

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, MARCH 20, 1947

NUMBER 12

Batesville Church

Hurdles Obstacles

In Ouachita Drive

By E. P. J. GARROTT, *Pastor*
First Church, Batesville

When the Ouachita Million Dollar Campaign was launched I wondered what the response to the appeal would be in our church. Batesville is the home of Arkansas College, the oldest school of college grade in the state, and the people of the community have supported it loyally. On the other hand, very few from our church have attended Ouachita. We have no students there at this time.

For months we have known that Arkansas College was planning to ask the people of Batesville for more than \$100,000. To further complicate matters, a movement was on foot to raise by popular subscription \$185,000 to erect a sorely needed high school building. Would the Baptists of Batesville be interested in raising money for Ouachita College?

When the quotas were suggested, that given our church seemed rather formidable. It was discussed at length in a meeting of the deacons, who recommended to the church that it be accepted. This the church agreed to heartily. Furthermore, a substantial amount was voted from a surplus in the treasury of the church, and a date was set for making a cash offering.

To date more than 70 per cent of our quota has been forwarded to headquarters, 24 per cent is included in our budget for 1947, and is being paid monthly, and we hope to pick up the remaining six per cent in special offerings during the year. As a matter of fact, some of us expect to raise more than the accepted quota. And the people are happy about it.

EDITOR RESIGNS

Editor C. E. Bryant of the Arkansas Baptist has resigned, effective on or about April 30, that he may accept the position of Publicity Director of the Southern Baptist Executive Committee and Southern Baptist Convention.

Announcement of Mr. Bryant's election was made by Dr. Duke K. McCall, executive secretary of the Executive Committee. The publicity post was made vacant by the death of Dr. Walter Gilmore last December.

LEADER IN WORLD ALLIANCE



General Secretary of the Baptist World Alliance and probably the best informed man on Baptist affairs around the globe is DR. W. O. LEWIS of Washington, D. C.—when you can catch him at home. Since the war's end, Dr. Lewis has spent most of his time in Europe, which continent he knows well, ministering to the needy and helping in the re-establishment of Baptist work. Since the recent death of Dr. J. H. Rushbrooke, Dr. Lewis has become the chief officer of the Alliance in preparation for the Seventh Baptist World Congress in Copenhagen this summer. Now 70, he is expected to retire as Secretary at the Copenhagen Congress.

★ TRENDS AND EVENTS ★

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

Facts of Interest

U. S. business authorities have estimated that 1947 production will total \$202,000,000,000, a \$10,000,000,000 increase over 1946. Consumer expenditures are expected to follow income payments during the first six months of 1947 with perhaps a 15 per cent decline in the last half of the year.

The United States now spends an estimated annual \$1,000,000,000 on her churches, \$2,500,000,000 on her schools, \$3,000,000,000 for tobacco, and \$7,000,000,000 for alcohol.

The average teacher in the United States receives \$37 per week, less \$5.00 for taxes. Her dollar will buy only 74 cents as compared with the 1939 dollar. Teachers' salaries have gone up less than 20 per cent since 1939 compared to a 60 per cent increase for industrial workers.

The purchasing power of the dollar dropped 15 cents in the year ending January 15. The cost of living index on January 15 was 17.9 per cent higher than a year ago.

A survey by the American Management Association shows that 43 per cent of salesmen's expenses went for transportation, 14 per cent for hotel rooms, 18 per cent for meals, 14 per cent for entertainments, and 11 per cent for tips, laundry, telephone calls, etc.

The number of non-white tenant farmers on Louisiana farms has dropped from 48,380 in 1940 to 37,287 in 1945. The number of non-white farm owners in the state has increased from 11,187 to 11,826 in the five-year period.

Between V-J Day and October, 1946, 10,700,000 persons changed their county of residence as civilians in the U. S., according to the Census Bureau. Of the total, 5,532,000 moved within a state, and 5,015,000 moved between states.

Loss by fire in the United States for the year ending with January was \$568,859,000, 23.5 per cent greater than the previous year.

In the World of Religion

The general average per capita gifts in 1946 for the 26 major denominations in the United States and Canada amounted to \$19.17. Southern Baptists ranked 18th in per capita gifts to foreign missions and 20th in per capita gifts to all causes. The Church of the Nazarene ranked at the top.

A total of 4,503,108 pounds of goods was distributed for foreign relief by Church World Service at New Windsor, Md., during 1946.

The General Assembly of the Presbyterian Church in the United States will decide in their meeting May 22-29 at Grand Rapids, Mich., whether or not to ordain women as pastors. Thus far, 36 Presbyteries have approved and 41 have rejected. A majority of the 268 Presbyteries is required.

The three articles by Clare Booth Luce discussing her conversion to Catholicism, appearing in McCall's magazine, will be expanded into a book to be published by

D. Appleton-Century and entitled "The Real Reason."

Governor Ralph F. Gates of Indiana has signed a bill making it unlawful to conspire, organize, or associate for the purpose of spreading malicious hatred by reason of race, color, or religion.

Lutheran World Action raised \$6,084,157.79 for relief and rehabilitation in 1946.

Toyohiko Kagawa has announced that he will be a candidate for the House of Councilors in the April election. However, he will have to be cleared of his present suspension by occupation authorities before he can run.

Baptist Highlights

The program for the Northern Baptist Convention to be held at Atlantic City, May 19-23, has been released. Speakers include Charles P. Taft, president of the Federal Council of Churches, Dr. Henry C. Lin, president of the University of Shanghai, Dr. Robert J. McCracken, Riverside Church, New York, and Dr. Louie D. Newton, Atlanta.

The Golden Gate Baptist Theological Seminary in California has purchased a building in Berkeley. O. Dean Johnson has been reelected president of the trustees.

For the first time, a session of the Southern Baptist Convention will be telecast in St. Louis. Television cameras will be trained on President Harry Truman when he speaks on Sunday afternoon.

Oklahoma Baptists are planning to build \$150,000 student centers at Oklahoma University and Oklahoma A. and M.

In Conclusion

In Brooklyn, 125,000 boys of the Catholic Youth Organization have withdrawn their support of the Brooklyn Dodgers because Manager Leo Durocher "is not the kind of leader we want our youth to idealize and imitate."

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Senator Bids Church Lead Public Opinion

Senator John J. Sparkman of Alabama has challenged church people in Washington D. C. to lead in mobilizing public opinion for lasting peace through international cooperation.

The legislator, teacher of a Bible class, addressed a service at Washington's Asbury Methodist church in connection with the annual Methodist "laymen's day" observance.

Church people can help opinion against war through their organizations, young people's meetings, church services and other means, he said, and added:

"This thinking, this forming public opinion, is the greatest single force in the world."

Senator Sparkman said success of the United Nations Charter would depend largely on the support that church-mobilized public opinion gives it.

TEN DAYS OF WAITING

A Devotion by B. H. Duncan

"These all continued with one accord in prayer and supplication."

Jesus had charged His disciples not to depart from Jerusalem, but to wait there for the promise of the Father, which He explained was the baptism of the Holy Spirit. In obedience to His instruction, we find the disciples waiting "with one accord on one place."

There was a time when they were not of one accord, but questioning among themselves which should be the greatest in the kingdom of heaven. But now that blessed result is achieved, they are of "one accord." So soon as they got their thoughts off their own personal ambitions and centered upon the promise of God, they found themselves united without any conscious effort on their part.

Like so many balls of lead, the disciples stood apart so long as they were pursuing their own personal aims, but when their souls were warmed with a passion for God's promise they were at once moulded into one mighty power and purpose, and they could sing, "We are not divided; all one body we."

Just here is the bane of blessing of Christian churches today. A Negro preacher once speaking to his church on the necessity of unity said: "United we sticks; divided we is stuck."

Our hearts must reach out in passionate yearning for the "promise of the Father." That promise must fill our vision, our thoughts, our purposes, our hopes and expectations. When we are thus filled with His promise, all the divisive elements which threaten our unity will disappear and we shall find ourselves "with one accord in one place."

"Then returned they unto Jerusalem from the Mount called Olivet . . . And when they were come in, they went up into an upper room . . . These all continued with one accord in one place" Acts 1:12-14.

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We should be far more concerned with replacing the ruined churches of Europe and Asia than with enlarging and improving our own palatial houses of worship here at home. —Dr. T. T. Brumbaugh, New York City.

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213 RADIO CENTER, LITTLE ROCK
Official Publication of the Arkansas Baptist State Convention.

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Publication Committee: B. H. Duncan, Hot Springs, Chairman; Charles F. Wilkins, Newport; C. E. Lawrence, Little Rock; O. L. Gibson, Fayetteville; Bruce H. Price, Texarkana; Reece Howard, Brinkley; J. P. Emory, Story.

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

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

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

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

Across the Editor's Desk

The 1946 Annual

The 1946 annual of the Arkansas Baptist State Convention has just come off the press recording the proceedings of the State Convention's meeting last November. The annual also contains complete financial reports of all Arkansas Baptist work through the calendar year 1946.

The 182-page book is another masterpiece from the office of Convention Secretary Taylor Stanfill. Bro. Stanfill, who is city and associational missionary for Pulaski County, is serving his sixth term as secretary of the Convention. Every year his annual seems to be a little better and presents a storehouse of information on all our Arkansas Baptist work.

Especially interesting in the book is a complete summary of the work of every church, including membership, baptisms, organizational attainments, value of church property, salaries, contributions, etc. These reports are compiled in each association by some competent individual who knows the churches and has associational records at his disposal. Then they all are summarized by Secretary Stanfill. Thus to get a picture of our work in any individual church, in any association, or in the state as a whole, we have only to refer to the several pages of this information in the annual.

Our congratulations go to Secretary Stanfill. We thank him for this handbook of information on our state denominational work.

Mission of Peace

Thirty-one Baptist missionaries visited President Truman at the White House in Washington the other day. It was part of a schedule of activities of mission leaders participating in a World Mission Week sponsored by Washington city church groups. Dr. K. O. White, pastor of Metropolitan Baptist Church, and brother of Arkansas' Pastor Douglas White, led the group to the White House and introduced the various missionaries to the President.

Shortly after the visit Drew Pearson, world renowned columnist, on "The Washington Merry-Go-Round" made the following report of the visit:

"Thirty-one Baptist missionaries from all over the world left the White House the other day with a new 'mission' from President Truman—to spread the gospel of peace.

"'While you gentlemen are acting as ambassadors of Christ,' Truman told his visitors, 'you also can perform an outstanding job in these disturbed times spreading peace and good will among nations. That, to my mind, is one of the greatest contributions religion

can make. I know you will always think of that while you are spreading the Gospel.'

"The President added that while God-fearing people prayed for 'peace and human understanding,' it was still necessary to maintain military protective measures until the world was ready to 'accept the philosophy that you missionaries preach.'"

Troubled Waters

From time to time Baptist institutions across the nation have been lost from the denomination's control. Another threatened break is revealed in the following Religious News Service story from Richmond, Va.:

Trustees of Virginia Intermont College at Bristol, Va., have filed a petition with Virginia's State Corporation Commission seeking to remove absolute control of trustees designation from the Baptist General Association of Virginia.

Baptist officials maintain that if the petition is approved, it will endanger church control not only of schools but also of other institutions.

The petition is for a change in the college's charter. The charter now provides that at each annual session, the Baptist General Association may nominate to the school's board of trustees 16 persons from which the board may select eight.

Under the change asked by the board, the association would continue making its nominations but in addition, "any Virginia Baptist" would be allowed to nominate as many as three persons.

Baptist General Association attorneys have written the Corporation Commission that approval of the requested change "will take from this association \$1,500,000 of property."

Carter N. Williams, chairman of the executive committee of the Virginia Board of Missions and Education, said the trustees' proposal constitutes a "self-perpetuating action." He said the effect of the change would be to take the college out of the hands of the association. He said "any Baptist" is an extremely loose term since "there are all kinds of Baptists in Virginia."

R. E. Alley, editor of the Religious Herald, Baptist weekly publication, said the amendment, if approved, would affect not only Baptist institutions but those supported by any religious body in Virginia.

"The question is vital to all churches," he declared.

The Corporation Commission has set March 21 as the date for hearing on the trustees' application.

Christ Upheld

Because of a change in his religious beliefs, Professor Clarence O. Van Dyke, head of the Economics Department of William Jewell College at Liberty, Mo., has been dismissed by college authorities.

Van Dyke, formerly a Methodist, two years ago joined All Saints Unitarian Church in Kansas City. His change was brought to the attention of the college only recently.

Dr. Walter Binns, college president, said "William Jewell is allied with the Baptist churches of Missouri, and while we employ teachers who are not Baptist, we feel that under the circumstances only those whose faith is founded upon the Trinity can be supported with church funds. Unitarians do not believe in the divinity of Christ. The religious background of this school is founded upon that divinity."

Dr. Binns added he had no criticism whatever of Van Dyke except his religious belief, and had given him a hearty endorsement to any teaching post where that belief was not a factor.

Van Dyke's change in church membership was brought to Dr. Binns' attention when the professor's name was listed in a newspaper account of those attending a Unitarian function. Professor Van Dyke said he felt his religious belief was a personal matter not affecting his teaching qualifications and for that reason had not bothered to mention it to school authorities.

Threat to Future

Absolute opposition to peace-time military conscription has been voted by the Methodist Board of Education. The resolution listed five points upon which the denomination is opposed to such training:

1. "Revolutionary changes in methods of warfare make current proposals for military training obsolete as a means of national defense.

2. "Experience of the past year indicates that military man-power can be secured in adequate strength on a voluntary enlistment basis.

3. "To adopt a plan of compulsory military conscription by the U. S. would constitute a serious hindrance to the efforts of the United Nations to establish peaceful methods of settling international disagreements.

4. "The assembly of vast numbers of young men under military direction is historically incident with lowered moral standards and an increase in venereal diseases.

5. "The training of young men at a most impressionable age under military direction is deplored by educators and churchmen as a type of indoctrination that violates the democratic principles which are the security of our nation and the basis of a united and free world organization."

OUACHITA MILLION DOLLAR CAMPAIGN

Otto Whittington, Director

Contributions Received From February 1 to March 6, Inclusive

Church—Association	Amount	Church—Association	Amount
Helena, First—Arkansas Valley	\$ 170.00	College Hill, Texarkana—Hope	50.00
Hughes—Arkansas Valley	100.00	Beech St. Sunbeams, Texarkana—Hope	2.50
Corinth—Bartholomew	10.00	Genoa—Hope	4.00
Monticello, Second—Bartholomew	50.00	Guernsey (E. B. Martin)—Hope	3.00
Mt. Zion—Bartholomew	15.00	Hope, First—Hope	425.00
Bentonville, First—Benton County	25.00	Magnolia, Central—Hope	200.00
Monte Ne—Benton County	50.00	Tennessee—Hope	12.75
Ministerial Alliance, Southern Baptist		Batesville, First—Independence	75.00
College—Black River	113.00	West Batesville—Independence	62.50
Harrison, First—Boone-Carroll	72.02	Cord—Independence	41.02
Lead Hill—Boone-Carroll	25.00	Rosie—Independence	38.27
Amity—Caddo River	23.08	Union—Independence	88.00
Black Springs (Belle Rhinehart)—Caddo River	2.00	Camden, First—Liberty	775.00
Mt. Ida—Caddo River	15.00	Chidester—Liberty	100.00
Norman (Mr. and Mrs. Cooper)—Caddo River	4.00	El Dorado, First—Liberty	1,197.01
Bearden, First—Carey	56.52	El Dorado, Second—Liberty	400.00
Fordyce (H. B. Benton), First—Carey	1,000.00	El Dorado, Immanuel—Liberty	179.89
Fordyce, First—Carey	198.84	El Dorado, West Side—Liberty	125.00
Harmony—Carey	14.00	Joyce City—Liberty	30.00
Sparkman, First—Carey	688.31	Norphlet—Liberty	1,788.75
Cabot (Floyd Moran)—Caroline	25.00	Smackover—Liberty	36.00
Caney Creek—Caroline	135.00	Ashdown—Little River	62.50
Des Arc—Caroline	107.65	Hicks—Little River	25.00
Hagler (New Hope)—Centennial	300.00	Lockesburg—Little River	15.00
Hot Springs, Central—Central	762.62	Blytheville, First—Mississippi	50.00
Hot Springs, Second (F. E. Hunter)—Central	50.00	Luxora—Mississippi	166.66
Hot Springs, Second—Central	125.00	Jonesboro, First—Mt. Zion	11.00
Mt. View—Central	5.00	Little Rock, Calvary—Pulaski	50.00
Alix—Clear Creek	10.00	Little Rock, Baptist Tabernacle—Pulaski	27.71
Van Buren, First—Clear Creek	105.00	Little Rock, Gaines Street—Pulaski	100.00
Charleston—Concord	25.00	Little Rock, Immanuel—Pulaski	1,359.00
Calvary, Fort Smith—Concord	260.00	Little Rock, Pulaski Heights—Pulaski	100.00
First, Fort Smith—Concord	625.00	Little Rock, Second—Pulaski	1,184.27
Immanuel, Fort Smith—Concord	500.00	North Little Rock, Baring Cross—Pulaski	125.00
Greenwood, First—Concord	29.50	North Little Rock, First—Pulaski	500.00
Mill Creek—Concord	6.00	DeGray—Red River	25.00
Paris, First—Concord	26.00	Gurdon, Beech Street—Red River	50.00
Atkins, First—Dardanelle-Russellville	43.00	Prescott, First—Red River	150.00
Knoxville—Dardanelle-Russellville	7.50	Melbourne—Rocky Bayou	100.00
Morrilton, First—Dardanelle-Russellville	100.00	Mt. View—Stone-Van Buren	10.00
Ola—Dardanelle-Russellville	12.50	Forrest City—Tri-County	150.00
Pottsville (Mrs. Rankin)—		Fayetteville, First—Washington-Madison	774.75
Dardanelle-Russellville	10.00	Johnson—Washington-Madison	50.00
Russellville, First—Dardanelle-Russellville	163.16	Springdale, First—Washington-Madison	1,000.00
Lake Village—Delta	200.00	Spring Valley—Washington-Madison	75.00
McGehee—Delta	50.00	Searcy, First—White County	80.00
Happy Hollow—Faulkner	11.00	Smyrna—White County	25.00
Mt. Vernon—Faulkner	50.00	Royal Hill—White County	50.00
Pickles Gap—Faulkner	50.00	From Individuals	
Altheimer, W.M.S.—Harmony	10.00	Dorothy Savadge	10.00
Pine Bluff, First—Harmony	100.00	Mrs. Mary Elliott Evans—Stackville, Miss.	5.00
Pine Bluff, Southside—Harmony	57.43	R. V. Hill—Birmingham, Ala.	100.00
Star City—Harmony	86.16	Friend of Ouachita	1,000.00

Make Checks Payable to Dr. B. L. Bridges, 200 Radio Center Bldg., Little Rock, Ark.

Legislative Session Does Little Good But No Harm to Cause of Righteousness

The 1947 General Assembly of the State of Arkansas has adjourned, and a survey of their record indicates nothing that can exactly be construed as opposed to the forces of righteousness. On the other hand some bills enacted are favorable to church people.

The solons introduced 838 bills—388 in the Senate and 450 in the House. At adjournment, 207 bills had become law, and another 229 bills passed by both houses were on Governor Laney's desk waiting his signature or veto. The Governor has 20 days following adjournment to act on these bills.

Marriage

In the field of marriage, the House defeated and killed a bill intended to repeal the Buchanan law of 1945 which requires a three-day waiting period between application and granting a license to wed. Thus the three-day law is retained.

Representative Dunn engineered a bill to keep ministers from breaking law in the recording of their ordination papers, a requisite to their privilege of performing marriage rites. He pointed out that the law has been for recording with the circuit clerk but that the practice has been to record with the county clerk. The Assembly reversed the law so the ministers won't have to reverse their habits—the law now provides for filing with the county clerk.

And in a bill passed by both houses but not yet signed by the governor, the mayors of first and second class cities are granted the privilege of performing marriage ceremonies—in addition to the governor, judges, justices of the peace and ordained ministers.

Liquor

Despite many threats, nothing was done to harm the Initiated Act of 1942 providing for local option elections on the liquor question. Senator Butler's proposal to put the state in the liquor business was so opposed by both church people and liquor interests that the Senate voted it down by a score of 32 against and one (Mr. Butler) for. Senator Goodson's bill that would allow cities to determine legality of liquor sale in their corporate limits regardless of the vote of the surrounding county never got to a vote in the House, though the Senate had passed it. And Senator Fagan's proposal for mandatory local option elections in every county every biennial general election was withdrawn from the calendar after a storm of protest from church people.

On the constructive side, a bill by Representatives Roberts and Stephens was enacted to define illegal possession of liquor in dry counties; it makes unlawful the possession of more than one gallon of whiskey, wine or beer in the dry counties, except in transit across county by licensed and bonded dealers. And the tax on all alcoholic beverages—and tobacco—was increased in one of the governor's revenue proposals and in a veteran's aid bill.

Elections

The state's election laws were improved in the repeal of the 1945 act calling for separate federal and state elections—an effort to prevent Negroes from voting despite a U. S. Supreme Court ruling. The paying of poll tax was made easier in voiding of the necessity for earlier assessment. Another act provides

for adequate publicity announcing school elections. And a proposed constitutional amendment to lower the minimum voting age from 21 to 18 was defeated in a House vote.

Miscellaneous

Representatives Riley and Ross secured passage of a bill granting free license tags to church buses used exclusively for transporting people to and from church services and church functions. . . . A Division of Hospitals was established to help in the placing of hospitals wherever needed in the state. . . . And it is probably that the legislative investigation of the State Hospital for Nervous Diseases will lead to improvement in that much-neglected institution for the care of mentally ill.

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Arkansan J. T. Summers, pastor, Immanuel Church, San Francisco, Cal., writes: "As I expect to be in Arkansas during June and July, I would like to help in some meetings during that time. Our work here is the greatest in the world, but by all means not the easiest. The Lord's blessings have been with us ever since we got here, but it takes much faith to claim them." Pastor Summers' address is 1329 Thirty-Eighth Ave., San Francisco, Cal.

William S. Dixon, Baptist evangelist of Dallas, Tex., has been receiving congratulations from friends on completion of a quarter of a century in revival meetings extending throughout the nation. His 1946 meetings, in five states, carried him over 9,300 miles. He desires to thank the Lord for greatly increased Sunday School attendance, and for a large number of additions.

Rev. Charles C. Duncan has resigned the pastorate of Walnut Street Church, Jonesboro, after four years service there to accept the pastorate of First Church, Ruidoso, N. Mex. The New Mexico church plans to start a new Sunday School building and auditorium within 60 days.

NEW PASTOR



Dr. R. C. Campbell, new pastor of First Baptist Church, Little Rock, was installed at services of the church, March 9. Dr. J. Howard Williams, executive secretary of the Texas Baptist Convention, preached the installation sermon; Dr. M. Ray McKay, Second Church, Little Rock, brought greetings from the pastors of the city; Dr. W. J. Hinsley, president of the Arkansas Baptist State Convention, spoke in behalf of churches and pastors of the state, and Dr. J. R. Grant, president of Ouachita College, led the dedicatory prayer.

Dr. and Mrs. Campbell, formerly pastor of First Church, Columbia, S. C., and vice president of the Southern Baptist Convention, has already found a place of service in the work of Pulaski County Association and the State Baptist Convention.

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Pastor L. C. Edwards, Pleasant Hill and Pleasant Grove Churches, Trinity Association, has some open dates in which to hold revivals beginning April 6 through July 12, and beginning September 1 through December 20. His address is Route 2, Harrisburg.

Thirty Pulaski County Churches Plan Simultaneous Revivals During April

Thirty Baptist churches in Pulaski county will hold simultaneous revivals for two weeks beginning Easter Sunday in a concerted effort to "win our city to Christ."

Dr. M. Ray McKay, pastor of the Second Baptist Church and general leader of the city-wide crusade, said that the campaign will have as its slogan "Christ Is the Answer."

Each of the 30 churches planning to cooperate in the effort has already begun preparations for the two weeks of spiritual emphasis, Dr. McKay said. Selection of evangelists and schedule of services are planned by the individual churches, but leaders hope the simultaneous nature — services held twice daily in all the churches, April 6 to 20 — will make a definite impression for spiritual good on the entire area.

Preparation for the revivals began in each church on March 2 with announcements, a

survey of prospects and general planning for emphasis on attendance and soul-winning. Each church has been urged to have an "Andrew Club," whose members will unite with the pastors in personal soul-winning "just as Andrew found his brother and brought him to Jesus."

Visitation of prospects, prayer meetings in the homes and emphasis on evangelism are other items of preparation to begin this Sunday and continue through the revival. All preparation committees from all co-operating churches will meet in a city-wide rally Sunday, March 23, for outlining of final preparations.

Steering committee of the Crusade, directing the overall program, includes Dr. McKay, general leader; Roland Leath, publicity director; Rev. W. O. Vaught, Jr., preparation leader; Rev. H. A. Elledge, extension leader; Rev. L. H. Roseman, conservation leader, and Taylor Stanfill, treasurer.

DOUBLE PRICE OF RELIGIOUS FREEDOM

A Secular Newspaper Discusses the Supreme Court Decision on Church Schools and State Funds

By MAX LERNER

(Copyright, 1947, by The Newspaper PM, Inc.)

Amidst the turmoil of other matters, Americans have made the mistake of almost ignoring a recent Supreme Court decision which deals with issues so central to our freedom that it towers above many of the fleeting events that are getting the headlines. It is the case of *Everson v. Bd. of Education*, and was decided on Feb. 10. By a five to four vote the Court upholds a New Jersey state law (and also similar laws in New York, Massachusetts, Louisiana, Michigan, Indiana, and Illinois) by which public tax funds can be used to pay for school buses to parochial schools as well as the public schools.

An Essential Doctrine

There is no more essential doctrine in the American tradition than the separation of church and state. We have always recognized that this has a double meaning: the state must leave the churches free, but the churches must also be kept away from meddling with the state, and especially from using state funds. That doctrine has now been broken, under sufferance from a bare majority of the highest court in the land.

I want to say, in fairness to Justice Black's majority decision, that several times and in the strongest terms it reasserts the doctrine of the separation of state and church. But in its reasoning and its conclusion it legalizes an act whose essence is to give church education the support of the state. As Justice Jackson in his dissent wryly comments: "The undertones of the opinion . . . seem utterly discordant with its conclusion. The case which irresistibly comes to mind as the most fitting precedent is that of Julia who, according to Byron's reports, whispering 'I will ne'er consent'—consented."

An Age-long Battle

At once the deepest and most brilliant treatment of the whole issue is in Justice Rutledge's long 35-page dissenting opinion. In the decade since Justice Brandeis' resignation from the Court I do not recall an opinion which more satisfyingly combined historical thoroughness, legal acumen and logic, and moral passion. "This is not," writes Justice Rutledge, "just a little case over bus fares." I agree. I think it is a case which—if its direction is followed any further in later cases—will embroil the nation in deadly religious controversies.

Americans suffer from having too easily forgotten how strenuous and costly was the early struggle to lash down the principle of the separation of church and state. The same year that saw the Declaration of Independence—1776—saw also the Virginia Declaration of Rights, in which James Madison and George Mason joined to assert that religious freedom is not merely something to be tolerated, but an inherent right of the person. Ten years later, in 1786, Madison led a fight in

the Virginia Assembly against a bill to tax Virginians for the support of religious education, wrote his famous Remonstrance against it which deserves to be one of the great classics of the American credo, beat the bill, and then succeeding in getting through the Assembly Jefferson's measure banning state support of any church. In 1789 Madison led the fight to add a bill of Rights to the new U. S. Constitution, and the very first Amendment in that Bill of Rights read as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

A New Tide Arises

Where does "the little case over bus fares" fit into this framework?

There is a new tide rising in American thought which has forgotten the tradition of Madison and Jefferson, and which is ready to surrender to an uncritical and mystical demand to bring the state back into education. That movement has two facets. First, it is demanding the introduction of religious teaching into the public schools under the "released time" program. Second, it is looking around for state subsidies for church schools.

Back in 1925 there was an epochal Supreme Court decision, *Pierce v. Society of Sisters*, establishing the right of the Catholics or any other religious sect to maintain their own schools (if they wish and at their own expense) outside the public school system. That was a weighty decision to make in a democracy founded on the community's stake in public education for all, but it was all to the good in the interest of religious freedom. The question now is whether freedom to run sectarian schools also involves the right to use general tax funds for that purpose.

Constitutional Freedom

Does the school bus issue involve the First Amendment, forbidding any "law respecting the establishment of a religion?" It does. The purpose of all sectarian education, Justice Rutledge points out, is the propagation of a certain brand of religious belief. The means used are not only teachers and books and classrooms and school equipment, but also transportation. The transport item is, at least in the rural areas, as essential as the teaching item. For the public to pay that out of taxes is as much a support of sectarian education as for the public to pay for teachers.

But, argues Justice Black, the support of school buses by the township or state is like the support of any other measure for the public safety or the public welfare. And the state must be neutral in conferring these benefits on children of various religious groups.

This is the heart of the majority decision, and before Justice Rutledge gets through with it he leaves it a shambles. For, as he points out, the whole purpose of the First Amendment was to exclude religion and religious education from the public functions supported by the state. If it is a "public function" to provide religious schools with bus transport then why not also (he argues) provide them with school lunches, payment for teachers, and everything else?

Go No Further?

Justice Black at this point assures us that

he does not mean to go any further than bus transport, and that this "approaches the verge of the state's power." But I think he will find that the driving forces which have been behind the school bus movement—and which have been strong enough and confusing enough to bemuse such excellent minds as his own and Chief Justice Vinson's and Justice Douglas' and Justice Murphy's and Justice Reed's—will not be content with this victory. They will try to push on.

It will be a disaster if America yields any further to the drive for state support of religious establishments. That way lies chaos and bigotry and tyranny. For, as Madison pointed out long ago in his Remonstrance, the whole point about separating church and state is to take the question of religious education out of politics. Once it is admitted, you get a competition between various sects for state funds and state support and finally, for state power. Religious controversies are fatal to democracy. The only way to avoid them is to stick to the rigid separation of church and state, and especially of church schools and state funds.

A Double Price

This alone can assure our country of religious liberty. For there is a double price, as Justice Rutledge points out, that we must pay for religious liberty. One is the immense effort to keep the state from interfering in the way a man worships his God. The other is the equally immense effort to keep churches from using state strength to propagate one particular version of religious truth. Let us never forget that in order to assure religious freedom in the first sense, you must assure it in the second also. That the road away from one also leads away from the other has been amply shown not only by the religious despotisms in the Europe of Jefferson's day, but also by the even more terrible despotisms in Europe today.

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By ELLIS A. FULLER

President, Southern Baptist Seminary

FOR EVERY Southern Baptist minister who has the opportunity of attending seminary there are two others who never have this privilege. We have longed for something to happen to make it possible for all of our ministers to have seminary training. Now it can be done.

We cannot bring everybody to the Seminary, but, thanks to the marvel of radio, we can take the Seminary to everybody. Not only our ministers, but our lay workers, Sunday School teachers, and others may now sit at the feet of our Seminary professors.

The time has come when our Seminary professors can overflow their classrooms.

Indeed, through the aid of the Radio Committee of the Southern Baptist Convention, they can make the entire nation their classroom.

Because of this challenge, we are expanding our speech room in the new wing of Norton hall into a radio studio. We purpose to equip it with all the modern devices which are necessary in making recordings and for originating live broadcasts on the campus. This can be done with little additional cost, as we shall need practically all the equipment in teaching speech. We will record lectures, sermons, the Bible message in drama, and musical programs of various types—male choruses, quartets, mixed choruses, and the great a capella choir of the School of Church Music.

Just imagine how thrilling it will be for

a pastor to bring one of our professors on a recording to his community for eight or ten days to give a special series of lectures. By multiplying the number of recordings, that same professor could be on hundreds of stations at the same time throughout the South.

It will not be long until we shall have television. When this wonder is achieved, we can see the professor as he delivers his message, or see the choir as they sing. We shall be able to originate live broadcasts from this studio. One of the most powerful radio stations in the country has exacted from us a promise to let it in "on the ground floor" in our broadcasting program.

By the expenditure of a pittance of money—a pittance in comparison to the value of the service to be rendered, we can take the Seminary to the people.

The Feast of the Lord . . .

The Heavenly Banquet

By MINOR E. COLE

First Church, Forrest City

"The Feast of the Lord" is the general theme of these messages. The theme text is John 2:10 "But thou hast kept the good wine until now." We have been pointing out the fact that the wine the Devil offers seems at first to be sweet, but later becomes very bitter, while the wine cup of the Lord grows sweeter and sweeter and will as time and eternity roll on.

In our last message we discussed, "The Table of Christian Experience." At this table we found six courses, Poverty, Afflictions, Sorrow, Toil, Comfort and Anticipation.

The subject of this message is "The Heavenly Banquet." At once the question comes to our minds: What will be served at this banquet? Well, we will drink the old wine of the kingdom, barrelled up from the foundation of the world and reserved in Heaven for those that are kept by the power of God.

God's children sometimes get thirsty for the wines of the Heavenly vineyard. Yes, they get homesick for Heaven. They have seen and believed the promises about the good things that await the people of God, but they long to experience the fulfillment of those promises. Many of God's saints have told me that they were anxious to go on, and knowing their sufferings in the flesh, and their radiant hopes in the spirit, I was not at all surprised.

God has a sky without a cloud, a day without a night, a sea without a wave, a city without a grave, a land without a tear, a country that knows no sickness or death. It is impossible for us to describe Heaven or even to conceive of how wonderful it will be. Paul said in I Cor. 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The poet was right when he wrote, "No chilling winds, nor poisonous breath can reach that healthful shore; sickness and sorrow, pain and death are felt and feared no more."

I want to mention six courses that will be served at the Heavenly Banquet. The first course is the wine cup of Perfection—complete deliverance from sin. None of us could attain it here; but we will there, and then we will all shout, "Thou hast kept the good wine until now."

The second course at the Heavenly Banquet will be the wine cup of Rest. Two tired old men, while digging a ditch one day, were talking about what they would do when they got to Heaven. One said, when I get to Heaven I want to take the first thousand years to rest. Here we sing, "O Land of Rest for Thee I Sigh," and there we will drink of the wine cup of rest to our heart's content.

The third course at the Heavenly Banquet will be the wine cup of Peace. Doubts and fears and wars disturb our peace here, but Jesus will give us a perfect and lasting peace over there. He said, "My peace I give unto you," a perfect peace.

The fourth course at the Heavenly Banquet will be the wine cup of Joy. Here Our joy cups have dregs of sorrow, but there our joy will be full, complete, and lasting.

The fifth course at the Heavenly Banquet will be the wine cup of Knowledge. Here we know in part, but there our knowledge will be full and complete. I believe I will learn more at my first lesson there than I did in my 20 years in school here. Knowledge is sweet and we will have it in abundance there. Yes, we shall know, even as we are known.

The sixth course at the Heavenly Banquet will be the wine cup of Prevention. Just one sip and you are ammuned from all things that would harm you. We gave our little girl so many prevention shots that she said to me one

This is the third in a series of four messages on "The Feast of the Lord," being heard this month on eleven Arkansas radio stations through programs by the Radio Commission of the Arkansas Baptist State Convention.

day, "Daddy, you make a pen cushion out of me."

This cup will prevent all sickness, disease and suffering. We will not need health resorts, doctors, nurses, hospitals or druggists. Such a thought is shouting grounds for every Christian.

This cup will prevent all accidents. Oh, the tragic stories we read about and see every day!

This cup will also prevent all sorrow. There will be nothing in Heaven to cause any sorrow.

This cup will even prevent death. Some would give millions to sip that cup here, but it will be served free there. The grave diggers will never mar the hills of glory and the undertakers will have no jobs.

Would you like to attend this Heavenly Banquet? Well, Jesus invited you when He said, "Whosoever will, let him come." If you will accept His invitation we will meet one day at the Feast of the Lord. Won't you come to Jesus today?

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Our Denomination

Southern Baptists number almost six million. We do mission work in the homeland and 17 foreign countries. To carry on the work of our Convention in teaching, healing, and preaching ministry, we are to raise \$10,000,000 this year. We have two other goals among Southern Baptists. 1. That 2,000,000 of our people shall read their Bible every day. 2. That 1,000,000 of our people shall give at least one tenth of their income into the treasury of their church for the carrying on of the Kingdom work. Ours would be a happier and more God-pleasing people if they all did these two things. Will you not pledge you and yours to these two God honoring things now? "Trust me, try me, prove me." saith the Lord. God will give proof of His graciousness to those who will thus obey and honor Him.

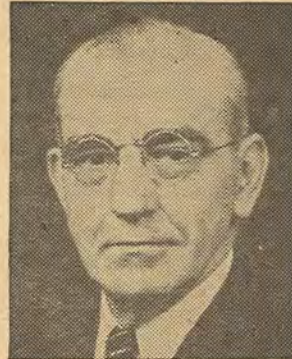
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James Leo Green, B.A., Th.M., Ph.D., Associate Professor Old Testament Interpretation



Sydnor Lorenzo Stealey, B.A., Th.M., Ph.D., D.D., Professor of Church History



Olin Trivette Binkley, B.A., B.D., Ph.D., Associate Professor of Christian Ethics and Sociology



Charles Addis McGlon, B.A., M.A.E., Assistant Professor of Public Speaking

These professors at Southern Baptist Seminary, eminent educators and lecturers composing the faculty of the Seminary, will soon (thanks to the magic of radio and electrical transcriptions) be able to bring messages of inspiration and information directly to all the Baptists of the South.

For more complete particulars of this great project in Christian service, read the article by Dr. Fuller printed elsewhere in this issue.

This cultural and spiritual program, a new phase of King-

dom service by the Southern Baptist Seminary, will enable thousands of preachers and Christian workers as well as laymen to sit at the feet of these men, a privilege which otherwise can come only to relatively few individuals.

The program involves an immediate expenditure and continuing costs. Individuals who share this vision of enlarged ministry to the people will delight to share its cost.

Over-and-above gifts by individual friends mean over-and-above service by the Seminary.



Southern Baptist Theological Seminary

LOUISVILLE, KY. . . . DR. ELLIS A. FULLER, PRESIDENT

An Introduction to . . .

Home Mission Departments

By JOHN CAYLOR

The Home Mission Board has 21 departments of work. A good way to become acquainted with the various departments and their work is through the secretaries.

Dr. Solomon F. Dowis is secretary of the department of co-operative missions. He was superintendent of city missions in Atlanta before becoming a department secretary of the Home Mission Board four years ago. A graduate of Mercer, A. B., D. D., and of Southern Seminary, Th. M., Dr. Dowis has had considerable experience in the pastorate in Georgia. As a denominational leader he has blazed new trails in mission work. At present, the department of city missions, rural evangelism, and the work in the western states are combined to constitute the department of co-operative missions.

Rev. Alfred Carpenter is superintendent of the department of direct and independent missions. A graduate of Oklahoma Baptist University, A. B., and Southwestern Seminary, Th. B., M. R. E., Secretary Carpenter served as pastor in Oklahoma, the Canal Zone, and later as field secretary of the Home Mission Board. In his department are the missionaries to the language groups, Indians, Spanish, French, Italian, Chinese, and independent work, such as Good Will Centers, rescue missions, and the like. The work in Cuba and in Panama, Costa Rica, and the Canal Zone, is also in his department.

Dr. Jacob Gartenhaus is secretary of the department of Jewish work. Graduate of Rabbinical College, Moody Bible Institute, and Southern Seminary, Dr. Gartenhaus also holds honorary degrees from Union University, Litt. D., and Georgetown College, D. D. For twenty-six years he has been ambassador to the Jews.

Rev. Lewis W. Martin, graduate of Georgetown College, A. B., and Southern Seminary, Th. M., is superintendent of the department of schools of missions. He came to the Home Mission Board from Kentucky where he served in pastorates and mountain missions. Schools of missions are directed in co-operation with the Foreign Mission Board and state mission boards.

Rev. R. G. Van Royen, who was educated in Kansas City Theological Seminary, is head of the department of visual education. He came to the Home Mission Board two years ago from a position as city missionary in Corpus Christi, Tex. He has served in pastorates in Kansas, Missouri, and Texas.

Dr. C. E. Matthews, who studied in Southwestern Seminary and holds an honorary doctor of divinity degree, is superintendent of evangelism for the Home Mission Board, having come from Texas where he headed the department of evangelism after twenty-four years as pastor of Travis Avenue Baptist Church in Fort Worth.

Dr. John Caylor, O. B. U., A. B., University of Alabama, A. M., Louisiana College, D. D., is secretary of the department of education. He edits Southern Baptist Home Missions, the mission study books, and publicity pages in the state papers.

Dr. J. B. Lawrence, A. B., A. M., D. D., LL. D., assisted by Rev. Courts Redford, O. B. U., A. B., University of Missouri, A. M., Southwestern Seminary, M. R. E., besides

general administrative duties relating to all departments, gives specific attention to the Negro work and the radio.

OUR NEWEST BOOK . . .

"America Must Be Christian," by H. C. Goerner is now off the press and in the book stores. Those who have read the book are enthusiastic in their praise of the work Dr. Goerner has done in presenting the task of Southern Baptists. There is a chapter on "America and the World Crisis." Another discussion is "How Christian Is Our Country?" Then there is a discussion of the unfinished task of Home Missions and the fact that foreign missions wait on home missions. The final chapter in which the author sets forth the task of Southern Baptists is considered by denominational leaders the finest statement that has been written on the subject.

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First Church, Helena, has adopted resolutions expressing love and appreciation for Pastor James T. McNew, who died of a heart attack on February 15, and sympathy for his wife and daughter in their bereavement. The resolution says: "After more than 35 years of faithful service in the ministry, Dr. McNew might well have said with Paul, 'I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.' In his going we have lost a splendid preacher, a righteous pastor, and a kind and gentle friend."

Eugene M. Greenfield was ordained to the ministry by First Church, Bauxite, March 2. Pastor Roger A. Butler served as moderator of the ordaining council and conducted the examination. He reports that Mr. Greenfield showed remarkable depth of conviction and experience of the gospel truth dear to Baptists. Pastor Virgil A. Rose, First Church, Benton, led in prayer; Missionary S. A. Wiles, Central Association, delivered an effective charge; Rev. Ralph Bishop, member of the Bauxite Church presented a Bible on behalf of the church, and the service was concluded with a sermon by Pastor Charles W. Finch, Lee Memorial Church, Pine Bluff. Rev. Weldon Grafton, Bauxite, was clerk of the ordaining council. Pastor Butler says: "The Bauxite Church commends Bro. Greenfield most heartily to the brotherhood. He was converted under the ministry of Pastor Finch at Magazine. As a soldier during the war he did his duty by his country. He is now at Ouachita College training for usefulness in the ministry. His talented, intelligent, and consecrated wife will be of great strength to him wherever the Lord leads them. Bauxite Baptists send them forth in love, fully assured that they will be highly useful for the Lord's glory."

First Church, Malvern, had 15 additions, 13 for baptism, in revival services March 2-9. Pastor T. K. Rucker did the preaching and the adult choir had charge of song services. Five baptisms resulted from one family, including three generations ranging in age from a granddaughter, aged 11, to a grandfather, aged 76. Studies in personal soul winning were conducted in the afternoon and were followed by visitation.



By RUTH NININGER

"Christ the Lord Is Risen Today"

CHARLES WESLEY From "LYRA DAVIDICA"

*Christ the Lord is risen today,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.
Alleluia!*

*Lives again our glorious King:
Where, O death, is now thy sting?
Dying once, He all doth save:
Where thy victory, O grave?
Alleluia!*

*Love's redeeming work is done,
Fought the fight, the battle won;
Death in vain forbids Him rise;
Christ has opened Paradise.
Alleluia!*

*Soar we now, where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise,
Ours the cross, the grave, the skies.
Alleluia!*

Although Charles Wesley knew the pangs of poverty and privation as well as persecution, most of his more than 6,500 hymns reflect a note of joy and gladness. This is an outstanding example of his unwavering

confidence in the Saviour. It is too bad that it is sung only at Easter time for it would serve to strengthen the Christian's faith on each Sunday of the year. Wesley's Christmas hymn, "Hark, the Herald Angels Sing," could be termed a companion hymn to this fine one for Easter, since it, too, has the dominant note of boundless joy.

The gladsome melody, Easter Hymn or Worgan, pleased the people whom Wesley served because it gave to them more inspiration than the slow-moving Psalm-tunes with which they were familiar.

It is interesting to study the origin of the Alleluia which enriches the singing of this tune. Halleluia is derived from two Hebrew words and may be translated, "Praise ye the Lord; the Lord's name be praised." We read that Christian ploughmen often used this expression as a greeting to their friends, and sailors called the greeting to each other as they plied their oars.

Since earliest times, Christians saluted each other on Easter morning with "Alleluia, the Lord is risen. He is risen indeed." This would be a fine custom for Christians of this modern age to use. Perhaps we need to give expression more often to the joy of the Resurrection. Let this hymn help you to regain your courage to "tell others what great things He has done for you."

Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER
Sunday School Superintendent

RALPH W. DAVIS
Training Union Director

Radio Center Building, Little Rock

T. D. McCULLOCH
Student Union Secretary

MRS. B. W. NININGER
Church Music Director



Reservations for Copenhagen Meet

By W. O. Lewis

Delegates going to Copenhagen under the direction of a touring agency should ask that agency to send their names and addresses to Dr. Bredahl Petersen, Shetlandsgade 4, Copenhagen, Denmark, stating what class hotel they desire.

Class A hotels charge from 15 to 25 Danish crowns per night for a room for one person, or 25 to 35 crowns for two persons.

Class B hotels charge 9-14 crowns for one person, or 16 to 20 crowns for two.

Class C hotels charge 4-8 crowns for one, or 8-15 crowns for two.

Private lodgings will cost about 5 crowns per day.

Meals in popular restaurants cost about 8 crowns per day. In the finer hotels, meals will cost more.

At present one American dollar equals 4.79 crowns. For rapid calculation, a crown may be counted as worth about twenty cents in American money.

Persons not traveling in tours should write to the office of the Baptist World Alliance in Washington as soon as possible, sending in names and addresses and stating what kind of hotel is desired.

Letters should be sent by air mail. The office of the Alliance will forward names received to Copenhagen. All rooms in hotels will be assigned by the local committee in Copenhagen. It will do no good for delegates to the Congress to write to hotels in Copenhagen.

It is hoped all assignments will be made by July.

SUMMER FIELD WORK FOR 1947

For the ninth year, organized summer field work will be conducted this summer. The slogan will be, "organize and evangelize." The 15 teams will be soul-winning bands, and one of their chief aims will be to win the lost to Christ. Their work will be four-fold: Enlistment by visitation, teaching, organizing, and winning. Last summer, in addition to the workers organizing 122 new unions of the Training Union, there were 136 conversions, and almost 800 re-dedications.

In addition to all of this, the summer field workers, this summer, will seek to enlist 10,000 people to read their Bibles and pray daily. The Arkansas goal in the Bible Reading Crusade is 100,000, and the summer field workers are willing to undertake to enlist one-tenth of this goal.

The group of workers this summer will consist of about 16 young men, and 16 young women. Most of the young men are ministerial students.

Work will be done this summer in Concord, Little Red River, Harmony, and Bartholomew associations. Two weeks will be spent in Harmony, and two weeks in Bartholomew associations.

Study Course Awards

Six Hundred and four Training Union study course awards were issued during February, making a total of 1,606 for the first two months of this year, compared with 1,431 for the first two months of 1946.

Training Union Enrolment

The Training Union enrollment of Arkansas for 1946 was 39,507. According to the departments the enrollment was as follows:

Story Hour	4,360
Junior Union Enrolment	7,494
Intermediate Union Enrolment	8,065
Young People's Enrolment	6,720
Adult Union Enrolment	11,354
General Officers	1,514

Total Enrolment 39,507
This was a gain of 6,229 over

the previous year. Our goal this year is an increase of 8,000 in enrollment.

Youth Choir Festival . . .

Final Bulletin

Many churches have already reported that they are sending representatives to the First Annual Youth Choir Festival, which is to be held in the Music Hall of Ouachita College, Arkadelphia, Friday, April 4.

It is imperative that we know how many are coming to this event. If you have not yet done so, please write immediately to Mrs. B. W. Nininger, 203 Radio Center, Little Rock, saying how many will be there from your church. It is not necessary to give names nor to send the registration fee now.

Here is detailed information for all of those who plan to attend:

Bring three copies of the number you sing for adjudication.

A minimum of six will be accepted as a choral group.

Any voice combination is eligible (SA, SSA, SAB, SATB, TTBB).

Each group will sing one number of its own choice for adjudication.

Each group is required to listen to every other group.

Written comment of all three adjudicators will be given to the groups.

One or two groups demonstrating outstanding accomplishments in choral balance and beauty will be asked to sing on the Festival program.

In addition to the individual number, the following four num-

bers must be learned in advance:

Love Divine (Prichard).

Saviour, Like a Shepherd (Cain).

Glorious Things of Thee Are Spoken (Cain).

Benediction (Lutkin).

Auditions will commence promptly at 9:30 Friday morning, April 4.

All groups must arrive in time to register and draw for places before then.

Rehearsals for the entire group will be held at 10:30 a. m. and 3:30 p. m.

Registration fee of \$1.50 for each member of the group participating or listening in on the rehearsals will take care of noon and evening meals and all other costs.

Dr. Warren Angell, dean of the School of Fine Arts, Oklahoma Baptist University, will direct the entire Festival.

Three Red Letter Dates

1. June 9-10, 1947 — State Music Convention, First Baptist Church, Little Rock.

2. October 20-21, 1947 — State Sunday School Convention, First Baptist Church, Little Rock.

3. March 19-20, 1948 — State Training Union Convention, Immanuel Baptist Church, Fort Smith.

Make Application For Volunteer Workers

Write T. D. McCulloch, State Student Union Secretary, 203 Radio Center, Little Rock, if you want Student help in your churches this summer.

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Then and Now . . .

The Convention in 1888

By TAYLOR STANFILL
Secretary, State Convention

I have before me a copy of the Arkansas Baptist, under date of Thursday, November 8, 1888 — which was Vol. VIII, Number 44. Editors and publishers were J. N. Hall and J. H. Milburn. This particular issue of the Arkansas Baptist reported the proceedings of the Annual Convention just held at Jonesboro, Ark. — J. P. Eagle, president. Martin Ball was the secretary and Enoch Windes preached the annual sermon. The corresponding secretary (now our executive secretary) was Rev. M. D. Early. J. P. Eagle was president or chairman of the Executive Board and John G. Holland was recording secretary of the Executive Board.

The paper lists 14 missionaries under the State Mission Board as follows: A. S. Hall, Paragould; A. B. Miller, Little Rock; L. Quinn, Star City; T. J. Varnell, Rison; E. Windes, Van Buren; P. A. Haman, Carlisle; J. B. Lumbley, Fordyce; E. Dunagin, Rogers; B. N. Hulstman, Bryant; I. Z. Kimbrough, Kingsland; R. Vick, Garnett; E. P. Minton, Jonesboro; J. T. Arington, Jonesboro; J. M. Haycraft, Hot Springs.

The State Mission report was made by J. G. Holland and the total amount raised for State Missions was \$2,398.00 and \$2,100.00 had been used for the missionaries in paying salaries and a balance of \$300.00 was on hand. The salary of the corresponding secretary, Rev. Early, was \$1,320.00 for the year, including travel expense.

In the matter of Foreign Missions a total of \$1,800.00 was raised. The Foreign Mission report was made by Dr. J. B. Searcy. Rev. R. H. Graves, for 30 years a missionary to China, was present and spoke. His report states that the world's population then, 1888, was 1,422 million and of the total population 855 million were classed as "heathen."

G. W. Reeves made the report on Ministerial Education and stated that a total of \$382.85 had been received for Ministerial Education and that there was a balance of \$7.00 for Ministerial Education. An offering was taken at this convention for Ministerial Education and a total of \$62.00 was pledged and a cash offering of \$2.25 was received.

The Second Baptist Church, Little Rock, was a young, struggling church at this time and was being helped by the State Mission Board. A total of \$3,000.00 for all purposes was raised by the Second Baptist Church that year.

Little Rock was selected as meeting place for 1889 and on Sunday night Dr. A. J. Barton was

ordained to the full work of the Gospel ministry. Total offerings taken at this convention amounted to \$800.00 in cash and notes for Ouachita College; \$500.00 for Home Missions and \$200.00 was received from the sale of a quilt, made by the good women of Van Buren, and the \$200.00 was given to the Van Buren saints for their own work. The reporter states that it was a very liberal meeting.

We have come a long way, but "Who hath despised the day of small things?" Our forefathers did a good job with what they had to do with. I wonder if we are doing as well with our opportunities and blessings.

—000—

Soviet Relations Termed Moral Test

The supreme moral test of Christians today is "their thoughts and works in the field of Soviet-American relations," the Inter-Church Committee of the American Russian Institute has declared. The committee, composed of 16 leaders of 10 Christian churches and five church-allied groups, was formed recently.

"Stripped of peripheral and confusing elements," the committee declared, "the issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and of the Soviet Union retain a spirit of friendly co-operation and mutual admiration, peace can abide with us. But if suspicion, fear and hate rise between these two peoples, atomic holocaust and a just damnation inexorably will be ours.

"We believe that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself.' A Christian must enlist and fight against ignorance, suspicion, fear and hate."

Committee members include Dr. Ralph W. Sockman, of Christ Methodist Church, chairman; Bishop Charles K. Gilbert, of the Protestant Episcopal Diocese of New York; Dr. Louie Newton, president of the Southern Baptist Convention; Dr. Stanley I. Stuber, of the Northern Baptist Convention, and Dr. John R. Mott, president of the World Alliance of YMCA's.

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Appeal for Help

By Religious News Service

An appeal to the American Red Cross to "remember the Baptists in Moldavia" in connection with distribution of cereals being sent to Rumania was made at Bucharest by a representative of the Southern Baptist Mission Board.

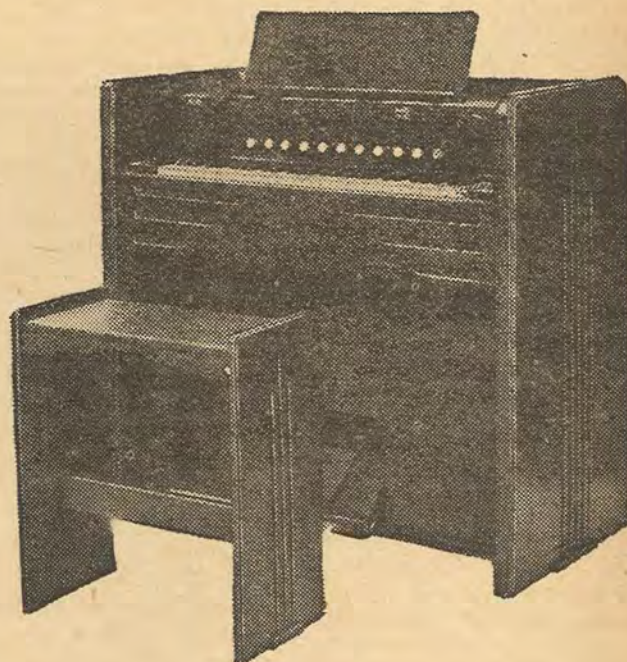
"Large numbers of Baptists in the Jassy region are suffering from such lack of food and clothing that Baptists in Transylvania have already accepted starving children from Moldavia," the Baptist spokesman said.

It was announced that the YMCA has placed a large camp at the disposal of 400 Moldavian boys, on the understanding that the Red Cross supply wheat and corn and forward Jassy funds to set up "Y" canteens for the needy.

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AN ADVENTURE

By Mrs. H. M. Keck

It would be fine, Mrs. Ray said, "if" you can do it. So they did it!

This was in Hope Association where Mrs. W. H. House is superintendent, Mrs. Bruce Price, mission study chairman, and Mrs. A. S. Whitlow, community missions chairman. Together they planned a two-day associational meeting at Beech Street Church in Texarkana, with the splendid hostess church providing a very delicious lunch each day for its guests—75 the first day and 100 the second day.

On Wednesday, February 26, the first day, the women of the Association met to observe a "Day of Prayer for Community Missions" with the State chairman of Community Missions, Mrs. F. E. Goodbar, presiding, ably assisted by Mrs. Whitlow. It was such a spiritual day, such a "mountain top" experience, that the officers wondered if the women would be back for the second day and would feel equally touched. The faith and work of these officers was certainly rewarded.

On Thursday a Mission Study Institute was conducted, under the leadership of Mrs. Bruce Price. Four classes were held for teachers of the four text books on Evangelism. Three of the teachers were from "the Texas side" Baptist churches. Mrs. Edward Price taught "Shining Like the Stars" for adult and Y. W. A. teachers; Mrs. H. M. Keck taught "Tell" for Intermediates; Mrs. H. J. Roebuck taught "Everywhere Preaching the Word" for Juniors, and Mrs. H. T. Atkinson taught "Katie of the Canyon" for Sunbeams. Teachers were well prepared with maps, pictures, posters, and Felt-o-graph material with which to make the classes highly interesting. Mrs. Bruce Price had prepared mimeographed copies of all the "teaching helps" so that each woman present might take them back home with her.

During the inspirational period, Mrs. Dayton Castleman of the Presbyterian Church of Texarkana, thrilled us with her discussion of the "Importance of Missions," relating some of her experiences while a missionary in China before the recent World War. She is planning for the time when she can return to China. She related how one of our young missionaries sent his wife home at the request of our Board while he stayed on because the people needed him so much, and because he loved Christ so much that he "would do anything for Him." This young man became ill in war-ridden China and died "for Christ's sake." Mrs. Castleman urged us to: "Look ye, pray ye, give ye, for Christ's sake." The closing thought on "Paul's Missionary Message" illustrated by Felt-o-graph was given by the

WMU

Auxiliary to Arkansas Baptist State Convention

209 Radio Center

Little Rock, Arkansas

State Mission Study Chairman.

Thus it was done — the holding of this two-day Associational meeting — and with excellent attendance and deep interest.

Attention BWC!

We are calling all members of a BWC in the State to come to Jonesboro to the WMU Annual Meeting. On Wednesday evening, April 9, at 5:30, there will be a banquet for all business women. A splendid program is being arranged. We hope to organize a state federation. If you have a nomination for president, bring your suggestion with you. We want the best BWC executive in the state for this place. Remember the date and place. Come early, attend the BWC Banquet and the evening session of the annual meeting which follows immediately. If you need overnight entertainment, send your name to the above named Chairman of Homes.

State Royal Ambassador Recognition Service

A state RA Recognition service will be held Wednesday night, April 9, 7:30, at First Church, Jonesboro. This recognition service will be for all boys who have advanced in rank and have not been previously recognized in a state recognition service. It will be for Pages, Squires, Knights, Ambassadors, and higher ranking Ambassadors.

All boys who are to be in this service should send name and rank to the State Royal Ambassador Secretary, 209 Radio Center, Little Rock, before April 1.

The WMU Annual Meeting

The State WMU Annual Meeting will be held with the First Church, Jonesboro, April 8-10, the first session being at 1:30 Tuesday afternoon. Of course you will be there for the opening session and remain through the closing session Thursday noon. Be sure to elect your delegates this month, five being allowed from each missionary society and one from each auxiliary.

Important Announcement!

Mrs. Berl Smith, Sr., is chairman of the Home Assignment Committee in Jonesboro. Please send the list of delegates as well as visitors from your church to Mrs. Berl Smith, Sr., 419 West

Flags Denote Mission Service



Missionary service flags will be used by churches throughout the South as a recruiting agent and a reminder to pray for members of the church called forth to mission service. One of the first flags is in a Richmond, Va., church, bearing a gold cross for James Henry Hagood, who died in Palestine, and a red cross for Julia Saccar Hagood, who is carrying on her husband's work at Nazareth. The flags, which will carry a gold cross for every missionary who dies in service and a red one for missionaries now in service, may be purchased from Baptist Book Stores. The 18 x 24 inch flags sell for \$3.75, and larger flags for church auditoriums may be made to order.

Oak St., Jonesboro, at your earliest convenience in order to assure you of your home assignment upon arrival. The First Church is making every preparation for your entertainment and for the success of the meeting. Bed and breakfast will be furnished all. Please advise them also of the approximate time of your arrival.

It is astonishing that 2,000 years after Christ, men should become martyrs for their religious faith. Pastors and laymen who were killed by Nazi S. S. and the Gestapo died, not merely because they believed in Christ, but because they drew the consequences of that belief—they lived their faith.—Pastor Martin Niemoeller of Germany.

"The State Baptist Paper In Every Baptist Home"

The Southern Baptist Convention meeting at St. Louis in May will be asked to join in an effort to place the state Baptist papers in every Baptist home by 1950.

The Arkansas Baptist is now going into every 1.5 Baptist homes in Arkansas—two papers in every three homes. We can make it unanimous by every church placing the paper in its budget.



For Full Information, Write:

ARKANSAS BAPTIST

213 Radio Center

Little Rock, Ark.

Setting Up

The Associational Brotherhood

When two or more churches within a District Association have functioning Brotherhoods, it is well then to begin preparations for the organization of the Associational Brotherhood. The procedure is simple: Request should be made to the association in its annual meeting to approve the setting up of the Associational Brotherhood organization. After this is done the Moderator will appoint a special committee of interested pastors and laymen to discuss the matter with the Associational Executive Board, and to plan for the initial meeting.

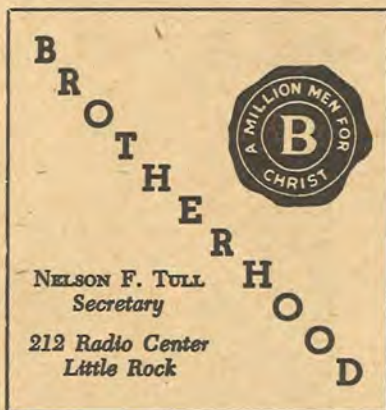
Every Associational Moderator in Arkansas is being asked to arrange time on the fall Associational program for the presentation of Brotherhood work. Each Moderator is also being requested to appoint, at the proper time, the above named committee to assist in perfecting the Associational Brotherhood organization.

The Associational Brotherhood, duplicating in some measure the church Brotherhood organizational set-up, will serve to set before and keep before the men of the association every phase of denominational life and work. One of its first tasks is to assist every church in the association to organize its men into a Brotherhood.

The Associational Brotherhood should meet quarterly on a designated time. The gathering may be held at night; or, following the example of many associations, on the afternoon of the fifth Sunday. These quarterly meetings should be held at different churches throughout the association; and the men from every church should be invited, whether the church has a Brotherhood or not. The program for these meetings should be carefully arranged and planned (1) to promote Brotherhood organization and maintenance, (2) to lift the level of Brotherhood work throughout the association, and (3) to promote major denominational enterprises.

A working Associational Brotherhood is in a position to render valuable assistance in the missionary program of the association. In co-operation with the Associational Missionary the Brotherhood (1) can make a survey of the missionary needs and opportunities; (2) help with revivals in needy areas; (3) promote (and carry on) institutional mission work; (4) help every church in the association to be able to report baptisms at the end of the associational year.

In promoting denominational projects the Associational Brotherhood can be of invaluable help.



Enlisting men and churches for membership in the Honor Club is an example. Another is promoting the Ouachita College Endowment Campaign; and anything else and everything else the denomination is endeavoring to accomplish. Furthermore, the Associational Brotherhood helps to unify all of the organizational work of the association, lifting higher the standard of work all along the line.

It is the desire of the State Brotherhood Department and our earnest prayer, that every association in our state shall begin to lay its plans for the organization and development of a full-scale Associational Brotherhood.

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Figures to Inspire

March 9, 1947

Church	Addns.	S.S.	T.U.
Arkadelphia, First	11	467	220
Camden, First	—	534	124
Conway, First	1	427	127
Cullendale	—	314	117
Elaine, First	—	137	—
El Dorado Churches:			
First	5	801	211
Immanuel	3	249	90
Including Mission	—	290	—
Second	1	406	112
West Side	—	241	88
Fordyce	—	343	143
Hamburg, First	—	329	187
Hot Springs Churches:			
Park Place	—	461	113
Second	4	453	116
Including Mission	—	516	—
Walnut Valley	—	75	64
Jacksonville	3	206	104
Little Rock Churches:			
Baptist Tabernacle	1	444	128
Bellevue	—	53	—
Calvary	—	128	53
First	4	1004	327
Gaines Street	5	330	202
Immanuel	13	1055	267
Including Mission	—	1509	494
Plainview	1	114	—
Reynolds Memorial	—	150	72
Second	2	727	187
Shady Grove	—	38	27
South Highland	2	292	91
Woodlawn	—	118	60
Malvern, First	1	358	57
Mena, First	1	300	91
Mount Ida, First	2	112	69
Norphlet, First	1	226	114
Paris, First	15	411	189
Pine Bluff Churches:			
First	—	722	181
Including Mission	—	817	240
Second	1	219	77
Rogers, First	4	303	93
Springdale, First	—	299	104
Including Mission	—	370	—
Stuttgart	—	330	143
Warren Churches:			
First	—	382	85
Immanuel	3	113	63
West Memphis, First	3	438	185

PUGHS HONORED

A Resolution By
First Church, Monticello

In the year of 1921 Bro. and Mrs. C. R. Pugh united with the First Baptist Church of Monticello. Bro. Pugh was recognized as a deacon, having been ordained to that office three years previous by First Church, Hope. He has served faithfully as a church member and a deacon of First Church, Monticello, for 26 years.

Bro. and Mrs. Pugh, being administrators of Bottoms Baptist Home have directed and guided approximately 625 young lives to the Monticello Church and Sunday School, and have done much in helping this group of boys and girls in finding Christ as their Saviour.

We cannot record their attainments and accomplishments but state their faithfulness to their tasks in the Lord's work was very commendable.

Since Bro. and Mrs. Pugh are retiring as administrators of the Home and moving their church membership to Clarendon:

Be it resolved that the deacons of First Church, Monticello, deem it fitting to record their appreciation for his unselfish labors as a deacon, Mrs. Pugh as a worker, and both as members of our church.

Be it resolved that we do most deeply and sincerely regret the loss of Bro. and Mrs. Pugh from our membership and commend them to the church they unite with.

Be it further resolved as a further token of our love and esteem of Bro. and Mrs. Pugh, a copy of these resolutions be presented to them, a copy sent to the church with which they unite, a copy sent to the Arkansas Baptist, and a copy placed in the records of our church. — E. L. Kimbro, Y. R. Royal, Reginald D. Washington.

—000—

South Side Church In Rapid Progress

Rev. R. O. Ekrut, who has been educational director at South Side Church, Pine Bluff, has resigned that position and accepted the pastorate of First Church, Strong. He writes:

"In leaving South Side Church I severed relations with one of the finest churches in the state. I have never worked with a better group of people, and no pastor has ever been more considerate of his helper than has Pastor Lloyd A. Sparkman. Our work together has been a ministry of joy, and God saw fit to bless our church greatly.

"During the almost 10 years that Bro. Sparkman has been pas-

tor a marvelous work has been accomplished. The greatest work has been done during the past year. The Sunday School has reached Standard, new classes and a new department have been added, there has been substantial growth in the enrolment of all organizations, the choir has been enlarged, equipment purchased, and there have been regular radio broadcasts besides special broadcasts. But greatest of all, the pastor baptized 100 the past associational year. Money is on hand and plans and permits ready to erect a three-story annex to house the increased Sunday School attendance. A pastor and church never faced a brighter future.

"As we begin our work here at Strong we see footprints of good work done, and a challenge for greater work. We have found a great people with a willing heart."

—000—

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Letters to the Editor

Scriptures and Baptism

Dear Editor:

In your March 6 issue of the Arkansas Baptist in the "Letters to the Editor" section and under the heading, "Scriptures and Baptism," Mr. J. H. Heitt of Jonesboro asks this question: "Isn't it misleading to say baptism has nothing to do with the plan of salvation when the word is clear that it is by grace that we are saved? (See Ephesians 2:5.

In answer to this question I want to say that it would be misleading to preach that water does have anything to do with God's plan of salvation. According to his theory, faith in Jesus Christ plus baptism secures salvation. That is contrary to the teaching of God's Word. In Ephesians 2:8, 9 we read in simple language: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

This is salvation by grace through faith in Jesus without baptism or any other form of works for it says "not of works" in Romans 11:5, 6. Here it is the same unmistakable fact clearly taught and laid down as the one fundamental principle in salvation: "Even so at this time there is a remnant (saved) according to the election of grace (not works). And if by grace then is it (salvation) no more of works." Salvation cannot be both ways, by grace and works; "otherwise grace is no more grace!"

When works in any form are added to grace in salvation, grace is thereby destroyed and salvation is made impossible. In Galatians 2:16 again we have faith without works for salvation: "Knowing that a man is not justified by the works of the law, but (how?) by the faith of Jesus Christ." "By the works of the law shall no flesh be justified." Can language be made plainer? Then in verse 21: "I do not frustrate the grace of God: for if righteousness come by the law (by works), then Christ is dead in vain."

For "Christ is become of no effect unto you, whosoever of you are justified by the law (or by works)" (Galatians 5:4).

Therefore grace in salvation always works through faith in Jesus, apart from, and wholly independent of any and all forms of work, whether it be baptism, joining the church, eating the Lord's Supper, or anything else.

In Romans 3:28 we read: "Therefore we conclude that a man is justified by faith without (not with) the deeds of the law." Identically the same principle in salvation grace working through faith, apart from works. In Ro-

mans 4:5: "To him that worketh not; but believeth on Him (Jesus) that justifieth the ungodly (man without works) his faith is counted for righteousness.

Dear reader, you who believe in salvation by faith and works combined, do you see that "not" standing between "worketh" and "believeth"? Who put it there? Certainly not man! Then how dare man try to take it out!

Can you stand to read the next verse? "Even as David also describeth the blessedness of the man (ungodly man) unto whom God imputeth righteousness without works."

Jesus Christ is the object of faith. Faith in this object is what does the saving. If the object of faith has no power to save, then the faith in that object is in vain. "In vain do they worship me, teaching for doctrines the commandments of men" (Matthew 15:9). For instance, a man could believe all day in Winston Churchill and at sundown he would have no eternal life. Why? Winston Churchill has no power to give eternal life. Likewise baptism is powerless to give life as are any and all forms of work powerless to give life.

He that believeth on the Son hath everlasting life. The Son is the sole object of faith. "Believeth" and the immediate result is "hath everlasting life," and not one word about baptism or joining the church!

Salvation here is the result of faith in an object, who has power to save. Jesus says in Matthew 28:18: "All power (not part of it) in heaven and earth is given unto me" and He hereby sets Himself forth as the only object "in heaven and earth" in whom faith can be placed that will bring salvation. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

For without the shedding of blood there is no remission of sin. The blood of Jesus Christ cleanses from all sin. Jesus shed His blood; but baptism has no blood to shed, and therefore has not and cannot "taste death for every man" nor "die for our sins." Thus, it is shown to be powerless to remove the penalty of sin-death.

If Jesus does not know how man is saved who does know? How do you explain John 3:15, 16, 36 and 5:24 and dozens of like passages if faith in Jesus must be backed up with baptism? Faith in Jesus without works is the way of salvation. In Matthew 7:22, 23 we read: "Many will say unto me in that day, Lord, Lord, have we not

SIX TONS OF RELIEF



Rev. Clovis A. Brantley and Charles R. Gage, general director and promotion director, respectively of Church World Service Center, the interdenominational relief and reconstruction agency, 740 Esplanade Ave., New Orleans, make a final inspection of part of 12,000 lbs. of clothing and shoes that were shipped this week-end to Dr. Imre Somogyi, president of the Hungarian Baptist Alliance, Budapest, Hungary. This is the first shipment to be sent overseas from New Orleans by the center which is under the auspices of the Relief Committee of the Baptist Foreign Mission Board. Write the Center for information as to how you can help in this great work.

prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Surely, surely, "there is a way which seemeth right unto a man: but the end thereof are

the ways of death."

Man's way of salvation will not work. And therefore it becomes a way of death. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — REV. R. D. McEWEN, Trumann.

**DO YOU HAVE
A
DIPSY DOODLE?**

Jesus Spends Closing Moments In Prayer With His Disciples

By R. PAUL CAUDILL

Jesus had the habit of prayer. In Mark 1:35 we are told of how in the morning, "a great while before day," he rose up, and went out into a desert place for prayer. We find Him on the mountainside in prayer (Mark 6:46). Again we find Him "in the desert" in prayer (Luke 5:16). On another occasion we see Him spend a whole night in prayer to God (Luke 6:12). Sometimes He prayed alone. At other times the inner circle was with Him (Luke 9:28).

In Jesus' intercessory prayer (from which this lesson is taken) we have the real Lord's Prayer. The prayer recorded in Matthew 6:9-13, should be called the Model Prayer because it is a prayer uttered for the instruction of His disciples in teaching them to pray. In His intercessory prayer Jesus lays bare His very soul in petition to the Father first for Himself (1-5), next for the disciples (6-19), and then for all believers (20-26).

He Prays for Himself

In verses 1 through 5 (John 17) Jesus' prayer has to do with the Son and the Father. "These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou has given him, he should give eternal life. This is life eternal, that they should know thee the only true God, and him whom thou didst send even Jesus Christ. I glorified thee on earth having accomplished the work which thou hast given me to do. And now, Father, glorify me with thine own self with the glory which I had with thee before the world was" (v. 1-5).

Note that Christ begins the prayer in His usual way with the word "Father." In the word "glorify" we have the only personal petition of the prayer. The word "glorified" had already been used by Jesus in connection with His approaching death (John 13:31f.). Here the word "glorify" carries us into the very depths of Christ's own consciousness. "It is not merely for strength to meet the Cross, but for the power to glorify the Father by His death and resurrection and ascension" (Robertson). Jesus pleads for self glorification to the end that He as Son may glorify Father. Only through such glorification could the son bestow eternal life and thereby fulfill the commission entrusted to Him by the Father.

The full glorification of the Son, therefore, embraced His death, His resurrection, and His ascension to

Sunday School Lesson For March 20

John 17:1-11, 20-23

the right hand of the Father.

Through the glorifying of the Son humanity would be able to apprehend the fuller manifestation of His true nature. Only through the Son could man be made to know and see the Father.

Jesus prays that His disciples may advance in a twofold knowledge, "a knowledge of God in His sole, supreme majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ" (Westcott). The knowledge is to be progressive, not static.

In verse 4 Jesus makes it clear that He is not to die the death of a disillusioned, disappointed visionary, but rather "as the successful messenger, and apostle of the Father to all mankind" (Robertson).

In verse 5 Jesus petitions the Father for full restoration to the pre-incarnate glory and fellowship which was His before the incarnation (see John 1:14). "This is not just ideal pre-existence, but actual and conscious existence at the Father's side" (Robertson). In the pre-existent state, according to Paul, Jesus existed "in the form of God" (Phil. 2:6).

Paul as well as John, and as clearly, believed in the actual pre-existence and deity of Jesus Christ.

He Prays for the Disciples

Having prayed first for His glory, as the condition of the Father's glory, and knowing that His work on earth had been accomplished, and being about to resume His original glory, Christ prays for His disciples.

In verses 6 through 8 Jesus gives an account of His stewardship. The revelation has been given and accepted. He boldly claims the successful accomplishment of His task. The apostles were considered by Jesus as "the Father's gift to him." It may be realized that He prayed all night before choosing them.

With the exception of one, Judas (v. 12), Jesus claims loyalty and fidelity in the apostles. "He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering" (Robertson).

"The disciples who followed Christ in obedience to the Father had come to know by actual experience the nature and the source of His mission. They trusted Him,

and then they found out little by little in whom they trusted" (Westcott). As Christ "gave" and the apostles "received" there came unto them fuller insight into the being of Christ. The manifestations, however gradual though, were none the less real and abiding.

In verses 9 through 11 Jesus tells how He watched over His disciples even though it was necessary for Him to leave them: "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and all things that are mine are thine, and thine are mine: and I am glorified in them."

In verse 21 Jesus includes "the world" in His prayer even as in John 3:16 we are told it was due to the love of God for the world that He gave His Son as Redeemer. Christ died for sinners (Romans 5:8) and prayed for them (Luke 23:34).

The Unity of Believers

In verses 20 through 23 Jesus prays for the unity of believers—the kind of unity that comes through faith in Christ as Saviour and Lord. "The only possible way to have unity among believers is for all of them to find unity first with God in Christ" (Robertson).

The kind of unity for which the world yearns today is not ecclesiastical and outward but rather spiritual and inner. What we need is not a world-wide "church" but "churches" throughout the wide world. We do not read of the "church" of Asia, but rather of "the seven churches that are in Asia" (Rev. 1:4). Even so, through the faith of believers revealed in practical living, will be found from

generation to generation, the glory of true discipleship.

The "oneness" of the faith of believers is of tremendous influence upon the unbelieving world. "Beyond a doubt, strife, wrangling, divisions are a stumbling block to the outside world" (Robertson).

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Western Baptists Withhold Funds

(By Religious News Service)

No financial contributions will be given by Western conservative Baptists to any group within the Northern Baptist Convention which fails to "affirm faith in the Bible as the inspired word of God."

This action, similar to resolutions earlier passed at Chicago and Brooklyn by Eastern groups, was adopted by 300 delegates attending the Western Regional Conference of Conservative Baptists at San Francisco.

"We declare that we will no longer give monies to the constituent bodies within the Northern Baptist Convention which in any way can be appropriated for missionaries, secretaries or others having direction of our organization who do not affirm faith in the Bible as the inspired word of God," the resolution read.

"We further reaffirm that we hold it to be inimical to the successful operation of missionary work for fields and secretarial offices to be staffed with personnel of diverse belief and oppose such policy, which, while recognizing truth, condones unbelief and violates conscience."

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LITTLE ROCK, ARKANSAS

Doctrinal Preaching

By J. H. THURMAN
In *Western Recorder*

There is great neglect of, and much need for, doctrinal preaching. We hear many fine sermons but too little doctrine. Much of the preaching of our day is soft and sentimental, with a tendency to break down denominational lines. It has no Bible stamina. It will not stand up, it cannot stand up. It is like a house without frame or a body without bones.

Baptists are what they are because of the doctrines upon which, and for which we stand. If we are to retain our individuality and our identity, we must preach the grand old Bible doctrines which distinguish us from others. Certain Bible doctrines will not be preached if Baptists do not preach them.

What is doctrine? Doctrine is teaching. It may be true or it may be false. All sound doctrine is based on the word of God. All false doctrine is based on a theory, by which men teach "for doctrines the commandments of men" (Matt. 15:9). Jesus and the Apostle Paul spoke out in no uncertain sound against false doctrine, false prophets, false teachers, etc.

New Testament preachers were practically all doctrinal preachers, with the Apostle Paul standing out preeminently above them all. He was strong on the doctrines of grace. He made the plan of salvation clearer and stronger by grace than any other New Testament writer. He was a great missionary preacher. He was the master preacher on the resurrection and immortality, I Cor. 15 being, in the writer's opinion, his masterpiece. He believed in a life beyond the grave and wrote—"abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

He said, ". . . the time will come when they will not endure sound doctrine." Surely that day is here; for many people right now do not like to hear sermons on the plan of salvation, because people are not agreed on what the plan of salvation is. Some say it is by grace, some by works, some by both grace and works. Others say it is by baptism and church membership. Still others say it is by keeping the commandments, etc. This is the reason why some people do not like to hear sermons on blood atonement for sin, baptism, and the Lord's Supper, the church question, stewardship and tithing, sin and eternal punishment, etc. If we preachers omit all that some do not like to hear, there will be very little truth left to preach, not enough to save a soul.

What is a preacher to preach when he goes to hold a meeting, if he doesn't preach doctrine? Sinners are deathly sick and greatly need "The Great Physician." They must be shown how deadly their malady, sin, is, and given the one and only remedy for it—. . . "the blood of Jesus Christ cleanseth us from

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16).

all sin" (I John 1:7). They must be told, ". . . how Christ died for our sins according to the scriptures." They must be given the plain way of life and salvation and warned to flee the wrath to come.

Modernism, Atheism, Unionism, Russellism, Catholicism and many others are invading our churches. Formalism and Ritualism are sapping our spiritual life. Surely it is high time we were reaffirming our faith in "The faith once for all delivered to the saints," and "That we be no more children tossed to and fro, and carried about by every wind and doctrine" (Eph. 4:14). "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11). "But speak thou the things which become sound doctrine" (Tit. 2:1).

The majority of saved people who are of middle age and older, were saved in an old fashioned revival. This writer was saved in one and he remembers very distinctly many such meetings in which scores were saved and added to the church. He remembers also, that those old time preachers bore down heavily on the doctrines of salvation by grace, repentance and faith, the security of the believer, sin and eternal punishment, etc. If we would have a return of the old fashioned revival, we must first of all have a revival of preaching the old time converting Bible doctrines.

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The Arkansas Club of New Orleans Baptist Theological Seminary honored Congressman and Mrs. Brooks Hays of Little Rock at a recent dinner party. Pastor C. S. Maynard, Bald Knob, president of the Arkansas Alumni, brought words of greeting and discussed plans of the Arkansas Alumni for the year. Congressman Hays brought an inspirational message. Other guests were Pastor Homer Bridges, Second Church, Pine Bluff; Dr. and Mrs. Harvey Whaley, formerly of Pine Bluff, now with St. Charles Avenue Church, New Orleans, and Deacon O. W. Luker, formerly of Little Rock, now of First Church, New Orleans. Members of the Arkansas Club are Homer Bradley, Jonesboro; Don and Lynelle Corley, West Helena; James and Elaine Staples, Piggott; Mary Ruth Hastings, Stuttgart; Evelyn Standford, Texarkana; Louise Layton, Gurdon; Doris Reamey, Hot Springs; Aileen Storey, Heber Springs; Mr. and Mrs. Alvin Clark, Arkadelphia; Vernon and Doris Appling, Pine Bluff; John Dearing, Pine Bluff, and Vernon and Virginia Bellue, Little Rock.

Our "Amen"

To the article at the left we subscribe heartily. Even more should be said about it.

A condition of deplorable confusion has arisen, and is apparent among most of our church members now. We wonder if this confusion is not largely due to the fact that we have not properly informed and indoctrinated our people. Here are some outstanding facts:

First: Many of our people do not know whether they have been regenerated or not. Some of them say they rarely hear the word "Regeneration" or "Conversion." Among many, many church members there is a painful lack of understanding about the New Testament directions and requirements concerning the new birth and salvation.

Second: As a logical consequence a Pandora box of ills is opened and a legion of uncertainties leap out. Many of our people do not have a clear hope for heaven. They do not have the blessed assurance that the Lord has promised to them that love Him. They become worried when trouble arises, and they doubt if they are equipped and ready to meet a crisis. It is clear that many of our church members have feared and served the Lord, but have neither loved nor trusted him. When such is the case one cannot defend the doctrines of one's church nor can one explain or defend one's relationship to one's church and to one's Lord.

Again when this is the case one cannot appoint others into the way of salvation.

A lack of doctrinal preaching might be responsible for these conditions, at least to a great degree.

We wonder why we do not preach the doctrines more than we do. Is it because we have no conviction? Is it because we are not familiar with the Bible doctrines? Is it because we have yielded to the appeal of pleasing platitudes and sentimental ideas? Is it because our teachers and our institutions fail to show us the value of the bone and sinew of the gospel? We are not presuming to answer these questions, but heaven knows that it is time that we Baptist people are waking up to the conditions that exist.

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A fitting climax of 28 years of devoted, far-reaching service by Dr. P. I. Lipsey, of Mississippi, was experienced on the occasion of the dedication of Lipsey Hall at New Orleans Baptist Theological Seminary. The new dormitory for men at the Seminary was named for Dr. Lipsey in recognition of his having served as president of the Board of Trustees of the Seminary since its foundation. At the request of Dr. Lipsey, he was not re-elected president, and Mr. Lowry B. Eastland, insurance executive of Baton Rouge, La., was elected president of the Trustees.