

4-19-1951

April 19, 1951

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arb_n_50-54

Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#),
and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "April 19, 1951" (1951). *Arkansas Baptist Newsmagazine, 1950-1954*. 2.
https://scholarlycommons.obu.edu/arb_n_50-54/2

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1950-1954 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, APRIL 19, 1951

NUMBER 1



—H. Armstrong Roberts

**Planting Spring Flowers
While the Boss looks on approvingly**

Is There Religious Liberty In Spain?

By an Evangelical Pastor in Spain

Spanish Protestants have always been a small minority in Spain, but at the fall of the monarchy in 1931, there were about 250 Evangelical chapels in the land according to lists published in the national paper of all Protestant denominations called "Espana Evangelica." This number increased a little during the Republic.

At the end of the Civil War, Protestant chapels were allowed in Madrid, Sevilla, and a few other places. Altogether not more than twenty chapels were allowed to open in all of Spain.

Various Decrees

Five years after the Civil War, the Spanish Chamber of Representatives approved in June 1946 a Bill of Rights for the Spanish people. Article 6 of this document reads: "No Spaniard shall be molested on account of his faith nor in his private worship, but public demonstrations will not be allowed except by the state religion."

On November 12, 1946, an order was issued to the governors of Spain authorizing them to grant permits for Protestant services, but warning them to see that no political activities were carried on in chapels. This part of the measure was unnecessary as Protestants in Spain do not engage in any political activity as "Protestants."

As a result of this order, between November 1945, and December 1946, forty chapels were allowed to open. The authority for this is a Roman Catholic paper "El Sagrado Corazon de Jesus," No. 250, page 10, which has published a list of churches opened each month. But what is this for about 300 groups of Evangelical Christians that existed in Spain during the Republic?

In spite of the above mentioned order, a conference of Metropolitan bishops, held in

Madrid in April 1947, presented a complaint to the Chief of the Spanish State arguing that private worship should mean worship in homes and not public services in chapels which the Catholic church considered to be a means of illegal Protestant proselytizing.

As a result of this unreasonable protest, the Government in order to please the bishops, issued another decree to the governors in May 1947, which was in contradiction of the former decree. This new decree ordered:

(1) That no more permits should be granted to Evangelical groups that might apply for them. This left the majority of Spanish Protestants outside the law and liable to be arrested for worshiping publicly in their chapels.

(2) That all outside signs giving hours of service should be removed from the few chapels allowed to open. All active efforts to win non-Protestants were to be severely punished.

This order has been strictly carried out by the governors and since then the only new place to be opened where Protestant worship is allowed is in the Usera quarter of Madrid.

Scores of applications to the governors for permits to hold religious services in chapels or in private houses have been left unanswered. When a few courageous Evangelicals have dared to meet in secret, they have been punished by imprisonment and fines as in Medina del Campo (Valladolid), where fourteen persons had to pay 12,950 pesetas because they were found, when the police broke in, on their knees worshiping God. When the Government in Madrid was petitioned to set aside this unjust punishment, the request was refused. Thus the Government encourages the governors to persecute Protestants everywhere.

Unfailing Fountains

A Devotion by the Editor

"And whosoever will, let him take the water of life freely."

On my father's farm in west Kent there were two kinds of springs. One we called wet weather springs, the other we called falling springs. These springs were exhausted what their names imply. The wet weather springs flowed freely during the rainy season, sometimes even gushing. Their sources were close to the surface and were quickly replenished and even flooded by the rain fall. As the rain fall decreased, the flow from the springs diminished, until finally, during a spell of any duration, the flow ceased entirely.

But the unfailing springs were unaffected alike by wet weather or dry weather. A downpour of rain, no matter how long it lasted, did not increase the flow of these springs. And the drouth, regardless of its duration, did not diminish the flow one drop. The sources of these springs were deep in the earth, too far removed from the surface to be affected.

Jesus made it clear that there are unfailing springs of life. "My flesh is meat indeed, and my blood is drink indeed," He said, "whosoever eateth my flesh and drinketh my blood shall live forever." In the light of the life and teaching of Jesus and the experience of His followers, we understand what He meant, that our lives are sustained by His blood. He said to the woman of Samaria, "The water that I shall give him shall be in him a well of water springing up into eternal life." And "whosoever will, let him take of the water of life freely."

There is the fountain of God's love. How exhaustable it is! How constant it flows! How it refreshes and sustains life and all that is holy and sacred to life! "God so loved the world," that is literally an ocean of love which feeds every stream which flows from heaven to earth. "That He gave His only begotten son," that is a river of love which has versed this earth over mountains and through valleys to bring its life-giving waters to the world. "That whosoever believeth in me, that is the living spring at the door of the heart of man. "Should not perish, but shall have everlasting life," that is its power to cleanse the life of its foulness and poison and supply it with health and beauty and charm.

"And the Spirit and the bride say, Come. And he that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17

ARKANSAS BAPTIST

200 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN
MRS. HOMER D. MYERS

Publication Committee: D. B. Westmoreland, Warren, Chairman; Wyley Elliott, Paris; C. D. Morrilton; Hugh Owen, Pine Bluff; Luther England; E. C. Brown, Blytheville.

Entered Post Office, Little Rock, Arkansas second class mail matter. Acceptance for mailing special rate of postage provided in Section 1103, Act of October 1, 1913.

Individual subscription \$2.00 per year. Church Budgets 11 cents per month or \$1.32 per year. Church family; Family Groups (10 or more paid annually in advance) \$1.50 per year. Subscriptions foreign address \$2.50 per year. Advertising Rates on Request.

The cost of cuts cannot be borne by the except those it has made for its individual users. Resolutions and obituaries published at five per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Learning To Wait

By EDWIN L. McDONALD

The plaintive cry of a little boy in distress came from an old-model car on the parking lot of a grocery store in suburban Louisville as I was about to drive away with my purchases for the week-end.

The door of the car was open and I took in the situation at a glance. The cries were coming from a healthy little fellow of about five who was half way out of the car and tugging desperately to break the hold of an equally healthy lad of seven who was standing on his knees behind the steering wheel.

I stopped my car alongside them, "What's the matter, Sonny?" I asked the little rebel, in words as kind as I could summon.

Surprised and cowed, he stopped crying, dropped his head, and let up on the tugging.

"He wants to get out, but Mother doesn't want him to!" replied the older child, looking at me out of frank, earnest, blue eyes and continuing to hold the wrist of his brother.

"Don't cry," I said to the little one, "mother will be back soon. Wait for her in the car."

This seemed to be the assurance needed and the little fellow wiped away his tears and climbed back into the car.

Waiting is one of life's most difficult assignments. But there are periods of waiting for us all. We must learn to wait patiently if we are to live happily.

Wolf In Sheep's Clothing

By the Editor

There is a wolf parading throughout the country in sheep's clothing going under the assumed name of "The Temperance and Tolerance Association of America." This monster has donned the sheep's clothing of temperance and tolerance, but the real wolf beneath the clothing is found to be the liquor interests of the country.

This organization is enthusiastically supported by the press of the distiller and brewer interests. It is well to take warning when the brewers and distillers give their blessing to any organization or movement and when their publications go all out in support of any particular movement or organization.

It is a disgraceful mockery for the liquor interests to preach temperance and tolerance, yet they are promoting this organization which is showing a movie throughout the country. This movie is a very subtle appeal to be tolerant toward liquor, liquor which claims to be championing the cause of temperance. Such propaganda and promotional methods on the part of the liquor interests is nothing less than blackmail and it should be exposed for what it is. Be on the look-out for the movie which this association is sponsoring, "The Truth Shall Make You Free." It is dangerous, don't be taken in by it.

From The Editor's Desk

The Gospel of Evangelism — Sanctification

Sanctification is a good Baptist word because it is a New Testament word, yet Baptists have almost lost this word from their vocabulary. It isn't often heard from Baptist pulpits or in Baptist conversations. This may be the result of a reaction and even a protest against the degrading of the word by certain sects to the level of the impractical contortionist.

Set Apart

Sanctification does not mean the dethroning of intelligence, nor does it mean enthroning the emotions. New Testament sanctification has nothing to do with what is popularly known as the "second blessing." It has no reference to what was known in New Testament times as "speaking with tongues." Perhaps it is because of these perversions that we as Baptists have almost discarded the term sanctification. And we have lost much by allowing this term to slip from our vocabulary. As a consequence we have placed too little emphasis upon sanctification. We should recover this word and restore it to our Baptist vocabulary and make it a vital part of our Christian teaching.

Sanctification means to be set apart, to be made sacred, or to be dedicated to that which is sacred. Sanctification is the obliteration of the line of demarcation between the secular and the sacred. Sanctification transforms that which is natural or secular into that which is sacred. Hence, one's very person, one's life, one's possessions, one's talents, one's service, are all set apart to sacred purposes.

Sanctification is involved in one's conversion. It is a component element in one's spiritual experience. It is one facet of the Christian life. To say that one is converted

and not sanctified is a contradiction of terms. Sanctification is of the very essence of conversion or the new birth. The experience of the new birth sets one apart to God.

Continuing and Progressive

Sanctification is the continuing process of the conversion experience. Conversion is instantaneous. Sanctification which begins in conversion is progressive, the process of bringing into sacred employment all the faculties of one's being, and all the instruments and materials in one's possession. It is also the process of enlarging one's capacity for things spiritual and increasing one's ability and skill for spiritual service.

Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jesus was sanctified or set apart to a very definite mission in the world. He prayed, "Sanctify them through thy truth: thy word is truth." Therefore Jesus prayed that His disciples might be sanctified to the same mission to which He Himself was sanctified.

If we neglect the doctrine of sanctification in the gospel of evangelism we do so to our own hurt and to our spiritual impoverishment. If, when people are converted, they do not understand that they are set apart to sacred service in God's kingdom, their talents, their time, their means, their testimony, their influence, may be lost to the kingdom of God.

We who preach the gospel, we who teach the gospel, not only fail in the discharge of our responsibilities but we do others a great wrong if we do not preach and teach the doctrine of sanctification as faithfully as we preach and teach the doctrine of the new birth.

Catholicism and Public Schools — France

A Digest of an Article in The Nation, by Paul Blanshard

The Vatican met with defeat in 1905 when France adopted the national policy of separation of church and state. Ever since that action by France, the Vatican has been attempting to erase that decision, and the struggle still continues with many parallels to the American experience as reported by Mr. Paul Blanshard in *The Nation*.

Separation of Church and State

This struggle has reached a critical stage in France because the Catholic hierarchy is taking advantage of the present unstable condition of the nation to press its claims for support of Catholic schools from the public treasury.

The movement started in 1881 to free the schools of the nation from the control of the Catholic hierarchy and to free the public treasury from levies for priestly salaries; it had its origin among French political leaders who were anti-clerical and who desired to establish cultural freedom, respect for science, and intellectual integrity.

However, Mr. Blanshard reports that the tide is now swinging in the opposite direction and that today criticism of Vatican policy is avoided by the political leaders of France. Naturally this gives the Vatican and the Roman hierarchy considerable encouragement.

Tax Strikes

The Vatican uses the same preachments in France that it uses in the United States, that the public schools are "godless" because they exclude Catholic religious teaching. Another striking parallel between the tactics of the Catholic hierarchy in France and in America is that the hierarchy "is exerting all its political and religious power to keep Catholic children" out of the public schools in both nations. In both nations also the fight is for public tax money for the support of Catholic schools. Mr. Blanshard reports that tax strikes have been encouraged by Catholic leaders to force the French government to make contributions to public schools. People are urged to "suspend payment of taxes" un-

Senate Investigating Committees

Two Senate investigating committees deserve the profound gratitude of the American people for the thoroughness with which they have conducted their investigations and for exposing the practices on the part of government officials which have cost the American people billions of dollars.

The Kefauver Committee

The Senate committee investigating crime and headed by Senator Estes Kefauver of Tennessee has brought to light and to the attention of the government and the American people the operation of the gambling syndicates of the nation, which are reported to have received twenty billions annually. The committee charges that the Bureau of Internal Revenue has not made a real effort to crack down on the fraudulent income tax returns of known gangsters and racketeers and other shady operators.

(Continued on page seven)

til their demands for public money for Catholic schools have been met.

Mr. Blanshard reports that the Catholic schools are in a position to gain at the expense of the public schools because the government is not in a position to provide adequate educational facilities to meet the pressing needs. So the Catholic hierarchy increases its demands on the basis that it is meeting a national crisis by providing its own schools.

Vatican Vs. French People

Mr. Blanshard thinks that the success of the Catholic hierarchy's drive for public funds for its own school system will depend on the composition of the next French parliament. At present the various parties which oppose the use of public educational funds for the Catholic schools make up a total of 56 per cent of the national assembly. But elections are held this year and if a relatively small increase in the size of the pro-Catholic bloc should result from the election, it might mean the end of separation of church and state in France and in that case the Catholic hierarchy would be in a position to demand public educational funds for its school system.

The present government of France is making a desperate effort to reach a solution of the school problem by discussion and has appointed a commission to examine the whole question of financial support for religious schools. The commission's proposals, in the opinion of Mr. Blanshard, will probably be a major issue in the next national election. Slight concessions will probably be made to Catholic power but neither side is likely to be satisfied with compromise, and the ultimate issue is "whether the Vatican or the French people will control the national culture."

(Religious News Service reported, April 6, that "An appeal for 'immediate' State aid to church schools was made by the French Roman Catholic hierarchy in a statement issued following a two-day plenary session attended by four cardinals and 102 archbishops and bishops."—Editor).

Kingdom Progress

Surrenders To Ministry



Nathan Wade

Nathan Wade, a member of First Church, Blytheville, surrendered to the gospel ministry at the morning worship service in the Blytheville Church on Sunday, April 1.

Mr. Wade is the youngest son of Mr. and Mrs. R. L. Wade, who are active members of the Blytheville church. He graduated from the Blytheville High School in 1949. In the fall of the same year he entered the University of Mississippi, where he continued his studies until January of this year at which time he joined the United States Navy.

Pastor E. C. Brown says: "The hearts of the people were thrilled by the brilliant statement which this young man made concerning his decision to preach the unsearchable riches of God's Word. That God may richly bless and use Nathan in the work of the Kingdom is the earnest prayer of our people."

Authorized Count In Recent Training Union Convention

When the State Training Union Convention met on March 16-17 in El Dorado, the director, Ralph W. Davis, estimated 1,700 people were present for the record service on Friday evening, however, the count was not official. Many were local visitors; some were from surrounding rural churches who did not register, since they were there only for the evening service. The official registration was as follows: Adults, 472, or 36 per cent which Mr. Davis thought was significant; Young People, 293; Intermediates, 392; Juniors 121; and children, 22; making a total of 1,300.

Webb City Church Receives Nineteen

Webb City Church, Irving Crossland, pastor, had R. J. Taylor, pastor of First Church, Charleston, as visiting evangelist in a recent revival meeting. There were 17 coming for baptism, and two by letter.

Southwestern Invites You

By JOE DAVIS HEACOCK

"Putting Visual Aids to Work for Christ" is to be the theme for the second annual convention-wide Visual Aids Workshop to be held on the campus of Southwestern Baptist Seminary, Fort Worth, May 28 - June 1, 1951. It will be sponsored jointly by Southwestern Seminary and the Baptist Sunday School Board.

We are especially equipped in Price Hall to display, demonstrate, and discuss the values and uses of visual materials. We are equipped to house most all who come in our dormitories and can feed everyone who attends in the Seminary cafeteria.

Recognizing the accepted value of visual aids in worship and teaching and realizing the increased interest in these materials, we anticipate an even greater attendance this year. Speakers and conference leaders have been selected because of their successful experience in the use of visual aids.

We invite everyone interested in using visual aids but especially urge each church to send one or more representatives.

Request for reservations should be made to Miss Dorothy Hair, Box 6036, Seminary Hill, Fort Worth 15, Texas. The \$2.00 registration fee may accompany this request or be paid upon arrival. Rooms in the dormitory will be available for \$1.00 per day if the guest furnishes his own bed linens and towels.

We welcome Arkansas Baptists to Southwestern for this significant event.

Baptists Have Opportunity To Tour Alaska

Messengers to the Southern Baptist Convention in San Francisco next June will have a chance to make a tour of Alaska following the Convention. The announcement comes from Dr. R. Alton Reed, Director of Radio and Public Relations for the Baptist General Convention of Texas.

At Dr. Reed's request, the Alaska Steamship Company has offered accommodations for Baptists who want to make the 12-day Alaskan trip. Reservations must be made with Dr. Reed, 603 Baptist Bldg., Dallas, by April 25.

The Convention will meet June 19-24, with the tour leaving Seattle, Washington, June 27. Rates on accommodations will range from \$198 to \$340 plus tax, per person.

First Church, Wilson Has Good Meeting

First Church Wilson, D. B. Bledsoe, pastor, had W. E. Speed, Russellville, speaker, and James Birkhead, West Memphis, song director, in a recent revival meeting, March 11-12. There were 28 conversions and two coming by letter; also two young ladies surrendered for special mission work.

Liberty, White County Has Worthwhile Revival

Liberty Church, White County Association, Bill Lewis, pastor, had Willie Garner, Ouachita College, as guest speaker for a recent revival meeting, April 4-8. As a result, there were seven professions of faith and four coming for baptism.

A Correction Gladly Made

By LOUIE D. NEWTON

Early in the year I wrote a short article over radio, via Alaska, based on a statement in *The Christian Century*, page 1509, December 20, 1950, as follows: "It is our understanding that the Schenley Liquor Corporation has been authorized to broadcast hard-core advertising in Alaska for a 26-week period; this proves to be successful, undoubtedly an attempt will be made to expand these broadcasts to include the United States. Columbia Broadcasting Company is providing the channels through which the Alaska broadcasts are to be made."

After my article had gone out to the Southern Baptist Convention territory, Mr. William C. Ackerman, Director Reference Department, Columbia Broadcasting Company, sent a letter to *The Christian Century*, published on page 115, January 24, 1951, correcting the statement that Columbia Broadcasting Company would accept such advertising. I failed to note this correction in *The Christian Century*.

In a later letter of correction, addressed to Dr. B. H. Duncan, editor of *The Arkansas Baptist*, in which paper my article had appeared, Mr. Ackerman, says: "We have accepted the advertising of spirituous liquors on the Columbia network and we have no intention of changing this policy."

This is a correction which I am happy to make and which every Southern Baptist will be happy to read. Let us hope that all networks will follow the example of Columbia.

Bridges and Gilbreath Make Revival Team

South Highland Church, Little Rock, Branscum, pastor, had B. L. Bridges, general secretary of Arkansas Baptist State Convention, and J. A. Gilbreath, administrator, Arkansas Baptist Hospital, in a revival meeting March 18-25. There were eight additions to the church.

Current River Association Hymn-Sing

The First Church of Success was host to the regular quarterly Hymn-Sing for the Current River Association on Sunday afternoon, April 1. There were 120 people present, representing ten churches, and including pastors and five pianists.

The next Sing for this group will be on July 1.



Listen to the
BAPTIST HOUR

Date: April 22

Speaker: Charles Wellborn

Subject:
"On Level Ground"

Arkansas Stations:

KELD, El Dorado, 2 p. m.
KTHS, Hot Springs, 4:00 p. m.
KENA, Mena
KXLR, Little Rock, 12:15 p. m.
KDRS, Paragould, 1:30 p. m.
KUOA, Siloam Springs, 4:30 p. m.

Ouachita Debaters Win In National Tournament

In the National Debate Tournament held from March 25 to March 29 at Stillwater, Oklahoma, Orvel Hooker and Lucien Coleman Jr. tied Baylor and San Diego in the final rounds to win first place in the tournament.

These three teams were the only ones to win eight out of eight debates during the tournament, thus receiving a superior rating. Other notable colleges in the debating tournament were Texas Christian University, Southern Methodist University, Oklahoma University, Oklahoma Baptist University, University of Miami, and Oklahoma A. and M. College.

Sponsored by Pi Kappa Delta, this tournament was the largest national tournament that PKD, a national forensic fraternity, has ever held. Enrolled for the debate were 40 delegates from 132 chapters. In the tournament were 120 men's teams and 66 women's teams.

During the course of their debating, Coleman and Hooker debated, and took the decision over Oklahoma City University, Puget Sound College, Southeastern College, Hope College, University of South Carolina, Hawkeye College, South Dakota State College, and Mississippi Southern College. Dr. David Moore sponsored and coached Ouachita's team during the tournament.

Late in April the most coveted of all tournaments in the circles of the debate world will be held—the West Point Tournament, to take place at West Point, New York. The leaders of the provinces into which PKD is divided confer and give bids to the teams with the highest number of points for the entire debate season. These points are based on the Stillwater tournament and also the team's record for the past year.

To quote one of PKD provincial leaders, "The Ouachita team will, in all probability, receive a bid to attend the West Point Tournament. I say this as a result of their merit in the National Tournament as well as their record throughout the year."

—Ouachita Signal.

Student Testimonies

On the invitation of Pastor Audie Miller and First Church, Clinton, BSU Secretary Dale Cowling and Allan Brickey, Student Secretary at the University of Arkansas, together with seven University students, visited the Clinton Church on March 18 and conducted a special program of music and personal testimonies.

Pastor Miller says, "those who attended his service, both young and old, have testified that the message brought by Mr. Cowling along with the special music and the testimonies of the students brought a spiritual revival to the Clinton Church, a revival which will bear fruit in the days to come."

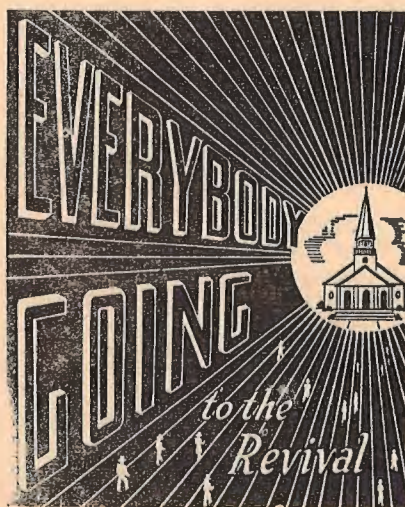
Following this special service, Pastor Miller organized the youth of the church under the name, "Youth Evangelists."

Commenting on the possibilities of using college students in religious services, Mr. Cowling says, "when youth is revived they in turn bring a revival to those around them. If we had adequate means of utilizing the Christian students who are in our colleges, we would soon see the fires of revival begin to flame all over the state. One wonders how wise we are in making such meager provisions for the spiritual development of our college students. Surely we need to crave that the Lord will hasten the day when Arkansas Baptists can offer a challenging program of student work to our Baptist students in the colleges of the state. They in turn will bless the work of Christ through all eternity."

Purl Stockton Returned To Arkansas

Evangelist Purl Stockton completed a three month engagement on April 1 with the Immanuel Church, Paducah, Kentucky, and Dr. Frank F. Norfleet, pastor. Evangelist Stockton was engaged to assist in formulating and promoting a program of visitation and personal evangelism. There were additions to the church membership each Sunday during the three month period.

Pastor Norfleet says of Mr. Stockton, "he is one of the most versatile workers with whom it has ever been our privilege to be associated. He has served as preacher, mission worker, pianist, song leader, Sunday School teacher, and in many other ways. He has been in demand among other churches in this area as a speaker for their conferences, officer's and teacher's meetings. His versatility has been surpassed only by his consecration."



Evangelist Kirkpatrick Has Open Date

Evangelist H. E. Kirkpatrick of Hot Springs has an open date for a revival meeting in June. Any Arkansas church desiring the services of Evangelist Kirkpatrick may contact him at Hot Springs, P. O. Box 1211.

Ohio Ministers Crack Down on Gambling

The Champaign County Ministerial Association took action in Urbana to oppose gambling, including pari-mutuel betting at the county fair, bingo, and horse race betting establishments.

A resolution said that county ministers will not take part in religious rites at the 1951 county fair because the fair board again voted to install pari-mutuel gambling for harness races. Last year the ministers took a similar stand.

—Religious News Service.

Protestant Papers Report On Circulation

Member papers of the Associated Church Press have a total circulation exceeding 5,000,000, it was reported to the group's 32nd annual meeting in Washington. The ACP comprises editors of Protestant publications in the U. S. and Canada.

Arkansans in Revivals Across the River

Many Arkansas pastors, evangelists, and denominational workers, assisted in revival meetings during the Simultaneous Crusade east of the Mississippi River. A partial list follows:

T. N. Shaddox, Searcy, was with Antioch Church, La Center, Kentucky; W. H. Hicks, Pulaski Heights Church, Little Rock, was with First Church, Princeton, Kentucky; Carl Overton, Star City, was song leader for the Princeton revival; Wilson Deese, Cabot, was with First Church, Eddyville, Kentucky; Ralph Davis, State Training Union Director, was at Midway, Kentucky; L. H. Davis, Calvary Church, Fort Smith, was with the Baptist Church at Metropolis, Illinois; Evangelist Purl Stockton, Little Rock, was at Paris, Tennessee; Lucien Coleman Sr., assistant State Secretary, Little Rock, was at Mount Pleasant, Tennessee; B. H. Duncan, editor of the Arkansas Baptist, Little Rock, was with First Church, Franklin, Tennessee; Lloyd A. Sparkman, Southside Church, Pine Bluff, was with the West Laurel Church, Mississippi; Jesse S. Reed, Second Church, El Dorado, was at Langley, South Carolina; James G. Harris, Beech Street Church, Texarkana, was with the Seventh Street Church, Cullman, Alabama; Nelson Tull, State Brotherhood Secretary, Little Rock, was at Opp, Alabama; H. W. Ryan, Jacksonville, was also at Opp, Alabama; C. W. Caldwell, State Mission Superintendent, Little Rock, was at Lucedale, Mississippi; Dr. K. Owen White, First Church, Little Rock, was with the Kirkwood Church, Atlanta, Georgia; Dr. M. Ray McKay, Second Church, Little Rock, was with First Church, Hickory, North Carolina.

(Others will be reported later).

Deacons Ordained

L. R. Reeves and Charlie Fincher Sr. were ordained to the deaconship by the Second Church, Monticello, Easter Sunday, March 25, Wesley A. Lindsey, pastor.

Others participating in the ordination service were: Pastor N. R. Griffin of First Church, Monticello; and Pastor Joe T. Warbington of Northside Church.

Charles Fincher Jr., son of Mr. Fincher who was ordained as deacon, recently surrendered to the gospel ministry.

New Orleans Seminary And Evangelistic Crusade

By E. N. PATTERSON

One hundred ninety-five of our students and faculty took part in the Evangelist Crusade. They helped in churches in nine different states.

The results from the work of our students and faculty are as follows:

1,318 for baptism; 814 by letter; 575 by rededications; 15 by statement.

One hundred eighty dedicated their lives to definite Christian service. Of course, there are other results that cannot be written on paper.

How we thank God for the opportunities to serve and how we pray that He will keep us humble and faithful in our service for Him.

The Gillett Church was organized a year ago. It's progress has been marked by a steadily expanding program and growing organizations.

The second Training Union study course of the year was recently conducted with an average attendance of 83.

★★★ Christian Horizons ★★★

By Religious News Service

Korean Refugees Thank U. S. Churches for Aid

Twenty thousand South Korean refugees attended a mass-meeting in Pusan which voted to send a message of thanks to American churches and church-sponsored relief agencies "for having helped us a great deal both materially and spiritually since the outbreak of the Korean war."

Drafted in the name of six million South Korean refugees in the United Nations perimeter, the message read:

"We have been thankful for your sending us necessary relief goods such as food, clothing and medicines, despite the difficulties of transportation in this war. If it were not for your helping us spiritually and materially, thousands more Korean refugees would have died from cold and starvation this winter.

"All free people on the earth today face the historical moment which will decide whether the individual should be able to defend the culture, religion and history that have been inherited from his ancestors.

"The six million South Korean inhabitants came down to this United Nations area with courage and determination to protect our tradition and native land to the last. If there is any way in which we can possibly repay you for the generous assistance that has been offered to us poor refugees, we will never spare our efforts."

Church Membership Rate Twice Population Growth

American church membership since 1926 has increased at a rate nearly double that of the country's population growth, according to a survey made by the National Council of Churches.

Results of the survey, released in New York City, showed that between 1926 and 1949 church membership went up 51.5 per cent while the population grew by an estimated 30 per cent.

The survey tabulated the membership of 54 religious bodies, all with more than 50,000 members. These groups account for 97 per cent of American church membership.

Protestant groups during the 23-year period added 16,954,322 members for a 56 per cent growth. Roman Catholics added 9,005,305 for a 48.4 per cent increase, and Jewish congregations 918,758 for a 22.5 per cent gain.

Total membership of the tabulated religious bodies, which include two Orthodox Churches, rose from 53,230,413 in 1926 to 80,682,575 in 1949, the survey reported.

Oklahoma Legislature Passes 'Bone Dry' Bill

Oklahoma churchmen were one step nearer their goal after the House of Representatives passed a "bone dry" bill already approved by the state Senate.

The measure, which outlaws the sale of beer for drinking on the premises of any establishment and provides for county option, passed the House by a 99 to 4 vote.

Rep. Edwin Langley of Muskogee, who labeled himself a "wet," said:

"I am for the bone dry bill because this state is so emphatically dry. Sixty-six counties voted in 1949 to retain prohibition."

Methodists Ask Terminal Date on UMT

Methodist leaders from Minnesota, North Dakota, and South Dakota have asked for a definite terminal date on the universal military training bill now before Congress.

In an area cabinet meeting in Minneapolis, 13 district superintendents joined Bishop Ralph S. Cushman, St. Paul, in sending telegrams to area congressmen recommending that "such a fundamental change in proven American policy should be reviewed by Congress periodically."

"The universal military training aspect of the bill during peacetime is a threat to our American democratic principles," Bishop Cushman said. "This type of peacetime conscription is the thing we detested in Nazi Germany, Fascist Italy, and Communist Russia."

Parochial, Public School Pupils To Share Same Building

Roman Catholic and public school children will attend the same public school building as a result of a unanimous vote of the Medford, Massachusetts, school committee.

This unusual situation results from the fact that one of the two St. James parochial schools will be torn down to be replaced by a new one in the fall.

Five classrooms in the Osgood school have been relinquished by the city school commission for use by the children of St. James' parish.

The vote was taken despite the protest of ministers of several Protestant churches, one of whom hinted court action if use of the rooms was given at less than substantial rental.

Church Groups Deliver Ultimatum on Gambling

The Connerville, Indiana, Ministerial Association and a group of Laymen delivered an ultimatum to the Common Council and Mayor Glen R. Henderson demanding a "crack down" on games of chance.

Attached to the ultimatum was a list of clubs operating slot machines, plus a list of business places in the city where gambling had been observed within a 30-hour period prior to the drawing up of the ultimatum.

Taylor Sees Vatican Envoy Talk 'Foolish'

Myron C. Taylor said in Washington, after a conference with President Truman, that "it is foolish to talk" about the possibility of naming a new personal representative of the President to the Vatican.

The former representative of Mr. Truman to the Holy See waved aside recurrent rumors that such an envoy would be named, with the remark, "That's old stuff; there have been such rumors ever since I left the job."

Mr. Taylor said he had not discussed the question with Mr. Truman in his 30-minute interview at the White House. He described his visit as a "courtesy call" on the President.

The 77-year-old former diplomat declared categorically that he had no intention of taking any post with the government.

A Smile or Two

Several days after his father died Johnny was stopped on the street by a boy.

"And what were your poor father's words?" asked the neighbor.

"He didn't have any," Johnny replied. "Mama was with him to the end."

Judge to Defendant: So your name is Joshua—and are you the Joshua who made the sun stand still?

Defendant: No suh, Jedge, your honor, the Joshua dat made the moonshine.

Only a week after he had started a new job, Ussery announced that he was quitting.

"Tain't the wages," he explained to the foreman, "it's just that I can't help a guilty conscience all the time I'm working here."

"Why is that?" asked the foreman. "Because I can't keep from thinking about how I'm cheating some big mule out of a job."

Teacher: "If there are any dumb-bodies in this room, please stand up."

A pause, then finally Johnny stood up. "What, do you consider yourself a dumb-bell?"

"Well, not exactly that, teacher, but I'd like to see you standing there alone."

Lady (engaging new maid): "And what denomination are you?"

Maid: "Well, mum, Mother goes to the Baptist church and Father to the Methodist, but speaking for myself, I'm radio."

Trying to rest after an exceedingly long day, father was beset with an endless stream of unanswered questions from little Willie. "What do you do down at the office?" Willie finally asked.

"Nothing!" shouted father in exasperation. After a thoughtful pause, Willie inquired: "Pop, how do you know when you're through?"

Teacher: "What tense is, I am beautiful?" Little Boy: "Past."

"How did the wedding go?" asked the preacher's wife.

"Fine, my dear, until I asked if they would 'obey' and she said: 'Do you think I'm crazy?' and the bridegroom, who was in a sort of daze, mumbled: 'I do.' Then the ceremony began to happen."

Doctor: "The human body is remarkably sensitive."

Patient: "Yes, pat a man on the head and his head swells."

Mrs. Newrich was very patronizing. "One of your ancestors men of note, Mr. Billings?" she inquired.

"Oh, yes, indeed," nodded Mrs. Newrich. "One of them was the most famous general of his day. He commanded the forces of the world."

"Is that possible!" exclaimed Mrs. Newrich, much impressed. "What was his name?"

Said Mr. Billings: "His name was..."

—Volta

My little brother swallowed a button. What did you do?

I gave him a button hook to play with.

News From Baptist Press

A Significant Statement

By DUKE K. McCALL

The future of Southern Baptists' witness for Christ is in large measure in the hands of the pastors. Wisely, Southern Baptists have insisted that the only way a man can become a minister is through the call of God. His economic, social, and educational background are subordinate to the divine choice.

I was disturbed by reading in the publication of a Bible school that the Southern Baptist Convention is making no provision for the training of God-called men of limited academic attainments. It was in the midst of brooding over this serious charge against our denomination that I read the following significant statement.

Dr. Ray Summers, director of the School of Theology of Southwestern Baptist Theological Seminary, announced that the American Association of Theological Schools no longer placed a black mark against the seminary because of its library facilities. He then added the following:

"The only remaining notation against the school is one stating that more than 10 per cent of the student body do not have college degrees.

"We are not disturbed because of this notation," Dr. Summers explained, "for these non-college students are always welcome. We anticipate this notation indefinitely."

I like that spirit. It means the door to Southwestern Seminary is now and always will be open to God-called men of limited academic attainment. The same is true of the other four seminaries operated by the Southern Baptist Convention.

Now I feel better knowing that the Southern Baptist Convention is trying to make its training facilities available to all who desire to sharpen their abilities for the service of God.

Extension courses are already in existence and others are planned whereby our colleges and seminaries go to the man who needs them when he cannot go to the city where the educational institution is located. We Southern Baptists are doing much for these men of God and we expect to do a lot more.

1951 SBC Receipts Total \$4,175,628

Total gifts to SBC Cooperative Program passed the four million mark last month. Southern Baptists contributed \$4,175,628 during the first three months of 1951. This is \$634,861 more than the total receipts for the corresponding period of 1950 when contributions totaled \$3,540,767. This announcement was made by Duke K. McCall, treasurer of the Southern Baptist Convention and executive secretary of the Executive Committee.

Bible Published In 1,034 Languages

At least one complete book of the Bible now exists in 1,034 of the world's languages and dialects, according to a report issued in New York by Miss Margaret Hills, librarian of the American Bible Society.

"Short Scripture passages or collections of verses have been published in ninety-one additional languages," she said. In previously published totals, such portions were included in the total number of languages.

The whole Bible has now been published in 191 languages, a complete New Testament in 246 additional tongues, and at least one book in 597 other languages or dialects.

500-Voice Choir to Sing At Convention Youth Rally

Ten thousand young people are expected to throng the San Francisco Civic Auditorium the night of June 23 to attend a gigantic youth rally. The rally will be a special feature of the 94th annual session of the Southern Baptist Convention meeting in the Bay city at that time.

Wilbur F. Martin, professor of sacred music at Golden Gate Theological Seminary in Berkeley, will conduct a 500-voice youth choir. The chorus will be composed of young people from many states in the nation.

Dr. Keegan is emphasizing to the local Christian forces that, while the program is under the auspices of the Southern Baptist Convention, he is desirous that every denomination participate. "If we work together," said Dr. Keegan, "the meeting cannot but be a success for Christ."

Additions Made To Convention Program

The following additions to the Sunday afternoon Southern Baptist Convention program were announced last week:

Sunday Afternoon — June 24

2:45 Christian Home Service directed by Joe W. Burton, Tennessee Special music by 200-voice choir from San Francisco churches Southern Baptists and Christian Homes—a seven-minute report of spiritual progress by Congressman Brooks Hays, Arkansas

Interview of Toxey T. Fortinberry family of Memphis, Tennessee

Address, "Ramparts of Righteousness" — Robert G. Lee, Tennessee

4:15 Family benediction — "Blest Be the Tie"

—000—

Christ Is Sufficient

But Life is Expendable in Communist China Says Secretary Cauthen

"The challenge of Communism cannot be met on the defensive," says Dr. Baker James Cauthen, secretary for the Orient for the Foreign Mission Board of the Southern Baptist Convention. "Servants of God who are willing to count possessions and even life itself expendable must follow our Lord into areas trembling on the brink of the communist abyss. Dangers are real and risks are definite, but Christ is sufficient."

The Foreign Mission Board has just received an article, "Christian Work in Communist China," from Dr. Cauthen. It will be printed in the May issue of *The Commission*, Southern Baptist world journal published monthly by the Department of Missionary Education and Promotion of the Board.

In the article Dr. Cauthen says, "Communists are master propagandists . . . Not much is said about the fact that the Communist party numbers only four millions and is ruling four hundred fifty millions with an iron hand. Also it is not pointed out that exhortations to love the country and make supreme sacrifices in her behalf are really efforts to build up public sentiment to accept and support tyrannical rule by a very small minority committed to an ideology foreign to China's soil and contradictory to her heritage and culture . . .

"People live in constant fear. No one knows when an old friend will suddenly become an informer seeking to curry favor with the government by reporting some unguard-

Senate Investigating Committees

(Continued from page three)

While it is not stated specifically in the report, yet it is clear from the evidence that these gamblers and racketeers could not operate without the known consent and collusion of the politicians. The fact was brought out that the majority of the contributions of these gamblers was going to politicians on the local, state, or federal levels.

It remains to be seen whether the government will do anything about this report of the crime investigating committee, or use it in any way as a guide to any moves to protect the American people.

The Fulbright Committee

The other Senate committee is headed by Senator J. W. Fulbright of Arkansas. This committee has investigated the RFC lending policies. A great furor was created by the exposure of the Teapot Dome scandal, a generation ago. Some men went to the penitentiary as a result of that exposure, but nothing in the Teapot Dome scandal exceeds the scandalous operation of the RFC. It is a crime against the American people and against the American tax payer for a government institution to operate with such conscienceless disregard for its high responsibility and for the interest of the American people. And yet the President called the report of the committee "asinine."

In spite of the power of wickedness in high places, it is to be hoped that the American people will receive some protection from both the gamblers of the nation and from the irresponsible government institution which have been so generous with the taxpayers' money.

Senators Kefauver and Fulbright are to be congratulated for the thoroughness with which they have conducted these investigations and for the personal dignity and reserve which they have shown under attack even by government officials.

ed word. People have a strange way of disappearing. Not much inquiry about their is safe as the inquirer might shortly find himself joining their ranks in a pre-dawn arrest, weeks in a filthy prison, and a one-way march to the execution ground . . .

"Amid all this difficulty, however, Christ work in China continues. Churches are well attended and people are still being won to Christ . . . Christ is in China to stay. He will not be forced out by any government which may arise. Those who love Him will have to go through bitter experiences and some may have to lay down their lives, but the gospel will win."

Dr. Cauthen is stationed in Hong Kong. He reports that the few remaining Southern Baptist missionaries in China will be coming out shortly. He continued in *The Commission* article, "The reverses in China must become the occasion of our taking the message of Christ into every place where doors are still open. Japan, Formosa, Philippines, Indonesia, Malaya, Siam, and India have more than six hundred million people. Each of these lands is threatened by Communism but while opportunity remains, we must go to make Christ known."

ANNUAL ARKANSAS

Siloam

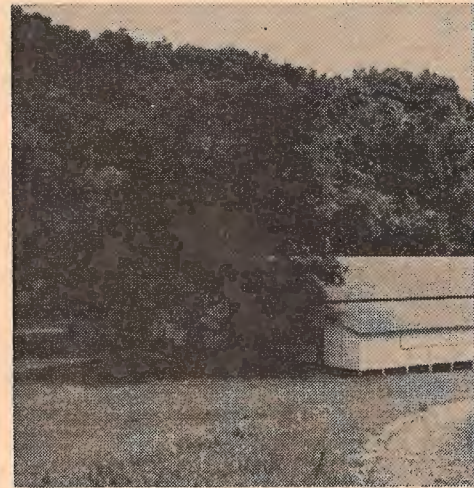
Edga



J. Harold Smith

July 3-11

RECREATION—RELAXATION—REST
GOOD FUN—GOOD FELLOWSHIP—
GOOD FOOD



View of As



Rose Arzoomanian

SPEAKERS — Hugh R. Bumpas, pastor, Capitol Hill Church, Oklahoma City, Oklahoma, will be the speaker for the morning devotional hour. J. Harold Smith, pastor, First Church, Fort Smith, will be the speaker for the night services. Both of these men are pastors of co-operative Baptist churches; consecrated, gifted speakers; co-operating Baptists and soul winning evangelists.

SINGERS — Troy V. Campbell, music director for the First Church, Houston, Texas, will direct the music. Miss Rose Arzoomanian of Chicago, Illinois, will be the featured soloist.

MUSICIANS — Mrs. Troy V. Campbell and Miss Margaret Lawrence will serve as pianists, and Mrs. Wm. J. Perkinson as organist.

RECREATION — Lawson Hatfield, pastor at DeQueen, assisted by Dale Cowling and Allen Brickey, will direct a complete schedule of recreation.

FACULTY — Good faculties are being enlisted to teach study courses in Sunday School, Training Union, Woman's Missionary Union, Student Union and Church Music work.

FOOD — Despite present conditions and prices, every effort will be made to serve the best food obtainable.

ROSE ARZOOMANIAN

Miss Rose was the featured soloist at the State Sunday School Convention in October. She thrilled every one with her spirit-empowered singing of the gospel. She will be the featured soloist at the Assembly.



Troy V. Campbell



Mrs. B. W. Nininger



Dale Cowling

Registration _____

Cot and Mattress in D

Individuals in Ass

Individuals in Chu

Individuals in Chu

own cots and

Children 5 to 10 y

Cot and Mattress in D

(For Married Cou

Individuals _____

Children 5 to 10 y

Cot and Mattress in C

(For Married Cou

Individuals _____

Children 5 to 10 y

Cot and Mattress in C

(without meals) _____

1. Reservations sh
only for those who sen
for each name. If acc
will be returned.

2. Reservation fee
for whom reservation is

3. All reservation
served" basis and will
unless otherwise arran
time will be re-assigne

4. Send all reques
Dr. Edgar Williamson,

BAPTIST STATE ASSEMBLY

Arkansas

Director



July 3-11

INSPIRATION—INSTRUCTION—
INFORMATION—GOOD PREACHING—
GOOD TEACHING—GOOD SINGING



Hugh R. Bumpas

and Dining Hall

RATES FOR THE 1951 ASSEMBLY

RATES

PART TIME RATES

.....	\$ 2.00
Meals:	
Dormitories.....	16.00
Dormitories.....	15.00
Dormitories providing.....	13.00
.....	13.00
and all Meals:	
(Dormitories Only)	17.00
.....	15.00
Meals:	
(Dormitories Only)	17.00
.....	15.00
Prayer Room,	
.....	6.00

Registration Per Day.....	.25
Meals: Breakfast.....	\$0.60
Dinner.....	.75
Supper.....	.60
Per Day.....	1.75
Cots, per day.....	.35
Mattress, per day.....	.35
Dormitory space, including cot and mattress, per day....	.75
Cabin space, per day.....	1.00
Miscellaneous Charges (without meals)	
Trailer.....	\$ 8.00
Tent space—campers.....	5.00
Tent space—churches.....	10.00
Electric plate or grill.....	5.00
Electric fan.....	3.00
Radio.....	3.00
Other electric appliances, irons, etc.	2.00



Mrs. Troy V. Campbell

NOTE: All individuals staying in assembly or church-owned cabins and dormitories, and NOT eating meals in Assembly dining hall, will pay an Assembly maintenance fee of \$4 in addition to above rates.

RESERVATIONS

Now. Reservations accepted with a \$2 reservation fee (if not issued), no reservation fee

charged to the account of those

reservations on a "first come, first served" basis until 9 p. m. Tuesday, July 3, 1951. Reservations unclaimed at this time will be forfeited.

Reservations, with reservation fees, to be made at the Baptist Building, Little Rock.



Ralph W. Davis



Miss Nancy Cooper



Lawson Hatfield

Ouachita Loses Accreditation

(NOTE—Following is the official notification to President S. W. Eubanks that Ouachita College has lost its accreditation with this agency. The official notification is published with the purpose of apprising Arkansas Baptists of the reasons for Ouachita's losing its accreditation. Ouachita belongs to the Baptists of Arkansas and this action of the North Central Association, instead of being a cause for discouragement, should be an incentive to stand more solidly united in our support of Ouachita and its program of Christian education.—Editor)

April 4, 1951

President S. W. Eubanks

Ouachita College

Arkadelphia, Arkansas

Dear President Eubanks:

I regret to inform you officially that the Commission on Colleges and Universities, at its meeting on March 28-29, voted to recommend that the accreditation of Ouachita College be discontinued. This recommendation was based on a careful consideration of the report of the examiners and on the standing of Ouachita College as derived from the objective data contained in the schedules submitted by the College. The facts which you presented personally to the Board of Review were also given careful attention. On March 31 the Association approved the recommendation of the Commission.

I believe that the report of the examiners and the summary sheet of percentile ranks on the various criteria, copies of which were sent to you prior to the Annual Meeting, will indicate the areas in which the program of the College is in need of strengthening. I might call particular attention to the elements of weakness noted on pages 18-19 of the survey report. We have also sent you the pattern map, which represents your percentiles in graphic form. The statement concerning Ouachita College in "The Report of the Board of Review and the Commission on Colleges and Universities" was as follows:

Ouachita College, Arkadelphia, Arkansas, had the guidance of advisory committees of the North Central Association for a number of years. The advisory committee that visited the institution in 1948 recommended that a complete survey of the institution be made in 1949 on the basis of which a decision would be reached as to the accredited status of the College. The survey was postponed until the Autumn of 1950. The report disclosed critical weaknesses in the areas of faculty, curriculum and instruction, library, and student personnel services. The seriousness of the weaknesses is accentuated by the existence of a program of intercollegiate athletics which drains funds from the other activities of the College. The supporting constituency has recently taken steps to provide the institution with more adequate support than it has had in the past. If the College continues to enjoy this higher level of support, it will

be possible to strengthen the program. At the present time, however, conditions at Ouachita College are such that the Commission must recommend that the College be removed from the accredited list effective July 1, 1951.

On behalf of the Board of Review and the other persons who have become acquainted with you in this connection I express our personal regrets that it was necessary to take unfavorable action. If at any time our office can be of assistance to you, please do not hesitate to get in touch with me.

Sincerely yours,

Manning M. Pattillo Jr.

Assistant Secretary

—000—

Then What

In October, 1821, Charles G. Finney, a young lawyer, was sitting in a village law office in the state of New York. Finney had just come into the old squire's office. It was very early in the day, and he was all alone when the Lord began to deal with him.

"Finney, what are you going to do when you finish your course?"

"Put out a shingle and practice law."

"Then what?"

"Get rich."

"Then what?"

"Retire."

"Then what?"

"Die."

"Then what?"

The words came trimbly, "The judgment."

He ran for the woods a half mile away. All day he prayed and vowed that he would never leave until he had made peace with God. He saw himself at the judgment bar of God. For four years he had studied law, and now the vanity of a selfish life, lived for the enjoyment of the things of this world, was made clear to him.

Finney came out of the woods that evening, after a long struggle, with the high purpose of living henceforth to the glory of God and of enjoying Him forever. From that moment blessings untold filled his life and God used him in a mighty way, not as a lawyer, but as a preacher, to bring thousands to conversion over a useful period of fifty years.

—Southern Baptist College News

Discussing Deacons

By ANDREW M. HALL

Lake Wales, Florida

A few days ago a group of preachers were discussing the comment of a pastor who had spoken that morning. The pastor had declared that before a man was ordained in his church to the office of a deacon, he had to stand before the morning worship crowd and pledge to attend the two services of the church on Sunday and had to attend the mid-week service and also pledge to tithe. The discussion among the preachers went something like this: "We're doing only 25 per cent of what he said," and "By using the rotating system we are gradually bringing our Board around to these policies and the men who are failing to get re-elected from year to year are aware of the reason—the failure in consistent church attendance."

To be sure, the New Testament does not set forth the number of times a deacon is required to attend worship, but few would deny that all of the ingredient principles are involved. The phrase, "unless providentially hindered," must be included in the thought of the matter. However, there is some feeling prevalent now that if for good reasons, a deacon cannot attend the services due to health or work, that he should ask to be put on the

retired list until such time as can resume that vital part backing up the services with presence. Then too, the term "providentially hindered" should not be taken all too lightly. It can mean for some folks a lightning shower or a slight headache.

Not so long ago, one of Florida's larger churches selected a group of candidates for the office of deacon. A letter was mailed to this group by the chairman with the stipulation that "should they be elected, they would attend three main services of the week. Of the several men who received the communication, not a single one would agree to the suggestion of attendance. They overlooked the requirements in order to elect new deacons.

The New Testament plainly teaches that to assume the office of a deacon is to assume more than an honor. A man should be careful and cautious before putting on the mantel. If a man when he takes the office, should lead out in all the activities of the church and his presence is a vital factor in the matter. For churches which do employ the rotating system, a simple retirement plan should be devised for those who do not give full time service to the church.

The Pastor Is Neither Hireling Nor Slave

By LAWSON H. COOKE

The pastor must never be considered as an employee of the church, hired for so much a month. Every layman should resent with all the intensity of his being any such cheap and shoddy expression as "Let the pastor do it because he is paid to do it." He is not paid to do anything.

He has been divinely sent to be the spiritual leader of his people. He moves among them to comfort the sorrowing, relieve the distressed, and spread rainbows of hope above the lives of the discouraged.

On Sunday the pastor stands behind the sacred desk, God's messenger, to reveal to his people the way of life. Without him they would have difficulty in finding it.

Laymen should happily help to support, but not pay him, as he ministers to the development of our spiritual life. No worthy pastor would commercialize the high calling of the ministry. Indeed that would completely nullify the whole spirit of the office.

The pastor should never consider himself the business manager of the church. He does not occupy a position corresponding to the head of a business concern. He operates primarily in the field

of the spiritual and not the material.

This does not mean that the pastor is not to be interested in such matters as budgets and buildings; of course he is, and advice will mean much to the progress of the church. But the details of these secular matters can and should be looked after largely by the men of the church.

The pastor should be relieved every point, as far as is possible of the material and mechanical affairs of the church so he may have adequate time for the preparation of his preaching, and the spiritual ministry to the people of his church and communion.

—Baptist Program

—000—

Friendship Church Hymn-Sing

There were 140 people present at the Friendship Church Pulpit County Association, on March 10 for the regular Hymn-Sing. churches were represented, two pastors were present, five rectors, and five pianists. The choir specials were presented two solos. The Sing was directed by M. O. Kelley, the association music director, and Miss L. O. Dean accompanied at the piano.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DeVULT
Young People's Secretary

Arkansas Woman's Missionary Union Officers

At the closing session of the Sixty-second Annual Meeting of Arkansas' Woman's Missionary Union, April 5, the following were elected to places of leadership on the Executive Board. Their names were presented by the Nominating Committee of which Mrs. J. E. Short, Pine Bluff, was chairman.

President—Mrs. F. E. Goodbar, Danville

First Vice President—Mrs. J. R. Grant, Little Rock

Vice Presidents

Central District—Mrs. J. C. Long, Hot Springs

West Central District—Mrs. Faber L. Tyler, Ozark

Southeast District—Mrs. H. C. Terry, El Dorado

Southwest District—Mrs. Max N. McEachern, Magnolia

North Central District—Mrs. W. B. O'Neal, Batesville

Northeast District—Mrs. J. E. Bowen, Paragould

Northwest District—Mrs. J. E. Wilson, Springdale

East Central District—Mrs. R. E. Low, Brinkley

Executive Secretary and Treasurer—Miss Nancy Cooper, Little Rock

Young People's Secretary—Miss Doris DeVault, Little Rock

Recording Secretary—Mrs. B. L. Bridges, Little Rock

Assistant Recording Secretary—Miss Elma Cobb, Little Rock

Auditor—Mrs. H. M. Keck, Fort Smith

Southern W. M. U. Vice President—Mrs. F. E. Goodbar, Danville

Mission Study Chairman—Mrs. R. H. Jones, Osceola

Community Missions Chairman—Mrs. Ralph Douglas, Helena

Stewardship Chairman—Mrs. Ford Maggard, El Dorado

Chairman Hospital Supplies—Mrs. Chas. E. Lawrence, Little Rock

Chairman Christian Education—Mrs. H. L. Robinson, Jonesboro

Chairman Orphan's Home Supplies—Mrs. T. C. Deal, Monticello
Margaret Fund Chairman—Mrs. J. E. Short, Pine Bluff
W. M. U. Training School Trustee—Mrs. S. W. Eubanks, Arkadelphia

Member Woman's Advisory Board, Southwestern Theological Seminary—Mrs. E. A. Ingram, Little Rock

Member Woman's Advisory Board, New Orleans Theological Seminary—Mrs. John L. Dodge, Hot Springs.

EXECUTIVE BOARD

Terms Expiring 1952

Mrs. Minor E. Cole, Dumas; Mrs. M. Ray McKay, Little Rock; Mrs. W. H. Riley, Little Rock; Mrs. J. S. Rogers, Conway; Mrs. Constance Roberts, Sr., Pine Bluff; Mrs. D. D. Murry, Rogers; Mrs. S. Whitlow, Hope; Mrs. K. Owen White, Little Rock.

Terms Expiring 1953

Mrs. Paul Brown, Lonoke; Mrs. S. H. Daggett, Bauxite; Mrs. J. Fuller, Little Rock; Mrs. A. L. Greenwell, Wilson; Mrs. R. E. Haggard, Dumas; Mrs. Wilbur Herring, Little Rock; Mrs. W. P. Jones Jr., Arkadelphia; Mrs. M. P. Matheney, El Dorado.

Terms Expiring 1954

Mrs. W. I. Stout, Little Rock; Mrs. C. W. Hall, Greenwood; Mrs. J. D. Yerby, Little Rock; Mrs. E. P. J. Garrott, Batesville; Mrs. H. Elledge, North Little Rock; Mrs. J. O. Spotts, West Memphis; Mrs. Calvin Jones, North Little Rock; Mrs. Eugene Ridgeway, Newport. B. W. C. Adviser, Miss Dollie Hiatt, Little Rock.

District Young People's Leaders

Mrs. Woodrow Cook, Melbourne; Mrs. R. A. Durden, Fort Smith; Mrs. Frank Wright, Newport; Mrs. Frank Hall, Bentonville; Mrs. D. Davis, Pine Bluff; Mrs. Hollis Terrell, Magnolia; Mrs. Geo. C. A. Hot Springs.

Life Members

Mrs. J. H. Crawford, Arkadelphia; Mrs. J. L. Fiske, Little Rock; Mrs. J. M. Flenniken, Little Rock; Mrs. H. C. Fox, Pine Bluff; Mrs. J. A. McKinney, Little Rock; Mrs. E. A. Peterson, Jonesboro; Mrs. C. Pugh, Greenville, Miss.; Mrs. W. D. Pye, Little Rock; Mrs. E. Rawlin, Hollydale, Calif.; Mrs. C. H. Ray, North Little Rock; Mrs. W. I. Moore, Little Rock.

OUACHITA COLLEGE

Division of Fine Arts

ART:

Mary Lou Miller, M. A., Instructor; Drawing, Designing, Painting, Crafts, Artcrafts and Public School Art
Minor in Art Offered



Evelyn Bowden
with Ouachita College
since 1936

MUSIC and STAFF:

Evelyn Bowden, Piano, Organ, Theory

Maude Wright, Piano, Theory

Fred Becker, Voice, Theory, Choir, Quartet

Helen Lyon, Violin, Voice, Orchestra

Virginia Queen, Piano, Theory

Instructor in Band and Wind Instruments to be announced soon.

Flute, Oboe, Clarinet, Bassoon, Cornet, French Horn, Trombone,

Tuba, Regular Band and R. O. T. C. Band

DEGREES:

Bachelor of Music, Bachelor of Arts with Music Major,
Bachelor of Music Education

Write for Catalog: S. W. EUBANKS, President
Arkadelphia, Arkansas

Beer, It Is Wonderful

By JAY W. C. MOORE
Muskogee, Oklahoma

The state directors of the various divisions of the U. S. Brewers foundation have filled daily and weekly papers with attractively arranged and cleverly worded beer ads. Here are some of the actual statements in these ads: "As a legal beverage of moderation, beer has a GOOD NAME (capital letters by author) in Oklahoma." When this ad appeared in Arkansas papers the only change in its wording was "Arkansas." The others were identical. This ad continues: "That is why the foundation is constantly working with retailers helping them observe the requirements for lawful, clean, and decent operation."

What are the lying State Directors of the Brewers saying by using these words "moderation," "good name," and "clean and decent?" They are saying and trying to get the reader to believe that "beer is wonderful." Those who read the papers just for one week and believe these Brewers' lies are certainly naive, imbecile, and juvenile.

Daily Press Reveals Facts

The following incidents as reported in daily papers will refute every beer lie that has ever been published in every paper and magazine.

"Drunken Brawl Described as Plain Awful." This headline was dated Columbus, Ohio. I quote: "A teen-agers drunken party, described by deputies as 'Just Plain Awful,' was raided by sheriff's deputies and 20 high school students were taken into custody. Deputies surprised the teen-agers as they drunkenly sprawled on the floor and in chairs. The youths ranged in age from 14 to 20. There were empty beer bottles and cans all over the place. There must have been dozens of cases." Oh, sure! moderation. Beer has a good name, clean and decent. Beer is wonderful—so say the brewers. What do you say about it?

"Suspect Admits Mutilation Slaying of Girl, 6, After His Capture in Los Angeles Bar," another headline screams. "Fred Strobble, 66-year-old baker, strangled and bludgeoned 6-year-old Linda Joyce Glucoft to death, he admitted Thursday. He tried to rape the little girl. She screamed and he choked her to death." A sordid story of molestation, followed by the killing when the little girl resisted, poured from Strobble less than two hours after he was picked up in a downtown bar just as he finished a glass of beer. The defense intends to capitalize on Strobble's statement to Dr. M. Crahan, County jail physician, that he "drank 10 bottles of beer every day for three years." Now, let the paid liars of the Brewers' Foundation write, "moderation," "beer

has a good name," and "clean and decent" after this horrible, sordid story of attempted rape and then murder by this 66-year-old grandfather who had been crazed by beer and whose passions had been inflamed by the Brewers' drink of moderation that has been brewed on the very flames of hell. Oh, sure, beer it is wonderful, so the foamy fabricators say.

'Decency' Fled Some Taverns

"Tavern Owner Held for Trial. Idabel, Oklahoma. C. C. Cunningham, 52, beer tavern operator, was charged with the fatal shooting of his nephew, Doyle Cunningham, 32, in C. C. Cunningham's tavern. Doyle, father of two children, died instantly."

"Tavern Scuffle Ends in Killing. Idabel, Oklahoma." "A series of arguments in a McCurtain County tavern early Monday led to the fatal shooting of Walter Borltes, 35-year-old Locksburg, Arkansas, log-hauler. Emory Smith, former Broken Bow police chief, told officers he shot the man."

These two killings took place in September and December of 1949 in beer taverns in one town, but the lying mouthpiece for the Oklahoma Division of the Brewers' Foundation said, "Beer has a good name in Oklahoma." How much longer will supposedly intelligent people believe such sheer falsehoods?

"Rancho Proprietor Fined \$50 for Beating 14-year-old Boy." This headline concerns one of the very, very "clean and decent" taverns in Muskogee. "Cecil Hallam, proprietor of the No. 64 Rancho, a tavern south of Muskogee, was fined \$50 in City court for assault and battery in connection with the beating of James Marshall, 14, at the tavern. The boy went to the tavern and joined older friends and drank beer. Marshall was alleged to have staggered against Mrs. Hallam at the tavern at 3 a. m. Hallam rushed from behind the bar, struck the boy in the face, holding him by the hair, and struck him again. The boy was knocked unconscious."

Oh, sure! To hear these paid liars of the Beer Foundation, "beer is wonderful!" It has a good name in Oklahoma and the beer taverns are "clean and decent places."

"Legless Man Gets Four Years on Auto Rape-Beating Count. While his pretty brown-haired wife watched anxiously and his three little children romped in the courtroom, a 28-year-old city (Oklahoma City) man with two wooden legs was sentenced to four years in the penitentiary Friday on a charge of assault with intent to rape. He was originally charged with first degree rape after a city girl complained she had been

Figures To Inspire

Sunday, April 1

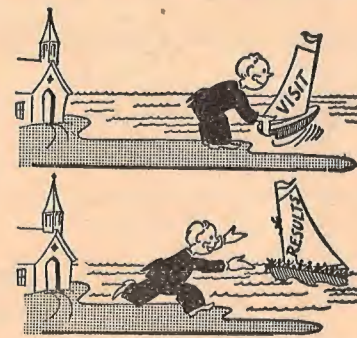
	S.S.	T.U.	Ad.	
Fort Smith, First	1286	784	41	
Including Missions	1526	846		
Little Rock, Immanuel	1249	427	9	
Including Missions	1483	573	12	
Little Rock, First	1033	381	4	
El Dorado, First	935	238	3	
Including Missions	1010	279		
Hot Springs, Second	908	190		
Little Rock, Second	817	159	4	
Camden, First	757	204		
Including Missions	1059	409	93	
Pine Bluff, South-Side	711	237	7	
Including Mission	765	274		
Fayetteville, First	653	246		
Pine Bluff, First	650	176		
Benton, First	611	101		
Including Mission	693	159		
El Dorado, Immanuel	574	289		
Including Mission	620	326		
El Dorado, Second	546	261	3	
Crossett, First	542	269	8	
Little Rock, Gaines Street	525	270	3	
Forrest City, First	525	169		
Including Mission	601	237		
Magnolia, Central	518	191	4	
Including Mission	607			
Little Rock, Pulaski Heights	512	163	9	
Paragould, First	503	215	1	
Including Missions	729	365		
McGehee, First	497	170	7	
Including Missions	643	243		
Fordyce, First	493	208	2	
Hope, First	462	116	1	
Little Rock, Bap. Tab.	456	137	1	
Hot Springs, Central	438	183	1	
Stuttgart, First	434	258	4	
Including Mission	482	298		
Paris, First	431	152		
Including Mission	454			
Hot Springs, Park Place	425	135		
Conway, First	417	96	2	
Smackover, First	414	149		
Little Rock, So. Highland	409	148	3	
Siloam Springs, First	407	304	12	
El Dorado, W. Side	404	175	3	
Pine Bluff, Immanuel	401	174	4	
Fort Smith, Calvary	401	182		
Walnut Street, Jonesboro	398	116	2	
Springdale, First	382	235		
Including Mission	497			
Smackover, First	378	137		
Rogers, First	363	143		
Searcy, First	363	117		
Monticello, First	339	116		
No. Little Rock				
Park Hill	339	85		
Fort Smith, Temple	327	162		
Hot Springs, First	324	100		
Hamburg, First	319	121		
Texarkana, Calvary	310	114		
Fort Smith, South Side	307	97		
Wilson, First	291	139		
Mena, First	291	111		
No. Little Rock, First	283	87		
Levy	279	127		
Bentonville, First	251	79		
Hot Springs, Piney	239	178		
Gurdon, Beech Street	238	109		
Little Rock, Hebron	222	112		
Little Rock, Ironton	218	170		
No. Little Rock, 47th St.	218	122		
Little Rock, Reynolds Mem.	202	61		
Springdale, Caudle Avenue	197	154		
Little Rock, Calvary	190	70		
Douglasville, First	168	52		
North Crossett, First	164	102		
Sweet Home, Pine Grove	162	127		
Sylvan Hills, First	160	90		
No. Little Rock, Friendship	159	120		
Pine Bluff, Bethel	159	78		
Nettleton	147	80		
Hot Springs, Grand Avenue	140	63		
Magnolia, Immanuel	97	45		
Curtis	96	82		
No. Little Rock, Highway Baptist	98	28		
Fort Smith, North Side	89	66		
Gurdon, South Fork	80	63		
Hot Springs, Emmanuel	69	37		
Walker, Liberty	66	31		
No. Little Rock, Cedar Heights	57	50		
Gayer Springs	56	37		
No. Little Rock, Graves Memorial	55	40		

brutally beaten and threatened with a knife following an evening of beer drinking." Notice—"An evening of beer drinking." There are thousands in jails and penitentiaries, and thousands in their graves and in hell because they spent an hour, an evening, or a week in these dens of vice and corruption that hatch out every sordid sin and crime in the devil's catalogue.

Headlines Scream The Sordid Stories

Champaign, Illinois, "Soldier Confesses Strangling Death. Said he met the girl while drinking beer at a tavern." Atoka, Oklahoma, "Appeal is Planned in Beer Hall Death." Miami, Oklahoma, "One Killed, Two Hurt in Tavern Gunfight at Fairland." Muskogee, Oklahoma, "Bailey Lashley Fatally Shot in Cafe Fracas." The cafe was a beer tavern. Shawnee, Oklahoma, "Vascoe Hurley, charged with the beer tavern murder of Jack Neighbors Tuesday, was bound over to the district court." Sand Springs, Oklahoma, "Sand Springs Man Shot Five Times During Tavern Argument." Ada, Oklahoma, "Ada Man Fatally Shot after Tavern Quarrel." Oklahoma City, "Edmond Man Held in Death of Woman Here. The mechanic, the man who killed the woman, said they had two or three beers on the way home."

On and on such headlines appear every day in hundreds of newspapers giving a lie to the Brewers' "Beer has a good name," a drink of "moderation," and that taverns are "clean and decent."



The GREEN CROSS DRIVER Says:

Do you remember? It wasn't too many years ago when the kindest lady in the world was asking you questions like these:

"Did you wash your ears? Are your elbows clean? Did you clean your finger nails?"

Remember, your mother didn't take your word for it. She inspected!

Inspect your car—and make sure! Then, inspect your driving habits—and make doubly sure!!



Arkansas Safety Council

The Life You Save May Be Your Own

A SOUTHERN BAPTIST PATTERN

By JAMES W. MIDDLETON, *Pastor*

First Church, Atlanta, Georgia

In the last twenty-five years Southern Baptists have been taking the lead among the evangelical denominations in evangelism. I think there is no doubt about that statement. In the year 1950 our Baptist statistician, Porter Routh, has just announced a tentative figure of 372,059 baptisms upon professions of faith in Jesus Christ as Savior. That is considerably above the highest record in any year of our history.

It is interesting to notice that coincident with and running parallel to the steady advance in the number of baptisms over the last twenty-five years in our Baptist life we have developed a new pattern of evangelism. We now have a **Southern Baptist pattern of evangelism**, which has more and more brought our churches back to that program of evangelism which we discover in the New Testament.

Church Centered

The Baptist pattern of evangelism is an unsurpassable combination. It is church centered, it is Bible centered, it is Christ centered. It is nothing more than using the total program of the church in enlisting the total membership of the church for the all important matter of winning the lost around us. But one church alone cannot move the consciousness of a whole nation. How can this be done? We believe that the Spirit of God has given us a program that meets today's needs in evangelism in the simultaneous revivals. It is a tried and proven plan of effectual evangelism. Every revival is church cen-

tered, but at the same time is community wide. Here is a method of evangelism centered in the local church and yet is big enough to bring impact upon the consciousness of the masses. Where one church alone cannot stir a great city, all Baptist churches praying, preaching, going after the lost, and advertising simultaneously can, with the energizing power of the Holy Spirit, create a spiritual tidal wave.

This is no new plan. We have tried and proved it in innumerable highly successful campaigns on a city-wide or an associational-wide or state-wide basis. This is the first time we have ever attempted it on such a daring and challenging scale.

As the "proof of the pudding" is always the eating, so the results of this program silence all doubtings or gainsayers. The swiftly ascending totals of baptized believers among Southern Baptists tell a remarkable story. The average baptisms among our Southern Baptist people up to and including 1939 was 205,519 per year. In 1939 we had an all-time high record year. Then came the disturbing war years. Following that we began the great Baptist advance.

In 1950 we baptized 372,059 (tentative figures). A careful analysis will reveal that this outstanding growth began with the simultaneous revival emphasis and has grown year by year. Today's emphasis on evangelism is bringing a more substantial result. Today one would be safe in saying that 50 per cent of Americans are now affiliated with some form of Christianity.

Shift In Patterns

What accounts for this encouraging fact? For one thing, there has been a major shift in the emphasis and pattern of evangelism. From the tabernacle pattern of mass evangelism of the 18 and 1900's we have shifted to the church centered pattern of evangelism. That is not to say that mass evangelism has lost its place. The New Testament gives us a pleasant variety of examples in presenting the gospel to all peoples. There are various worthy programs of winning men to God, but soul-winning is never at its best until it is centered in the church. And no church is at its best until it becomes a soul-winning church. The primal responsibility of every church and of every Christian in the church is to be a soul-winner. A church without baptisms is a tragedy and like the barren fig tree one might well ask "why cumbereth it the ground?" Here is a program that enlists all the churches for the first essential of discipleship; and enlists all the churches in training and leading out all the disciples in the task of winning men. Nothing has so effectively aided us in helping to keep aflame the fires of evangelism in the churches in our time.

In the local unit of kingdom life, the church is where soul-winning is always at its best. A convert in a city-wide tabernacle revival, however worthy such revival may be, is a soul saved, but often the convert becomes a church drifter. A soul won in a local church revival usually joins

a program of Bible study Christian activity; at least knows where his spiritual home is. If Baptists would avoid part of folly and be wise, we ever keep evangelism centered the churches and keep churches evangelistic. The preservation of conversion is in fellowship of the local church and the task of evangelism is never complete with merely saving a soul, but in saving a life growing that life toward the fullness of the stature of Christ Jesus.

The Indian's Answer

An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately to rejoice in pardoning me. The white man was for a long time in distress, almost to despair. But he was at last brought a sweet sense of his sin forgiven. Some time after, meeting his brother, he said to him: "How is it that I should be so long under conviction, when you found peace at once?" "O brother," replied the Indian, "me tell you! There come along a rich prince. He propose to give you a new coat; you look at your coat and say, 'I do not know; my coat look pretty good will do a little longer.' He then offers me new coat. I look on old blanket; I say, this good nothing, and accept beautiful garment. Just so, brother, you to keep your own righteousness you won't give it up; but I, white Indian, had none, so I glad once to receive the righteousness of God — the Lord Jesus Christ."
—The Scattered Seed

PLAN NOW TO ATTEND THIS REVIVAL



HOWARD BUTT JR.
Preacher

Immanuel Baptist Church

1000 Bishop
Little Rock, Arkansas

May 6-13, 1951

Theme — "CHRIST FOR THE CRISIS"

Theme Song — "LONGING FOR JESUS"



DICK BAKER
Singer

Baptist Brotherhood of Arkansas

Revival Crusade Blessed of God

Many are the evidences of the blessings of God upon the churches engaged in the Simultaneous Crusade, recently held in thousands of Baptist churches east of the Mississippi River. Reports are beginning to come in; and it appears that the Lord has wrought a mighty work, indeed.

Your Brotherhood Secretary was engaged in one of the Crusade revivals in Alabama. The church was the First Church of Opp, a town of about 6,000 people. God richly and graciously blessed; giving 77 additions, 57 of whom came by profession of faith as candidates for baptism. Sunday School attendance records were broken for two weeks straight. The Training Union attendance record was broken. On Wednesday evening of the first week, 166 members of the church accepted definite visitation materials. Your Brotherhood Secretary, along with Raymond Scroggins, pastor of the Opp Church, and others, had the privilege of presenting Christ 50 times to 68 individuals during the revival period. And in addition to the personal work, your Brotherhood Secretary had the privilege of speaking 39 times, 3 times to pupils of the city schools, twice over the radio, once to a Rotary Club, once to a ministerial Alliance, and once to the Crusade workers.

It was a great revival because God's people did God's expressed will; and they were blessed of God!

Two Hundred Eighty-five Church Brotherhoods

The number of church Brotherhoods in Arkansas Baptist churches continues to climb upward. Small churches, medium-sized churches, large churches, all are looking to the church Brotherhood to help organize and utilize their men for more effective service in the work of the Lord.

Remember: A Brotherhood is simply men at work for God!

We are looking forward to the time when we shall pass the three hundred mark, and start the climb toward the four hundred level.

The goal of this department is and must continue to be: "An effective Brotherhood in every church."

Great Meeting At Fort Smith

Your Brotherhood Secretary recently had the privilege of visiting the Brotherhood of First Church, Fort Smith, where J. Har-

old Smith is pastor. Many men were present; and the testimonies of some who spoke out during the meeting were alone worth the trip. The men are on fire for God and for the souls of men.

Gus Haynie is president of this Brotherhood, and Delmer Sagely is the program chairman.

Pastor Smith is presenting his men and his church with a challenge of the highest order; and the people are responding in a way which is shaking the whole city for God.

A Tract That Meets A Felt Need

Some weeks ago the Brotherhood Department offered to send free a copy of the tract, "Essential Steps in Personal Soul-Winning." Since the offer was made, many people have requested a free copy.

The tract sets out a method in personal soul-winning, and has been distributed by thousands in many of the states of the Southern Baptist Convention.

A free copy of the tract is yours for the asking. Write the Brotherhood Department, Room 219, Baptist Building, Little Rock.

If you desire a larger number than the one free copy, the tracts are available in any number, and are sold at cost, which is sixty-five cents per 100, postage paid.

—000—

Hymn Sing For Plainview Church

Plainview Church, Pulaski County Association, was host to the regular Hymn-Sing on April 1, with 70 persons in attendance. Five churches were represented with one pastor present, four choir directors, and four pianists. Special numbers included two choir numbers, two trios and one duet, M. O. Kelley, the association music director, directed the Sing, and Mrs. Cecil Abbott accompanied at the piano.

GOWNS

Pulpit and Choir

Headquarters for RELIGIOUS SUPPLIES




Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods

National CHURCH GOODS SUPPLY COMPANY

CATALOG ON REQUEST
621-23 ARCH STREET, PHILADELPHIA 7, PA.



Department of MISSIONS

C. W. Caldwell, Superintendent

Evangelistic Plans for 1952

What are the evangelistic plans for 1952? The Southern Baptist Convention has already voted to continue its special emphasis on evangelism, with the suggestion that each state have a state-wide Simultaneous Crusade at a time most suitable to each state. It was also suggested that in some of the larger states it might be wise to have sectional crusades, instead of making it state-wide.

During the Arkansas Evangelistic Conference in Pine Bluff, the pastors and church leaders meeting in four groups voted to sponsor sectional Simultaneous Crusades. The dates were set and general chairmen and organizers elected.

Listed below are the four sections of the state, with the date for the Crusade, the chairmen and organizers for each, and the associations which fall into each section:

NORTHEAST ARKANSAS

Date: March 23 — April 6
Chairman—D. C. Applegate, Paragould.
Organizer—Reese Howard, Jonesboro.

Associations in northeast Arkansas: Big Creek, Black River, Caroline, Current River, Gainesville, Greene County, Independence, Little Red River, Mississippi, Mount Zion, Rocky Bayou, Tri-County, Trinity, White County and Woodruff.

SOUTHEAST ARKANSAS

Date: March 30 — April 13
Chairman — Ralph Douglas, Helena
Organizer — Harvey Elledge, North Little Rock.

Associations in southeast Arkansas: Arkansas Valley, Ashley County, Bartholomew, Centennial, Delta, Harmony and Pulaski County.

NORTHWEST ARKANSAS

Date: March 30 — April 13
Chairman—J. Harold Smith, Ft. Smith
Organizer — M. E. Wiles, Ft. Smith

Associations in northwest Arkansas: Benton County, Boone County, Buckner, Carroll County, Clear Creek, Concord, Conway, Perry, Dardanelle-Russellville, Faulkner County, Newton County, Stone-Van Buren, Washington, Madison and White River.

SOUTHWEST ARKANSAS

Date: To Be Set
Chairman — J. T. Elliff, Fordyce
Organizer — James Harris, Texarkana

Associations in southwest Arkansas: Caddo River, Care Central, Liberty, Hope, Little River, Ouachita and Red River.

Eastern Crusade

The Simultaneous Crusade east of the Mississippi River is over. It will be an interesting report no doubt, when the total results as to conversions and additions are compiled. The spiritual impact of it will continue and history will record this great evangelistic undertaking.

The revival at Lucedale, Mississippi, where this servant labored, was a glorious success in every way. There were 44 additions to the church with 36 of them for baptism. There were other converts who will join later and great host of dedications.

—000—

All Baptist bodies are of equal rank in matters of authority and polity, and the smallest church general Baptist body has as much right to self-government and initiative as the largest, wealthiest, and most influential one.

—J. E. Dilla

EAST TEXAS BAPTIST COLLEGE Marshall, Texas

"A Liberal Arts College"

Accredited - Orthodox - Spiritual
Business - Teacher Training - Music
Pre-professional - Reasonable Rates
SUMMER SEMESTER
June 4, 1951

For Information and Literature
Contact:
H. D. Bruce, President

American Folding Chair NEW IMPROVED DESIGN

DURABLE—strong steel frame
SAFE—can't tip, pinch, snag
COMFORTABLE—extra-wide and extra-deep seats, backs
FOLD QUICKLY, quietly, snugly
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered

Write Dept. 113

AMERICAN SEATING COMPANY
World's Leader in Public Seating
2930 Canton St., Dallas 1, Texas

The Period of Moses

By MRS. HOMER D. MYERS

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

All are familiar with the story of Moses, when as a baby he was hidden from Pharaoh three months, then rescued and reared by the king's own daughter, in the land of Egypt. How his forefathers had gone to Egypt in the days of famine during Jacob and Joseph's lifetime, and the Hebrews became slaves to the Egyptians after Joseph's death. When Moses became a man he learned he was a brother to the Hebrew slaves, and evidently felt the call of God early in life to do something about their deliverance from bondage.

Must Not Run Ahead of God

As a young man of 40, Moses took matters into his own hands and soon found himself a fugitive from justice—with Pharaoh seeking his life. He fled from Egypt and spent his next 40 years herding sheep in the wilderness of Midian, where he married his employer's daughter. Moses learned also, that he could not run away from God, as he probably thought he had done. The Lord visited him personally to assign him the unwelcome task of rescuing Israel from bondage. You will recall his objections and rebellion. He had tried once and failed, he had no desire to fail the second time. He was afraid. He had no confidence in Pharaoh's co-operation, nor that of the Israelites, and perhaps not too much in Jehovah Himself. The Lord argued with him for a time, then demanded that he go.

Remember his first appearance, accompanied by Aaron his brother, before Pharaoh, requesting that he allow the Israelites to go three days journey into the wilderness to worship. Pharaoh told him they could worship where they were. Pharaoh refused to let Israel out of his sight till the Lord had sent ten severe plagues upon his nation, the last one being the night of the passover, when the firstborn in every household died, unless there was blood on the doorposts. When people, be they great or small, refuse to obey God, He is able to create circumstances sufficient to bring them under His control.

The Israelites killed a lamb, applied the blood to the doorposts, made a feast of the lambs, and immediately left on a long journey — to the land of promise, Canaan, being led from heaven by a cloud which went before them. It was a three-day journey

Sunday School Lesson for April 22, 1951 Exodus 14-15; Deuteronomy 5:1-6; 6:20-25

to the Red Sea, which had to be crossed. While the Egyptians buried their dead, Pharaoh sent his army to pursue the refugees. They were overtaken ere they reached the water and fear seized upon their souls.

Israel In the Wilderness

Now we hear those memorable words of God from Moses: "Fear not; stand still and see the salvation of the Lord." The cloud which led them in the daylight hour became a great light at night to comfort and protect them in the darkness. When the Egyptians approached, the cloud shifted its position from before the great army of Israelites and settled down between Israel and the Egyptians, being a light to Israel and foreboding darkness to the enemy. All night God caused a high wind to blow while He stacked up the waters of the Red Sea, and early the next morning Israel crossed the bed of the Red Sea "dryshod" while the enemy attempting to follow them was destroyed. So it was, just three days and nights after the passover when the blood was applied, Israel crossed into a new land, a resurrected people, which Paul told the Corinthians was a sort of baptism.

Once in the wilderness Israel encountered hardships and found they had to make certain sacrifices. There were enemies to be avoided, others had to be conquered. There were times when they had no water, again their water was bitter, but in each instance Moses was instructed to correct the situation.

The Christian Pilgrimage

There is a passover in the life of every Christian, the hour he accepts the blood atonement of the Lord Jesus. There is a Red Sea to span when every saved person should flee Satan's territory and walk in the newness of life, seeking a life with new influences, with new relationships, and Christian fellowship. There are old enemies of the flesh to be avoided, and others that are within and have to be conquered.

There are bitter waters along the pathway of the wilderness journey of every Christian as we trudge with the redeemed toward Canaan, but there is also the "cloud" of the witness, the Holy Spirit to guide, to enlighten, and to comfort us along the way, even as God provided for Israel in the long ago. The faithful Christian

can be sure that God's grace is available to sweeten his life and to help one endure the hardships and sacrifices in the pilgrimage of life.

Then in Horeb, three months out of Egypt, God gave Moses the law. God's will for Israel was revealed in the law. It was God's yardstick to show forth the standard He desired them to strive toward. God spoke the ten commandments first, from the mountainside, and Israel hastened to cry out that they would keep all His statutes. We know they did not. Moses retired to the mountain with God to have them engraved in stone for the people to read, and ere he returned they had turned to worshipping a golden calf.

Just before Moses' death, in today's scripture lesson, we find him reviewing God's laws to the generation who was about to enter the promised land. One generation had died in the wilderness in unbelief. "And Moses called all Israel and said, Hear, O Israel, the statutes and judgments which I speak in your ears, that ye LEARN THEM and KEEP, and DO THEM." "I am the Lord thy God . . . which brought thee out of bondage." "And the Lord commanded us to do all these statutes, and to fear him, FOR OUR GOOD ALWAYS, that He might preserve us alive . . ."

And as the Old Testament was their guidebook, the New Testament is ours. There we learn God's will for our lives.

His Yoke Is Easy His 'Burden' Light

If only the world could learn that there is nothing wicked, nor

destructive, nor harmful, nor even difficult, in keeping God's word "The fear of God is the beginning of wisdom." He is the God who delivered His own from bondage. He is the one to whom we owe allegiance. He is the one whom it is good to obey and serve. "shall be our righteousness" said Moses, if we obey Him. His laws were never given arbitrarily, but for our own good and welfare.

The human race lived 2,500 years without a written law. God did His best not to impose law upon us. We know how sinful those ancients were, and how necessary it is to have some form of civil government today. "The law of God is perfect, converting the soul," God's laws when obeyed result in healthy, happy, useful citizens.

Moses spent 40 years in Egypt, 40 years in Midian, and 40 years in the wilderness with Israel. It took 80 years for God to prepare him for the great task of leadership that was his. He was a great and good man, "The meekest man in the earth."

—000—

Hymn-Sing At Amboy Church

The Amboy Church was host to the regular Hymn-Sing on March 11, with 60 people present. Fifteen churches were represented, with three pastors present, four choir directors and three pianists. The Sing was directed by Bob Harland and Leynell Hall played the accompaniment.

—000—

The most Christlike life is one which is always keyed to the note of praise and thanksgiving.

BENTLEY & SIMON ROBES Painstakingly Selected

(From among the leading manufacturers)

For Design, Workmanship, Value.

Worn by more Baptist choirs than all other choir robes combined

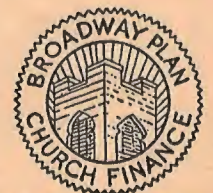
Fashioned to Fit

For samples, colors, illustrations and prices, write to

BAPTIST BOOK STORE
SERVING YOUR DISTRICT, STATE, OR ASSOCIATION
Insist on Bentley & Simon robes



Build Now



SOUND ECONOMICAL EXPEDITIOUS

BROADWAY PLAN CHURCH FINANCE

J. S. BRACEWELL
Director
1408 Sterling Building
Houston, Texas

CHURCH FURNITURE

L. L. SAMS & SONS

Pews, Opera Chairs, Folding Chairs, Pulpit Furniture
Sunday School Furniture

Quotations Without Obligation
905 South 5th Street, Waco, Texas

Patronize Our Advertisers

Often we read a line in a magazine which urges subscribers to patronize its advertisers. We believe that our organization should show the same interest and solicitation for those who pay for advertising in our Baptist paper. We hold in hand the issue of March 22, 1951. We notice that the most generous advertiser in this issue is the Arkansas Power and Light Company. This has been true for some time. This great utility company which has as its slogan "Helping to build Arkansas" usually has about three-quarters of a page of advertising in the paper as often as two or three times in a month. For the last ten years the Arkansas Power and Light Company has given us ten or twelve thousand dollars worth of advertising.

The company is helping in many ways to build Arkansas. It employs between four and five thousand people; it serves 237,000 customers; it pays a heavy tax bill every year, total taxes charged to its operations in 1950 was more than \$5,000,000; it generated 1,598,325,000 kilowatt hours of electricity last year for the people of Arkansas; it serves nearly 83,000 rural customers; it sells electricity to 12 Rural Electric Co-op customers at 5.44 mills per kilowatt; it has more than 15,000 miles of rural lines throughout the state. Why not patronize a great industry like the Arkansas Power and Light Company?

We also notice an ad in this issue of the paper which measures about 4 by 6 inches, by the Baptist Book Store. This is a Southern Baptist Convention agency, which is operated by the Sunday School Board in Nashville, Tennessee. Several thousand dollars of profit is put back into the work in Arkansas annually. This store handles all official and unofficial publications; it can supply you with any book you want, if it is available. If the store does not have it, it can get it if any-

body can. Our denomination (churches) would not know how to get along without our Baptist Book Store. Patronize it.

We notice a small ad in the same issue measuring about 2 by 4 inches by The Commission. The Commission is the monthly publication of the Foreign Mission Board of the Southern Baptist Convention. You will want to subscribe to The Commission and keep fully informed about our mission work on the foreign field.

The National Church Goods Supply Company of Philadelphia, Pennsylvania, and East Texas Baptist College, Marshall, Texas, each have an ad measuring about 2 by 2 inches. You will want to patronize the Church Supply Company and you will want to pray for the East Texas Baptist College, and you might want to make a contribution to it; but, of course, you will want your young people to go to Ouachita College or Southern Baptist College.

I also notice in this same issue of the paper an ad measuring about 2 by 4 inches, by the Kruger Travel Bureau, Little Rock. If you are going to the Holy Land, you will want to get in touch with this agency in arranging your trip.

In this same issue of the paper Ouachita College has a half page ad. Occasionally such an ad comes from Ouachita College,—as often as the institution can afford to pay for it. Above all things you will want to patronize Ouachita College. It is our major Baptist institution and is indispensable to us for effective service. It is helping to build Christian citizens; it is developing Christian workers, it is fulfilling the purpose of its creation. Send your young people to Ouachita College and not to some secular institution that is shot through with hellish influences.

Patronize our advertisers!

Southern Baptist Convention Registration Cards

You will need a card to register and come a messenger in the Southern Baptist Convention meeting in San Francisco June. We have the cards in our office and will send you as many as you are entitled to have if you will write us that you expect to go to the Convention.

No church is allowed more than ten messengers. The following article is the membership regulation:

Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathizing with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention work.
2. One additional messenger from each such church for every 250 members or for each \$250 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).

Factual Information Based On 1950 Reports

Number Associations—44
Churches—1,058
Church Membership—235,306
Baptisms—16,367
Churches reporting Sunday Schools—961
Sunday School Enrolment—172,254
Number Mission Sunday Schools—100 (approximate)
Churches reporting Training Unions—703
Training Union Enrolment—67,546
Churches reporting W. M. U. Organizations—552
Churches reporting Brotherhoods—260
W. M. U. Enrolment—31,315
Brotherhood Enrolment—6,433
Mission gifts—\$2,069,694.77
Value of Church property—\$20,351,274.27
Total gifts (including local expenses)—\$161,529.08
Per capita mission gifts—\$8.79
Per capita total gifts—\$38.93
Total gifts to Cooperative Program (undesignated)—\$543,729.27
Per capita gifts to Cooperative Program—\$2.31
Total Pastor's salaries—\$1,390,021.73

Southern Baptist Convention News

N. B. C. will carry Baptist Hour on closing Sunday of campaign, April 8.

Senators Kefauver and Tobey, leaders on the Crime Investigation Committee, are both Baptist laymen.

In keeping with the Southern Baptist Convention action calling for a renewed study of Baptist doctrines, the Sunday School Board has scheduled three books on the doctrines of the church for release about April 15, 1952. Dr. Duke K. McCall will be the auction secretary for the Home Mission Board. Newton will prepare a book for laymen; and Mr. and Mrs. Dave Cheavens will write the book for teen-agers.

L. O. Griffith, associate state secretary for Baptists in Kentucky, has been elected promotion secretary for the Home Mission Board.

Summer school at the Golden Gate Baptist Seminary at Berkeley will open May 22.

The 1950 Handbook will show that the average salary paid the pastors of the 15,074 churches with full time services in the S. B. C. was \$2,223. This compares with \$2,199 in 1949. The average salary paid by the church with services twice a month was \$510, and the quarter-time, \$225.

Eastern Orthodox Churches will not celebrate Easter until April 29. The Orthodox Christians still follow the Julian calendar while others follow the Gregorian calendar. There will not be another Easter in March until 1959.

Edward L. Wertheim, a Christian advertising man, has devised a set of six attractive posters which can be used in schools, clubs, and factories to combat swearing. They may be ordered for \$1.50 the first set, and 75 cents for additional sets from him at 11 West 42nd Street, New York 18, N. Y.

A sample test of 518 Methodist churches indicates that an estimated 24,431 former

Roman Catholics joined the Methodist Church last year while only 6,640 former Methodists became Catholics.

The Army is making available more shipping space for relief supplies of Korea.

North Carolina ministers have joined pray for the passage of two measures which would outlaw legalized gambling in that state.