

you'll be handicapped without health."

Bishop Lowe warned against "letting college modernism hit you in the wrong spot." Advising students to select courses "just a little harder than you can do," he pointed out the church needs that characteristic of "reaching out to do a bit more," in its ministers.

In speaking of congregations, Bishop Lowe said the young pastor is not always popular with youth of the church. He counseled, too, against "falling in love with the young people so that you neglect the old folks."

### Common Cup

Episcopalians in Washington, D. C. have been urged to "abandon" the practice of drinking from a common Communion cup by Dr. George C. Ruhland, district health officer and nationally-known public health physician.

Dr. Ruhland said he made his recommendation on the basis of sanitary studies concerning saliva-borne infections and declared that the Roman Catholic Church had given up the common cup in the 14th Century because of plagues and other outbreaks of disease which might be traceable to the common cup.

He suggested that Episcopal clergymen use a procedure called

"intinction," a method of administering both elements of Communion at once, by dipping the bread in the wine. This procedure is already used by some communicants in Episcopal churches and has been approved by Episcopal bishops.

"The evidence is that we are facing a real risk in keeping the common Communion cup," Dr. Ruhland said. District health authorities have campaigned for years against saliva-borne infections, he said, and cited septic sore throat and trench mouth as transmissible by saliva.

Some Episcopal clergymen declared that many of their parishioners prefer to drink from a common cup "for reasons of faith."

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### Figures to Inspire

January 26, 1947

Church	Addns.	S.S.	T.U.
Arkadelphia, First	11	449	191
Camden, First	—	530	118
Conway, First	8	447	122
Cullendale, First	—	327	102
Dyess, Central	5	147	78
Elaine	1	141	45
El Dorado Churches:			
First	4	841	189
Immanuel	8	279	92
Including Mission	—	312	—
Second	—	494	117
Fordyce, First	—	353	120
Fort Smith, First	4	1063	348
Hamburg, First	—	288	150
Hot Springs Churches:			
Central	2	450	114
Second	2	482	105
Including Mission	—	552	—
Walnut Valley	—	101	83
Little Rock Churches:			
Baptist Tabernacle	1	475	91
Gaines Street	—	379	240
Immanuel	9	1094	314
Including Mission	15	1511	588
Plainview	—	126	75
South Highland	6	274	81
McGehee, First	2	444	135
Including Mission	—	474	—
Magnolia, Central	—	378	103
Malvern, First	6	336	68
Mena, First	1	321	93
Monticello, First	4	255	44
Mount Ida, First	—	111	66
Norphlet, First	4	252	125
Paragould, First	1	571	241
Paris, First	5	371	157
Pine Bluff Churches:			
First	1	753	188
Including Mission	—	828	212
Matthew's Memorial	—	126	84
Oak Grove	—	92	62
Second	—	248	71
South Side	3	487	146
Including Mission	—	529	—
Rogers, First	7	336	90
Springdale, First	—	356	162
Including Mission	—	437	—
Stuttgart, First	—	297	139
Warren Churches:			
First	—	419	76
Immanuel	—	77	54

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The Alabama Baptist Executive Board designated Sunday, February 2, as Temperance Day, and called on every Baptist congregation in the state for a "liberal contribution" to the Alabama Temperance Alliance to be used for work in connection with the new Legislature, organization of county units, and a "real temperance" educational program. Alabama Methodists observed January 12 as Temperance Sunday when contributions were made for the proposed ATA program.

## President Truman Will Accept Baylor Degree in March on Trip to Southwest

The honorary degree that Baylor University offered to President Truman in the fall of 1945 will be claimed by him in March. Mr. Truman plans to stop over at Waco, to receive the degree, on a trip into Mexico.

President Pat M. Neff's invitation to Mr. Truman is 1945 prompted the Texas Baptist Convention to ask Baylor, a Baptist school, to withhold the degree because of Mr. Truman's "reported attitude toward "gambling and drinking."

The Rev. W. L. Shuttleworth of Houston, chairman of the convention's Civic Righteousness Committee, protested in 1945 that no Baptist school should confer a degree on any man who liked poker and drank bourbon. He said not even the president "could be a good Baptist and drink his liquor."

In Houston last week, Mr. Shuttleworth said: "The granting of this degree will not end the controversy. The principle involved will not die with the granting of a degree. I am not interested in to whom a degree shall be granted, but I am interested in whether or not a great Baptist institution should sanction by any action it may take liquor drinking and poker playing. I am amazed that a

democratic statesman like Mr. Neff would be so undemocratic as to refuse to hear the majority of the great Baptist body of which he is a member.

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### "Yen for Folks"

Candidates for the ministry who lack a "yen for folks" had better not be preachers. This was the advice Bishop Titus Lowe, resident bishop of the Indianapolis area of The Methodist Church gave to the Oxford Fellowship at DePauw University, an organization of students interested in ministerial careers.

"You need a gleam of kindness in your eyes and a genuine love of people," he said.

Intimating that good pastors also must be "good fellows," Bishop Lowe urged the group to develop sound bodies and physical vigor. "Some religious men think building a big body is 'all in a pig's eye,' they think the Lord will take care of that.

"But the Lord won't," he continued. "This is the time to develop a disease-resisting body. No matter how brilliant a mind you have,

# A SERIES OF GREAT MEETINGS

The Brotherhood-Royal Ambassador tour of the eight regions of Arkansas was a marked success. Attendance was very good, almost overwhelming at some of the meetings. Interest was high at every place. The Brotherhood Department desires to thank the pastors of the host churches for their very fine work in making the meetings what they were. Every pastor and every church did a great job!

The tour began at the First Church of Hope where Brother S. A. Whitlow is pastor. Eighty-two men and boys were present from the Southwest Region. From Hope we moved on to the First Church, McGehee, where Brother Theo James had his hands full in taking care of a crowd of 257 men and men-to-be. The next gathering of men and boys was at Baring Cross Church of North Little Rock, where, in spite of extremely bad weather, there were 124 in attendance.

The tour of the Northern half of the state began with a meeting at First Church, Van Buren, where Brother T. H. Jordan is pastor. One hundred and seventy-six were present. From Van Buren we moved on to First Church, Rogers, and to a steak supper provided by Pastor Rel Gray and the men of the Church Brotherhood. Two hundred and thirty men and boys ate steak that night!

First Church, Mountain Home, was host to the rally of men and boys from the North Central Region. Brother Dewey Stark had made the very finest preparations to care for 70 men and boys—and there were exactly 70 there! Our next stop was at First Church, Jonesboro, where a representative group of 149 men and boys from the North East Region were gathered. Brother C. Z. Holland was our genial host.


The last meeting of the tour was at the First Church, Tyrone, with Pastor Boyd Eldridge and a fine group of 102 men and boys.

During the tour the Brotherhood program and the Royal Ambassador program were laid upon the minds and hearts of about 1,200 of our leading Baptist men and Baptist boys. Making the whole tour were J. I. Bishop, Southwide Royal Ambassador secretary, Alvin Hatton, Arkansas Royal Ambassador secretary, and Mr. Nelson Tull, secretary of the Baptist Brotherhood of Arkansas.

### Worrell Memorial

The Worrell Memorial Baptist Church, located in Sylvan Hills near North Little Rock, recently held a Brotherhood Revival during which there were 10 additions to the church, 9 coming by baptism. Brother H. R. Boyd is pastor of this growing young church which

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NELSON F. TULL  
*Secretary*

212 Radio Center  
Little Rock

has an active Brotherhood of consecrated men.

### New Providence

Your Brotherhood Secretary recently spent two wonderful days with the New Providence Baptist Church, near Leachville in Mississippi County. Brother R. F. Liddell is pastor of this rural church which is carrying on a full-time program. The church has a unified budget, a standard Sunday School, a good Training Union, and is now organizing a Brotherhood! The church is a fine example of what a rural church can be.

Brother Liddell's ministry is indeed a labor of love. His members are endeavoring to do the main thing; and God is wonderfully blessing the church.

### Episcopalians Meet

Two constitutional amendments giving representation in the convention to all clergy and congregations on a uniform basis, regardless of race, were adopted by the Episcopal Diocese of Arkansas in its 76th annual convention at Helena.

The Rt. Rev. R. Bland Mitchell, bishop of Arkansas, explaining the amendments, said their passage simply means that all the clergy of the diocese may vote in the convention, irrespective of race, and that every congregation is given lay representation on the same basis of one lay delegate for each mission and three for each parish.

He pointed out that the amendments have no bearing upon the present separation of individual congregations into white and Negro groups.

A report on the denomination's education program gave special explanation to a church school by mail for children in church families living in places where the Episcopal Church has no organized work. The Department of Christian Education was instructed to assemble and distribute in every parish and mission material dealing with the church's teaching, looking toward closer relationship with other Christian bodies.

### Crime-Free Record

No juvenile delinquency cases, no divorces, no murders or assaults, and no thefts.

That is the four-year record of Kenedy County, Texas, it was disclosed when the 28th Texas District Court met for its annual session.

The only business transacted was destroying an envelope containing grand jurors' names (the jury was called last year) and selecting a new grand jury for 1947 that is not expected to be called.

Probably the reason for this crimeless county is that there are only 700 people in its 1,407 square-mile area, and the largest town (there are only three others) has a population of 200. The rest of the county is ranchland, comprising a portion of the famous King Ranch and the La Parra Ranch.

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### Lads Are Courageous

Representatives of 600 Baptist youth organizations in Georgia have adopted a "minimum bill of rights" for Georgia's Negro citizens.

Introduced before a meeting of the Royal Ambassadors, who represent the youth groups, the measure calls for the right to vote, the right to equal education, the right to serve on juries when cases involve Negroes, equal pay for equal work, and the right to work when qualified.

Adoption of the "bill of rights" at a time when the state general assembly was moving to enact "white supremacy" voting laws included in the late Gov.-Elect Eugene Talmadge's platform drew wide press comment.

The "bill of rights" has been recommended to the home chapters of the youth groups.

### Pastor F. E. Bray Dies in Louisiana

Rev. F. Ernest Bray, who left the pastorate of First Church, Leachville, in 1945 to go to Vidalia, La., died suddenly of a heart attack January 17. Funeral services were held at First Church, Natchez, La.

Pastor Bray was born at Kent, Mo., in 1887. He served pastorates in Missouri, Kansas, Oklahoma, and Illinois in addition to the pastorate in Arkansas. While in Illinois he served on the Board of Directors of the Illinois Baptist State Association and on the Literature Committee which has charge of the publication of The Illinois Baptist.

He is survived by his widow and five children. At the request of the Vidalia Church, Mrs. Bray will remain in Vidalia until the church building is completed and dedicated. Pastor Bray designed and supervised construction of the new building.

The editor of the Vidalia paper said of Mr. Bray: "While he had served as pastor of the Vidalia Church only since 1945, he has been an outstanding citizen and has made a record that will live forever in the hearts of the people of Vidalia. He took a very active interest in all movements for betterment and development of Vidalia. He lived by the gospel he preached, and by his tolerance and Christian life he endeared himself to the members of all creeds."

The Vidalia Church bulletin on January 12 carried a poem which has a significant relationship to the sudden death of Pastor Bray. The poem, used in connection with his last sermon, is entitled "We Go This Way But Once."

## Your Church Cannot Shine Its Brightest . . .

Unless it reaches

into the homes

of all

its membership

with a

Christian message

every week.



**The Arkansas Baptist Should Be in Every Baptist Home in Arkansas**

## THE CHURCH RESIGNS

By GLENN H. ASQUITH  
In Watchman-Examiner

"It refuses to budge," complained Elder Smith, shaking the door of old First Church.

It was a beautiful Sabbath morning, and the impatient knot of worshipers gathered about the front entrance had grown to what passed for a crowd in that congregation.

"But of course it will open," said Mr. Jones, strutting forward. "I don't come to church often, but when I do, I intend to get in."

"Really?" drawled a voice which seemed to come from the steeple. "Well, you are not going to get in today or ever again. I resign."

In amazement, the crowd craned their necks upward.

"Who—who said that?" stuttered a frightened voice.

"I did—Old First Church. I repeat, I resign."

"But what do you mean, you resign," questioned the president of the Ladies Aid.

"What did you mean when you resigned in a huff last year? What did Silas Clapham mean when he resigned from the Board because he had not the time to give to the work? What did Eliza Till mean when she resigned after the every-member canvass? They meant they were quitting. That's what I mean—I quit. One hundred years is enough."

"But why do you want to quit? Who would take care of you in your old age?" asked the sexton.

"Oh, I'll just molder away in peace like my brother, Ebenezer, down the road. I've done my part; 100 years of service to God in this community. You taught me that, you know. 'I've done my part,' said Albert Perkins. 'Five years I've been superintendent of the school!'"

"But you are dedicated to God. You have to serve; that's what you are made for!"

"Look who's talking! Amos Carpenter. Weren't you dedicated to God when you were a baby, Amos? Weren't you made to serve God? What do you ever do?"

There was a silence for awhile. This was serious. Finally, the people pushed kindly Judge Green forward. "You tell him, Judge!"

"Can't we arbitrate this, Old First?" inquired the Judge. "Won't you state your conditions and let us decide what we can do?"

"I ought not. None of you ever gives me a chance to reply to your criticisms when you are good and ready to find an excuse to stay home. But I will. Here are my terms, and I will not compromise.

"1. You are not going to live in snug houses while I look like an orphan. I want a complete renovation, and I want a better heating plant. If you cannot afford these improvements, then you can-

## In All Thy Ways

A Page for Youth

By

Catherine Jordan

not afford a church.

"2. I do not intend to go on in a lopsided manner. Either you come out regularly and fill all the pews, or I refuse to open. You have time for everything else you want to do.

"3. I insist on better services. If I am to give myself, I expect to see you give yourselves. Sing in the choir, you who have the talent. Serve on the committees, you who have executive ability. Bring in new members to keep me happy, you who can't do anything else. There, those are mild terms. What do you say?"

"My Sunday morning nap," wailed Mr. Jones.

"My new fur coat which I have been saving for when I should have kept up my pledge!" moaned Sally Troy.

"And the time, oh, the time this is all going to take!" complained the others.

"Well," answered the others, "what choice have we? We just have to have a church. But we shall never be able to call our souls our own again."

"Quite right," replied Old First. "You should never have said they were your own in any event. Have I not been teaching these hundred years that all life is a stewardship? Here goes the door, line up there!"

## Under the Seat?

One of the members of a certain church instilled into his family the belief that the collection is a vitally important part of the service. Consequently, his little boy, Thomas, never come to church without his contribution.

One Sunday, as the elders began to take up the collection at the morning service, Thomas looked along the pew to see if the various members of the family were provided with a contribution. Noticing a guest of his sister's empty-handed, he whispered:

"Where is your money?"

"I have none," was the reply.

Time was short and the necessity great. In a flash, the little fellow met the emergency by saying:

"Here, take mine. That'll pay for you, and I'll get under the seat."

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Most children are eager to learn. If parents do not see to it that their children learn the right things about God, these inquiring minds may accept the standards and ideals of the world which are contrary to Christian teaching.—Mrs. Edwin S. Preston, Home Life.

## The Family Pew

By DAVID HARDY DEEN  
In Pastor's Journal

I am your Family Pew:

I came across the ocean with your forefathers.

I have followed the march of peoples wherever they have gone.

I was hewed out of the trees of the forest.

I was warmed by the presence of those who would worship the living God.

I am more than a board—I am an institution.

I have extended my comfort to saint and sinner; I have felt the heart-throbs of those who sought the presence of God.

I have had a place in rude hut or log church; I have been made beautiful in the majesty of the sanctuary.

I have seen the bloodstains of those who fought for liberty.

I have made my contribution to the welfare of those who stood for truth and righteousness.

I have been taken to the depths of the cave and into the bomb cellar.

I cannot be destroyed as long as men worship—I am eternal.

I am a connecting link between the home and the world around; I am the first line of defense.

I bring comfort to the lonely.

Often I have been deserted by men who sought softer seats; men turn from me at their own peril; if they forget me they may lose their own souls.

I bear my mute testimony when the pastor exhorts.

I am your Family Pew—I can be useful only as I am occupied.

## Fun and Nonsense

A small boy told his mother that he was going to be a preacher when he grew up. She asked why.

"I'll have to go to church anyhow," he said, "and it's lots harder to sit still and listen than it is to stand up and yell."

Guide: Why didn't you shoot the tiger?"

Timid Hunter: "He didn't have the right expression on his face for a rug."

Four-year-old Jean was looking curiously at some gooseberries.

"Auntie," said she, "what funny little eggs geese lay!"

Little Emily, aged five, kept watching very intently a man eating corn on the cob at the next table in the restaurant. Finally she looked up with wondering eyes.

"Mama," she asked, "why is it that no music comes out?"

Motorcycle Policeman Tony Kra-

ker of Virginia, Minn., believes that when he reminds motorists that speeding may get them off the earth sooner than over it, he should do it politely and harmoniously.

When it becomes necessary for Tony to speak of safety to a driver, he doesn't yell, "Hey, you! Pull over to the curb!" Policeman Tony motions to them with a smile, and hands a card to the offender. It recommends "Sing While You Drive," using these tunes:

At 45 miles per hour, sing "Highways Are Happy Ways."

At 55 miles, sing "I'm But a Stranger Here, Heaven is My Home."

At 65 miles, sing "Nearer, My God, to Thee."

At 75 miles, sing "When the Roll Is Called Up Yonder I'll Be There."

Barbara (returning from church and weeping copiously): "Mummy, the preacher preached a whole sermon about Mary and Martha, but he never said a word about me."

**DO YOU HAVE  
A  
DIPSY DOODLE?**

# Jesus Feeds Five Thousand And Teaches Spiritual Truth

By R. PAUL CAUDILL

The feeding of the five thousand took place during the period that marked the special training of the twelve in districts around Galilee. There are four separate withdrawals from Galilee by Jesus and the incident of today's lesson deals with the first.

Dr. A. T. Robertson lists a number of reasons for the withdrawals from Galilee: the jealousy of Herod Antipas . . . the hostility of the Jewish rulers, the hot shores of the Lake of Galilee which caused them to seek the mountain districts round about for the purpose of rest . . . and finally the need of an opportunity to instruct the twelve. If they are to carry on effectively after he is gone they must receive special training for their tasks.

### The Eager Multitude

After the return of the disciples from the tour of Galilee Jesus departed for the other side of the Sea of Galilee for the purpose of rest and instruction of the twelve: "And he saith unto them, come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going and they had no leisure so much as to eat" (Mark 6:31).

Many of the people had doubtless heard Jesus before and were eager to hear Him again and to experience the benefit of His healing power. There were among them many who were weak or feeble and without strength. These hoped to be healed.

Mark tells us that when the people saw Jesus and His disciples going away "they ran there together on foot from all the cities and outwent them."

### His Tender Compassion

Matthew says that when Jesus saw the great multitude that had gathered "he had compassion on them, and healed their sick" (Matthew 14:14).

Luke tells us that when looking upon the multitude "he welcomed them, and spoke to them of the kingdom of God, and them that had need of healing he healed" (Luke 9:11).

Mark states the case a bit differently: "And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd" (Mark 6:34).

With such a multitude gathered apart from the villages, and with the day far spent, there arose the question of feeding the people. Man is not to live by bread alone, but man needs bread.

The problem, therefore, was taken immediately to Jesus. Mark says (6:35) His disciples suggested that the multitudes be sent away that they might go into the country

*Sunday School Lesson  
For February 9  
John 6:3-14, 35*

and villages round about "and buy themselves somewhat to eat."

Luke tells us that the twelve likewise came to Jesus with a similar suggestion: "Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place" (Luke 9:12).

The reply of Jesus must have been startling to His disciples for He said unto them, "They have no need to go away; give ye them to eat" (Matthew 14:16).

### More Than Enough

The scene that followed was one to be long remembered by the multitude and by the disciples. When Jesus suggested the feeding of the five thousand Philip spoke up and said, "Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little" (John 6:7).

One of His disciples, however, Andrew, Simon Peter's brother, was bold enough to tell Jesus of a lad in the company who had five barley loaves and two fishes, adding, "But what are these among so many?" Evidently Andrew felt that Jesus ought to know about the presence of the five loaves and two fishes, even if the quantity was small. The Scriptures are silent as to whether or not He anticipated a miracle on the part of Jesus in multiplying the loaves and the fishes.

Immediately Jesus gave instruction for the people to sit down for there was "much grass in the place." Mark gives the most graphic picture of the events that followed. He portrays them as they sat down by companies upon the green grass in ranks, "by hundreds and by fifties." It must have been a colorful scene with the people clad in their oriental dress and gathered there in groups on the beautiful green grass of the hillside.

Jesus took the loaves, gave thanks, and distributed them to

the waiting throngs; likewise also the fishes "as much as they would."

Luke tells us that "they did eat, and were all filled." So do Mark and Matthew. Moreover, there was left of that which remained over twelve baskets of broken pieces notwithstanding that they who ate were "five thousand men besides women and children" (Matthew 14:21).

### A Lesson in Economy

Jesus did not permit the disciples to allow the broken pieces, the left-overs, to go to waste. After they had eaten He said unto His disciples, "Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained unto them that had eaten" (John 6:12-13).

Here is a lesson in economy that we all might heed today. In the management of domestic affairs there is often great waste. One need only to visit the dumping grounds of our modern cities and see the pitiful throngs scrambling over the motley piles of refuse to realize how true this is. Many an American family throws away as much food as another family in more destitute circumstances of life would have for daily subsistence.

For the sake of the Kingdom, if for no other reason, household affairs ought to be regulated in such a way that there will be no waste. The war that has just closed taught us some things but not enough. How soon will it be before much valuable food will go back

down the drains of waste just as it did before the war!

### The Bread of Life

The closing verse of our lesson (John 6:35) interprets for us the real character of Jesus: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

The mission of Jesus in the world was not merely to relieve the physical hunger of mortal bodies. His primary purpose was to seek and to save the lost souls of men. Feed and clothe the body all ye will, but the body will yet perish at the end of its day. For a man's years are three score and ten and we pass that mark of age only by the grace of God.

When the soul of man is fed with the eternal bread of life man feeds upon that which both satisfies the soul and sustains it forever.

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New Orleans Baptist Theological Seminary has recently purchased a 75-acre plot of land as a proposed new site for the Seminary. This beautiful acreage, the highest elevation in the city, is located along U. S. Highway No. 90, the Atlantic to Pacific highway, passing through New Orleans. It is within the city limits, near a beautiful new residential section and is easily accessible to the downtown areas of the city.

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# ★ Executive Board — STATE CONVENTION ★

B. L. Bridges, General Secretary, 200 Radio Center, Little Rock, Ark.

## Thank You, Brethren, for Increased Gifts

Many churches are increasing their contributions for the Cooperative Missionary Program. At this writing we have not had opportunity to check up on the contributions for January and we do not know what churches and how many churches are increasing their contributions, but we know that there are quite a few increases. All of us are grateful for these forward steps.

Why not? The opportunities for world missions are the greatest in history. The demands likewise are greatest. There is more money in circulation. More churches are free from local indebtedness and more churches have balances in the treasury, and the Cooperative Program, we believe, is the greatest channel through which we can promote and accomplish the will of God in Christ Jesus.

Our State Convention increased its budget for 1947, and it will be necessary for our churches to increase their contributions considerably if we reach the goal this year; and, beloved, we must reach it. There is too much at stake. Our work must be financed, and the Cooperative Program and Unified Budget constitute the golden voice that calls us on for the glory of Christ.

## Fine Cooperation Among the Churches

Eight hundred seventy-seven churches made contributions to some phase of our work during 1946. The churches contributing through the Cooperative Program numbered more than ever before. Seven hundred eighty of our churches made contributions last year through the Cooperative Program. These contributions were absolutely undesignated and were distributable and were distributed among the causes embraced in the Cooperative Program. This is fine cooperation.

We still have a goodly number of churches that have not yet come into the Cooperative Program. Why not make it 100 per cent in 1947?

## Mr. and Mrs. Pugh

Mr. and Mrs. Pugh are leaving the Bottom's Baptist Orphanage. The Orphanage Board elected another man to be superintendent of the Home. The Convention authorized and appealed to the churches for contributions to be used in the erection of a home for Brother and Mrs. Pugh.

Send your love offering to B. L. Bridges at 200 Radio Center, Little Rock. All of us who know the heart power that Brother and Mrs. Pugh have put into the Orphanage will want to have a part in this love offering.

## Ten Great Churches

At the end of the year we review in our thinking and praying the great lovers of world missions. Naturally we look over the records to see what our churches have done through the Cooperative Program. Of course we publish quarterly the contributions from all the churches, but we usually publish also the annual Cooperative Program contributions from 10 of the largest givers in the state. So here are the 10 churches giving the largest amounts through the Co-operative Program for 1946:

El Dorado, First .....	\$16,301.56
Little Rock, First .....	15,000.00
Marianna, First .....	10,257.27
Pine Bluff, First .....	9,738.33
Little Rock, Second .....	9,375.85
Fort Smith, Immanuel .....	8,846.70
Fort Smith, First .....	7,884.65
Little Rock, Immanuel .....	7,800.00
Little Rock, Pulaski Heights .....	6,126.30
Benton, First .....	6,000.00

## Rev. Ralph Glover

Rev. Ralph Glover is available for the pastorate. He resides in Pine Bluff. Brother Glover is a great Gospel preacher. His pastorates have been in Malvern, Arkansas; Dodge City, Kansas; Newport and DeWitt, Arkansas. Those who have heard him can testify to his ability to handle the Bible and to present it in a clear-cut manner, and to preach with power.

## Wanted:

### 15,000 MEMBERS FOR BAPTIST HONOR CLUB

The Baptist Honor Club is a large group of people, clubbed together, each to contribute \$1.00 per month over and above their regular contributions, to the Baptist State Convention to help pay the old debts of the Convention and its institutions.

In these three years we have paid approximately \$235,000. The balance needed over a period of two years would be approximately \$320,000.

Of course, anyone can pay more than the dollar per month if he desires. Pay it to your church treasurer, designated to the Baptist Honor Club. Some pay \$25, some \$50, some \$100, and some pay even more than that. Of course, if you have no church relationship, you can send the money directly to us. When \$100 is given in memory of some departed person, we print his or her name on a beautiful, appropriate certificate which we call the Memorial Certificate. The giver's name is also inscribed on the certificate which is turned over to him.

Let us keep our heads up, repay these obligations which built up our institutions, and save our honor. There are enough Baptists to do this, over and above our regular contributions. Write for literature.

Send your funds to B. L. Bridges, secretary, 200 Radio Center Bldg., Little Rock. Use the handy coupon below:

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