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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, MARCH 27, 1947

NUMBER 13

It's Happening in Arkansas . . .

PIONEERS FOR CHRIST

By C. W. CALDWELL
Superintendent of Missions

It was my privilege recently to spend two days in Newton County. This county, as you know, is in the heart of the Ozarks and no more beautiful scenery can be found anywhere in the world than there. There are 70,000 people in the county, all white.

Newton County is one of the places where our Baptist membership is unusually small according to the population; there is only one Baptist for every 100 people. At the present there are five churches, and the total membership is less than 100.

These churches remind one of the early New Testament churches. Many of them hold their services in the homes of the people. Too, they have been dependent upon the preaching of a missionary for their regular church services. Through the years they have struggled along and at times would give up holding regular services for several years and then a revival would get things reorganized and started again.

Rev. John Stratton has been the missionary for Newton County with most of his salary paid by the State Mission Board. However, during the last year he has had to undergo some serious operations and has been unable to carry on the work.

The most inspiring thing about these little churches is that without preaching they have held services in the homes of the people. They have cultivated a great Christian fellowship throughout the association. Just recently they began publishing a monthly bulletin.

Below are given a few excerpts from the bulletin in regard to some of the churches.

Deer Church

The Deer Church was organized June 30, 1943, at the close of a revival conducted by Rev. Elmer Cox. After Rev. Stratton came on the field our church began to grow stronger in spirits and activities. The church was reorganized in January, 1946. We secured the abandoned Valley View school house, far back in the mountains at Limestone, five miles beyond Deer, for a temporary church building while waiting the construction of our own building.

Construction was started the latter part of September, 1946. It is a one-room structure 24x36 feet, constructed of cement blocks.



JOHN STRATTON

A Pioneer Preacher of the Twentieth Century

By the faith and courage of the small membership and the gracious help received from outside sources we will soon have this building ready for services. We are planning to have a pastor on the field by the end of this year; we also hope to have our Sunday School reorganized, a Training Union, a Woman's Missionary Union, and a Brotherhood all going strong for the Lord.

Jasper Church

We haven't done very much church work since May of 1946, at which time we began tearing down the old building with the idea of creating a new church home. Shortly afterwards Rev. Stratton became ill, and we have been unable to resume work on the new building. However, we have met frequently and have plans ready for the new structure and intend to begin work in the spring.

Parthenon Church

Feeling a need of some service to keep up the bond of Christian Fellowship during our missionary's absence due to illness, prayer meeting services were begun with folks meeting each Saturday evening in first one member's home, then another. Songs are sung, and special prayers for the recovery of our

missionary and for the completion of our church building (among other things) are given. First one member, then another, leads devotions. These regular times of meeting to pray and plan God's work in our community have supplied a great need to those who attend, particularly while our missionary is unable to fill his regular appointment.

Moore Church

Moore was a community that was practically without church services of any kind for several years. In fact, there were boys and girls 12 years old living there who had never seen a baptismal service. In the summer of 1933 Ernest Cheatham, a school teacher, brought Brother J. F. Bow, missionary, over for a revival. The meeting closed after three weeks with about 25 conversions, and organization of our church. Our Sunday School was organized and our church continued to grow for several years. Preaching was done by visiting pastors who came from time to time to worship with us.

When World War II broke out most of the members of the church left for the service and defense work. For awhile we were unable to have services. In June, 1944, Brother Stratton, then pastor of Olvey Church in Boone County, conducted a revival at Moore, and 18 or 20 were baptized. The church was reorganized with Ira Gregory as moderator of the church. Since Brother Stratton was elected missionary in 1945, he has spent much time in helping us get started again in the right way for the Master. We have purchased a plot of ground at Ben Hur, two miles south of Moore. We plan to have a new building completed by fall and a well-organized Sunday School and Training Union.

Mt. Judea

The members met October 25, 1946, at the home of Mr. and Mrs. Burl Kent and reorganized. R. M. Abell, moderator of the Newton County Association, acted as chairman in the absence of Rev. Stratton who was in the hospital, and the following officers were elected: Levi Kent, moderator, and Mrs. Clark Kent, clerk. We held our meetings each Sunday evening in the home of Mr. and Mrs. Pete, some Baptist newcomers from Peoria, Ill., and Houston, Tex. We are having good meetings with an interested and reverent spirit, and an average attendance of 25 to 30. We hope to have our Sunday School reorganized very soon.

★ 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

Twenty-seven television permits have been issued by the Federal Communications Commission since the war. There are now about 7,000 sets in operation with production running about 5,000 new sets a month.

Major crimes in the United States in 1946 reached 1,685,203, one every 18.7 seconds, 119,662 more than in 1945, according to the FBI.

On the average day in 1946, 36 were slain, 33 raped, 185 others feloniously assaulted. Each day, there were 172 robberies, 981 burglaries, 631 automobile thefts and 2,580 larcenies. Twenty six cars were stolen every hour in 1946, most of them by teen-agers.

Wholesale food prices of 31 foods in common use have climbed in a year from \$4.17 to \$6.77 to reach a new high on March 1, according to Dun and Bradstreet.

American tourists spent \$430,000,000 outside the United States last year, most of it in Canada and Mexico.

The Children's Bureau of the Labor Department has estimated that 50,000 adoptions go through the courts each year, 58 per cent of them given up by unmarried mothers.

Dr. Bascom Johnson Jr., of the Veterans Administration has estimated that it will cost \$328,000,000 to treat syphilis among veterans of World War 11 during the next 25 years. He revealed that 52,000 veterans had been admitted to centers for treatment of syphilis in 1946.

The U. S. population has reached 141,229,000 (July 1), an increase of nearly 9,600,000 since the 1940 Census. Sixty per cent now live in urban areas, as compared with 56.7 per cent in 1940.

Total consumer credit outstanding at the end of 1946 was \$9,790,000,000 compared with \$4,363,000,000 a year ago.

Ninety-two of every 100 women working "need their jobs," the Labor Department says.

In the Field of Religion

According to the 1947 Social Work Year Book, private philanthropy in the United States spends an estimated \$2,706,000,000 annually. . . . The book reports there are now 125 national agencies and 250 local agencies at work in the field of race relations.

The new president of the Negro National Baseball League is Rev. John H. Johnson.

The question of tax aid for church schools entered the meeting of the American Association of School Administrators in Atlantic City last week when Dr. Childs of Columbia Teachers College accused the Catholics of weakening the public schools. "As this burden of maintaining a second system of parochial schools grows heavier," Dr. Childs declared, "we are met with a more insistent demand that public funds be given parochial schools." Mgr. Frederick G. Hochwald, director of education, National Catholic Welfare Conference, told reporters that the Catholic Church was in favor of Federal Aid only if tax money is given to all children alike, regardless of the

472, now pending, Federal aid will be possible for parochial schools.

In a recent poll of Methodists, 75.3 per cent said they objected to the minister's use of tobacco, 23.7 per cent didn't care, and only 1 per cent approved.

Baptist Highlights

C. E. Bryant, editor of the Arkansas Baptist, has been elected publicity director of the Southern Baptist Convention, to succeed the late Dr. Walter Gilmore.

Co-operative Program Receipts for Southwide causes have reached \$930,240.05 for the first two months of 1947, compared with \$833,122.75 for the same period in 1946. Total receipts for the first two months are \$1,796,677.56.

Home Mission Board receipts for 1946 reached a new high. Total receipts were \$1,801,103.51 compared with \$1,614,390.78 in 1945. Cooperative Program gifts for the Home Board were \$836,427.74, compared with \$828,767.80 in 1945.

The proposed Quadrennial Convention to be sponsored by the BSU has been postponed because no place large enough could be found. State conventions will be held.

A total of 12,947 teacher awards were issued in January by the Sunday School Department of the Sunday School Board. This was an increase of 4,104 over 1946. The Training Union awarded 22,465 study course awards, as compared with 14,286 in February, 1946.

The theme for the Southern Baptist Convention to be held May 7-11 in St. Louis will be "Human Designs—God's Destiny," according to Dr. John W. Raley, chairman of the committee on order of business. The program will be released this week.

The second quarter Quarterly Review, published by the Sunday School Board, contains a brief history of all 60 of the Southern Baptist educational institutions.

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Interracial Group Holds First Service

The Chicago Fellowship of All Christians, an interracial group designed to dispel racial barriers within Christianity, held its first worship service in Chicago with more than 400 clergymen and laymen in attendance.

Outgrowth of a recent conference sponsored by several Protestant groups, the fellowship plans to meet monthly. Its members will carry back to their own congregations the ideas of brotherhood exchanged at the services.

Dr. Albert Buckner Coe of First Congregational Church, Oak Park, in his sermon said churchmen must seek a re-emphasis on spiritual values in America because education and prosperity rather than Christianity "are the real religions of the United States."

He also criticized over-sensationalized sermon titles, charging they showed a lack of good taste on the part of the clergy and a lack of spirituality among laymen who have to be attracted by such titles.

SPIRIT FILLED

A Devotion by B. H. Duncan

"And they were all filled with the Holy Ghost."

I once read the story of a young woman who had an opportunity to make a trip to the Holy Land. Delighted and over-joyed by the prospect of the tour she told her aged grandmother about her contemplated trip. The old grandmother replied: "Law, child, I have read of the Holy Land all my life, but I never knew it was a place you could go to."

There is a very grave danger that, although we read of the great experiences of the early Christians, we shall fail to realize that the same experiences are possible to us.

There are two falacies, either of which will effectively rob us of the rich experiences which are possible to us. The one is that we shall consider that these glowing experiences of the early Christians were confined to their day and that they are impractical if not impossible today. The other falacy is to think that for a like experience to be genuine today it must be accompanied by all the trappings of the original pattern.

The fact is that the basic experience of Pentecost is the normal Christian experience. The wrappings of the package may be different, but the contents are the same.

These people were filled with the Holy Ghost. That is the primary element in Christian experience, both then and now. Being filled with the Holy Ghost, they were keenly conscious of the presence of their risen Lord. This should be our daily experience. Being conscious of their risen Lord, they could not but speak of Him to others about them, a thing which we will most surely do under the same circumstances.

"And when the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" Acts. 2:1-4.

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Many veterans have returned with a definite sense of mission only to discover that the church is playing at the "fringe" of life. They want the church to stand up and fight sinister forces instead of proving helpless.—Dr. Richard E. Plummer, Philadelphia, Pa.

ARKANSAS BAPTIST

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Across the Editor's Desk

Dr. McCall

The homegoing of Dr. M. N. McCall, superintendent of missions in Cuba for over forty years, takes from our present fellowship one of God's truest workmen.

When Dr. McCall reached Havana 42 years ago, there were seven very weak congregations some four of them organized into churches, with a total membership numbering around 400. Today the number of churches is above sixty and the additional preaching places total about 140, with the membership reaching above 5000. In brief, the influence of Dr. McCall's work has resulted in the establishment of the Baptist cause in the Island during his generation.

Two years ago on the occasion of Dr. McCall's fortieth anniversary, 1500 Cubans, some of them prominent in affairs of state but most of them simple earnest Christians, paid tribute to this noble man. The government itself gave recognition to the Baptist missionary by officially and publicly making him a member of the Order of Carlos de Cespedes for his work in Christian education.

Southern Baptists, though grieved by his death, will still rejoice in the lasting results of his magnificent ministry.

Centering on Christ

Hitting at the commercialized observance of Easter and Christmas, the Dunn, N. C., ministerial association has adopted a resolution asking all organizations in the city to set aside Easter and Christmas weeks for religious and not social observances and urging that if parties and functions are held they not be called Easter or Christmas parties.

As a result of the resolution, the Dunn Junior Chamber of Commerce has called off plans what had been billed as an "Easter dance."

"It is the definite conviction of the ministers of the churches of Dunn that these two weeks should be sacredly kept and that no festivities out of keeping with the spirit of these occasions should be planned," the association's resolution declared.

"The Church Universal recognizes Christmas and Easter as special periods for the spiritual enrichment of the life of the individual, the nation and the world. In the past few years both periods have been commercialized and social groups have used them for social functions. If in spite of this principle some groups feel they must have their festivities, they are requested not to denominate them with the name of 'Easter' and 'Christmas'."

Family Week

May 4 to 11 is National Family Week, and will be observed in homes, churches and community gatherings. Family life will be featured in radio programs and in the press. In our churches, we can best refer to it as Christian Home Week.

There was never a time when we needed more emphasis on the rebuilding of American family life. We had one divorce to every three marriages in 1945 and the record promises to be still more serious in 1946 and 1947. Child neglect is a major factor in juvenile delinquency. Great numbers of families are crowded or practically homeless. Many marriages strained by wartime separation have not yet grown together firmly.

In spite of disturbing factors, millions of marriages are standing firm and are meeting their problems with splendid resourcefulness. Such homes are the hope of the world. Families in which love, understanding, and creative comradeship are carried into daily life give strength and joy to their members and build up the spiritual strength of mankind.

The home is a training school to teach us how to use our differences constructively. Many people never learn this lesson, hence family breakdown; group and racial conflicts and war. The Christian home is one place in which the antagonisms, emotional loneliness and confusion of postwar living can be offset through experiences of security, love, joy and cooperativeness.

Much has been said about war marriages. Too many of them have already come to grief, but many others which started in the same period are, and can continue to be, as fine as any that ever existed. The church can help and is helping them. If the family keeps its religion, religion will keep the family. There is a natural closeness between the home and the church and each is dependent upon the other.

Plans for this observance include things for families to do together. Special features are suggested for the church program. As the church builds families, families will build the church. Groups and councils of churches are brought into the plan and denominational offices are at the very heart of it.

The Bible is the textbook of the school of life. It presents to man God's code of ethics for human living. All the wisdom a man needs to make a success of his life is revealed in its pages. Despite all the distressing signs to the contrary, the Bible shows man that life can be good. It shows him also how to be good. It is not by trusting self-righteousness or self-achievement, but by trusting Christ and living by His pattern.

Copenhagen

Despite the scare that enveloped plans for the meeting of the Baptist World Alliance in Copenhagen July 27-August 2, we have word that shipping space has been secured for every person thus far making application for it.

Reports of a month to two months ago indicated it would be impossible for perhaps more than 100 American Baptists to secure space on the trans-Atlantic liners. Talk then was that the Congress should either be postponed or transferred to the United States. Leaders decided however to hold the meeting as scheduled.

Everyone planning to make the trip but not yet having reservations should make such application immediately. Dr. J. W. Marshall, planning the All-American tour, said that other reservations must be made within the next week or so if space is to be assured. At the time of his letter, there were still a few vacancies by both air and water.

Tribute to Ouachita

Did you notice the article by Mission Secretary Caldwell recently about the influence of Ouachita College on our denominational life? For fear you missed it, we are reprinting it here. It is truly a revelation.

"The Baptist and the Methodist denominations in Arkansas are running practically neck and neck in total membership. However, from Little Rock north, the Methodists have approximately 37,000 more members than have Baptists, but in South Arkansas the Baptists have 38,000 more than the Methodists. What could cause this?

"Why are there more Methodists than Baptists in North Arkansas and more Baptists than Methodists in South Arkansas? When we stop to think about it we cannot help but notice that the Methodists have their denominational school north of Little Rock, and the Baptists have Ouachita College south of Little Rock. This ought to show very clearly that a denominational school is fundamental to the life and progress of the denomination."

Sampey Shrine Sought

The congregation of Ramer, Ala., Baptist Church has taken steps to make the church a national Baptist shrine as a memorial to the late Dr. John R. Sampey, president of Southern Baptist Theological Seminary at Louisville, Ky., and internationally known scholar in Old Testament history.

A resolution was passed to ask the aid of the Southern Baptist Convention for the project. Church officials said the Convention had already indicated it would favor the shrine.

Dr. Sampey, who had also served as president of the Southern Baptist Convention, began his ministerial career in Ramer Baptist Church when he became its Sunday School superintendent at the age of 16.

The resolution asked for funds to restore the old church and build a new house of worship, at a cost of \$25,000, to be known as the Sampey Memorial Baptist Church.

NOTES OF ADVANCE

Baptist State Hospital, Little Rock, will graduate 58 nurses March 31, one of the largest classes in the history of the institution. Baccalaureate services will be held at First Church, Little Rock, March 20, with Pastor R. C. Campbell bringing the message. Graduation exercises will be held March 31 at Immanuel Church, Little Rock, with Mr. William Hall Preston, associate Southwide Student Union secretary, delivering the commencement address. Applications are now being accepted for the June and September classes in nursing.

Immanuel Church, Rogers, now six years old, has a fully graded Sunday School and Training Union and a WMS with four auxiliaries. A church bus brings people into the services twice each Sunday. A new Hammond organ has been installed, and a large Neon sign has been placed over the door of the church. Pastor A. L. Leake, who came to the church recently from El Paso, Tex., has announced that special music and organ numbers will feature every service.

R. V. Haygood, Jr., 17-year-old boy of First Church, Star City, was licensed to preach at recent services of the church. Two other young men were ordained to the deaconship. They are Rupert Holbert and Charles M. Atkinson. Mr. Holbert is president of the Baptist Brotherhood, president of the Young Adult Training Union, and teacher of a young people's class in Sunday School; Mr. Atkinson is superintendent of the Sunday School, leader of the Junior Brotherhood, and a member of the choir.

Lowell Mason, composer of numerous hymns among which are "Nearer, My God, to Thee" and "When I Survey the Wondrous Cross," is the subject of a book recently written by Dr. Arthur L. Rich, director of music at Mercer University. Published by the University of North Carolina Press, the 264-page book, priced at \$3 is entitled "Lowell Mason, the Father of Singing Among the Children."

Charles and Hazen Lowry, sons of Mr. and Mrs. Milton Lowry, Pine Bluff, have been licensed to preach by First Church, Pine Bluff. Both are students in Ouachita College where they are preparing for the ministry. Both have unusual musical talent, and Charles is including voice training in his college courses. Hazen is a veteran of World War II.

First Church, West Memphis, Aubrey C. Halsell, pastor, has seven recent volunteers for foreign service.

First Church, Siloam Springs, B. N. Simmons, pastor, has broken almost all previous records since the beginning of this year. Sunday School attendance averaged 268 in February with 300 as the highest figure. Training Union averaged 159. A new educational building is now in use. It is a three-story brick structure, 50 by 90 feet, with a capacity of 600.

Visitation Results

The Service Men's Bible Class of First Church, Fort Smith, offers a challenge to any church that can beat its record. The class was organized in March, 1946, with a teacher and three members. January 9, 1947, the class, with 22 members, had 19 present and six visitors, and a grade of 85 per cent. Of the three who were absent, the teacher, Mr. R. A. Cooper, was in the hospital, one on vacation in New York, and the other had illness in his family. Average grade for the last three months has been 65 to 70 per cent. A regular visitation program makes possible such a splendid record.

The April edition of *Coronet* presents an 11-page photographic interpretation of the 23rd Psalm. Each sentence of the Psalm is on a separate page with an appropriate photograph serving as the background. Each stirring picture helps more fully to express the Psalm as related to man's everyday living. "The Lord is my shepherd; I shall not want" has a photograph of an old beshawled woman kneeling reverently in prayer. "Thou preparest a table before me in the presence of mine enemies" is interpreted by a young child saying grace.

The Arkansas Club of Southwestern Seminary, Fort Worth, were entertained at the Virginia Lodge in Fort Worth with a St. Patrick's Banquet. Winton Mizell, president of the club, acted as toastmaster, and a short speech was made by Dr. W. T. Conner, sponsor of the Club. Mrs. T. J. Welch, social chairman, was in charge of all arrangements. About 40 Arkansas students attended the affair.

Gravette Church, Edgar Harvey, pastor, has decided on an extensive spiritual and building program for the year. The program includes two revivals to be held during the year, one in April and the other in October; a Vacation Bible School in May; a mission revival in a section where no regular church service is held; and a school of missions. The church has recently completed a study for the pastor. Further building plans call for a redecoration of the building, repainting, the installation of a butane heating system with floor furnaces, hardwood floors, the remodeling of the church entrance, and the installation of a church sign.

Immanuel Church, Rogers, has just installed a new electric organ and a neon sign. A. L. Leake, who came recently from El Paso, is pastor.

The Executive Board of Benton County Association has voted to buy a tent for evangelistic meetings in the association.

Rev. Ira Patishall, formerly of Arkansas, has resigned the pastorate of Immanuel Church, El Paso, Tex., to enter the evangelistic field. He became pastor of the El Paso Church in October, 1943. At that time

the church membership was 773, the Sunday School enrolment 564, the Training Union enrolment 91, and the total receipts for the associational year 1943 were \$14,217.80. At the end of the last associational year the church membership had grown to 1,199, the Sunday School enrolment to 815, the Training Union enrolment to 335, and total receipts for the associational year 1946 were 28,079.47. A church debt of \$11,000 has been paid, a pastorium purchased, and there is a reserve of \$16,000 to apply on the new church plant. Mr. Patishall goes into the evangelistic field with much experience in every phase of church life, having done field work in the departments of Sunday School and Training Union, served as manager of one of the Baptist Book Stores, as director of religious education and music in churches, and as pastor of churches in Arkansas and at El Paso. He is available for meetings as preacher, music director or both in Texas, New Mexico, and Arkansas. His address is 2916 White Oaks, Apt. 16, El Paso, Tex.

James E. Southerland has been elected registrar of the New Orleans Baptist Theological Seminary. A native of Florida, he graduated from John B. Stetson University and later attended Southern Seminary, Louisville. He has been working on his Doctor of Theology degree since being released from the army chaplaincy in 1946.

Rev. F. H. North, a professor at Southern Baptist College, Walnut Ridge, has accepted a position with the Student Union Department of the Baptist Sunday School Board, Nashville, Tenn.

Pastor K. L. Sutter, West Plains, Mo., did the preaching in a recent revival at First Church, Rector, E. C. Polk, pastor.

Number Nine Church, Mississippi County Association, with a Training Union enrolment of 39, had 39 to enroll in a Training Union Study Course. There was an average attendance of 25 with 23 qualifying for awards. Pastor Howard King taught "Our Lord and Ours" to the adults. Mrs. Orrin Hunt taught "Not Your Own" to the Intermediates, and Mrs. Bob Stovall taught "Living for Jesus" to the Juniors and the Story Hour.

At the January meeting of the Home Mission Board an announcement was made that Rev. Shau Yan Lee, Chinese missionary who has served a number of years as pastor of the Chinese Baptist Church in Norfolk, Va. has resigned his work with this church. His resignation was accepted by the Home Mission Board and his service terminated as of January 1.

PASTORAL CHANGES

Walter Watts from Humphrey Church to become missionary of Centennial Association.

R. O. Ekrut from South Side Church, Pine Bluff, where he has been educational director, to First Church, Strong, as pastor.

Charles C. Duncan from Walnut Street Church, Jonesboro, to First Church, Ruidoso, N. Mex.

J. F. Brewer, Jr., from First Church, Morilton, to First Church, Columbia, Tenn.

C. W. Anderson, associational missionary, Tri-County Association, to retire. He will live at Burleson, Tex.

Dr. McCall Announces Election of Editor Bryant as Convention Publicity Director

By DUKE K. McCALL
Executive Secretary Southern Baptist Convention

C. E. Bryant, editor of the Arkansas Baptist, has been elected the new director of publicity for the Southern Baptist Convention Executive Committee. He succeeds the late Walter M. Gilmore who died December 19, 1946.



Editor Bryant

It is expected that Mr. Bryant will take up his new responsibilities May 1. This will allow him to act as press representative for the Southern Baptist Convention at its St. Louis session.

In addition to making available to the press information about the Southern Baptist program, Mr. Bryant will edit the Baptist Bulletin Service and The Baptist Program. Through the Bulletin Service alone he will interpret Baptist affairs to 300,000 individuals each week.

Mr. Bryant went to the Arkansas Baptist from Southern Baptist Theological Seminary where he was both a student and director of publicity. He attended Ouachita College and is a graduate of Baylor University. He earned his school expenses by publicity work and free lance writing.

He has been a reporter for the Associated Press, the United Press, and has served as Southern Baptist correspondent for Religious News Service. He is also director of the Arkansas Baptist Convention radio program. He is the immediate past president of the Southern Baptist Press Association.

Mr. and Mrs. Bryant are natives of Booneville. They have two children. He was ordained in 1935 by his home church.

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Evangelist H. Paul Briggs of Oklahoma City, who has recently conducted a revival at First Church, Paris, Harold Seefeldt, pastor, has two open dates for revivals, one the latter part of May and the other in July. He has assisted Pastor Victor Coffman, Ft. Smith, and Pastor O. L. Gibson, Fayetteville, and will assist Pastor Minor E. Cole, Forrest City, in August. He may be reached at 2100 N. W. 22nd St., Oklahoma City.

Assistant Pastors

First Church, New Orleans, has put the Louisiana state Baptist paper, "The Baptist Message," in the church budget, sending it into 781 homes in the membership. Dr. J. D. Grey, pastor, says to his people:

"781 assistant pastors is exactly what they are. These assistant pastors will come for a brief but timely visit each week. They will bring a vital message concerning our great, world-encompassing, denominational program. They will bring you tidings from lands afar concerning what your missionary dollars are doing in winning people to Christ and in witnessing for Him around the world. They will come with a message of instruction concerning our distinctive doctrines.

They will give you a challenge as to how a Christian is to live and act on the many fronts of victorious living. Their message will be devotional in character at times. They will inform you concerning the program of organized church life. You will get from them news of what others are doing. Welcome this assistant pastor, introduce him to every member of the family. Do not hesitate to let the non-Baptist members of your household become acquainted with him. Remember, an informed people is a serviceable people."

Only five per cent of London's population goes to church regularly, Lord Mayor Sir Bracewell Smith has declared. He presided at the annual meeting of the London City Mission, whose 150 workers pay 800,000 visits to London homes every year. Speakers at the meeting included Police Commissioner Sir Philip Game, who deplored the present lowered standard of personal honesty, and said broken homes are the largest single cause of juvenile delinquency.

Death Takes Pastor

Pastor J. I. Owens, Magazine, died at his home March 17. The 67-year-old minister was a native of Louisiana, and came to Arkansas when a small boy. After teaching school for several years he began a ministerial career of 41 years.

Pastor Owens was missionary for the Dardanelle - Russellville Association for seven years, and had held pastorates at Plainview, Carlisle, Wynne, Lepanto, and Mansfield. Surviving are his widow, three sons, two daughters, and a brother.

Central Church, Magnolia, celebrated the third anniversary of the pastorate of Loyd L. Hunnicutt in March. Under Pastor Hunnicutt's leadership there have been 354 additions to the church, 104 by baptism. Average attendance of the Sunday School has grown from 265 to 360. The WMS has shown a steady growth. Mrs. W. N. Reed, WMS president, reports that 142 people attended at least one program during the Week of Prayer for Home Missions. The WMS gave \$1,060.60 to the Lottie Moon offering. Total financial receipts for the last associational year were \$35,077.14, which is a 120 per cent increase over the 1943 receipts. Gifts to the Cooperative Program during the three years have increased 200 per cent. A monthly contribution is made to the Ouachita College Campaign. A building fund totals \$36,916.94.

We must not rest content until we devise a formula for including religion in non-sectarian fashion within the public school itself. Surely this cannot be done in terms of doctrine nor in separate courses in religion, but there are able minds which say it can be done as part and parcel of many courses. The history teacher can deal with religious motivations and forces alongside the economic and all the rest. The civic teacher can interpret church and synagogue in exactly the same manner as store, bank, post office, and political party. — Dr. Nevin C. Harner, President of Heidelberg College, Tiffin, Ohio.

Pastor White Will Discuss Resurrection In Easter Series of Four Radio Messages

"The Glories of the Resurrection" will be the theme of the next series of broadcasts by the Arkansas Baptist Radio Commission over 11 Arkansas stations. Pastor Douglas M. White, First Church, DeWitt, will be the speaker. He has built his general theme upon the resurrection of Christ.

His four messages deal with the "Foundation," revealing the doctrinal importance of the resurrection; "Realization," which has to do with redemptive experience; "Application," dealing with practical Christian living; and "Consummation," which involves the final and eternal outcome of the resurrection. The series promises to be evangelistic as well as informative and helpful to the Christian.

The program may be heard every Sunday over: KFFA, Helena, 7:45 a. m.; KLCN, Blytheville, 8:00 a. m.; KCLA, Pine Bluff, 8:30 a. m.; KHOZ, Harrison, 8:30 a. m.; KTFS, Texarkana, 8:45 a. m.; KARK, Little Rock, 10:30 a. m.; KELD, El Dorado, 12:15 p. m.; KFPW, Fort Smith, 1:15 p. m.; KWFC, Hot Springs, 1:30 p. m.; KGHI, Little Rock, 2:00 p. m.; KUOA, Siloam Springs, 4:15 p. m.



Pastor White

The Feast of the Lord . . .

The Christian's Dessert

By MINOR E. COLE
Pastor, Forrest City

"The Feast of the Lord" is the general theme of the message I have been presenting in this series. The theme text is John 2:10: "But thou hast kept the good wine until now."

In our first message we discussed "The Table of God's Demands." At this table we found six courses: Conviction, Repentance, Confession, Restitution, Obedience to the absolute Lordship of Jesus, and Consciousness of sins forgiven.

In the second message we discussed "The Table of Christian Experience." At this table we also saw six courses: Poverty, Afflictions, Sorrow, Comfort, Toil, and Anticipation.

In the third message we discussed "The Heavenly Banquet" and here we again found six courses: Perfection, Rest, Peace, Joy, Knowledge, and Prevention.

The subject of this message is "The Christian's Dessert." The dessert is that part of a feast that is served last and is usually the best. With a Christian that which comes last will always be the best. No matter how good a meal he has had, his dessert, the best part, is to come hereafter. When we finish our course in this world and go home to heaven and witness the wonderful things our Lord has prepared for His children we are certain to say: "Truly he has kept the best wine until the last."

And now, what is our Lord's reason for keeping the best until the last?

It was his good pleasure to do it that way. "Fear not, little flock, it is your father's good pleasure to give you the kingdom." That is the only reason why you would get it at all.

Again, He does not give us the good wine now because He is giving us an appetite for it. At the old Roman feasts they drank bitter things to give them an appetite. The sweets of Heaven will be better after drinking the bitters of this life. It is the weary toiler that can best enjoy rest at the close of the day. It is the soldier that can most appreciate the peace after the war is over. It is the poor of earth that can best enjoy the luxuries of heaven. To Lazarus, the golden streets were more wonderful after walking the dusty roads of this life. Yes, by the trials of this life He is sharpening our appetites, getting us ready to receive the fullness of joy in His presence forever.

And then, the trials of this present life is one of God's ways of making us fit for the better things that He will have for us later on. When it is all over here and we are in heaven, I believe we will thank God for all that we have suffered. We will know then that our Lord was getting us ready for something better. It will be great to hear a quartet of praise from Jonah, Jeremiah, David, and Paul for getting them ready for what they now enjoy and making them what they now are.

There are some lessons for us to learn from the fact that Christ keeps the good wine until the last.

In the first place It encourages us to press on when we know that there is something better ahead. When I was a small boy we had a buggy horse named Sam. Sam always traveled better when we were going home. He knew there would be corn in the trough

This is the last 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.

and hay in the rack. Well, the Christian is going home. Every step, though rough, brings him closer to the father's house where there is ample provision for all of his needs. This should encourage the Christian to travel joyfully on. We should not even mind the chilly winds of life or the waves upon the sea of life when they are bringing us ever nearer that heavenly port. When things seem hard and unequal here let us remember that all will be well there.

Again, we Christians are sometimes inclined to be discontented when we see the prosperity of the wicked. Let us remember that they have their only good wine now and our best is yet to come. A drunkard's Christian wife was asked how she could be so good to him. Her reply was; "His only joy will be here in this world, and mine will be in heaven." And so, it is. Our earthly meal may have seemed scant, our earthly house a shanty and our wine cup bitter, but when we receive the Christian's dessert at the Heavenly banquet we are certain to shout His praises and say, "Truly, Lord, thou hast kept the good wine until now."

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Watts Honored

In commemoration of the 200th anniversary of the death of Isaac Watts, noted English hymn writer, the Hymn Society of America has designated 1948 as "Watts Year" in church hymnody.

The anniversary year will be marked by interdenominational festivals of Watts' hymns, special church services, and radio programs, Dr. Reginald L. McAll, executive secretary of the Society, announced.

Watts' hymns appear in hymnals of the leading Protestant churches of the English-speaking world and have been translated into many languages.

Among his best-loved hymns are "Joy to the World, the Lord Is Come," "When I Survey the Wondrous Cross," and "O God, Our Help in Ages Past."

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The American Board of Missions to the Jews, Inc., announces that Dr. J. Hoffman Cohn, general secretary, is sailing in April for a missionary journey among the Jews of Europe and Palestine. Dr. Cohn says: "A part of our work will be to print not less than 100,000 Gospels or New Testaments in Europe where the work can be done economically. An important task of my trip will be to arrange for this printing of the Gospel, and for its distribution widely in all fields where we now have entrances or may later gain it."

WHEN IN DALLAS

Worship with Ross Avenue Baptist Church
Ross and Moser
HOMER B. REYNOLDS, Pastor

Radio To Emphasize "Christ The Answer"

"Christ the Answer" will be the theme of a three-months' series of The Baptist Hour beginning April 6, with emphasis on evangelism and will be closely integrated with the activities of local churches throughout the area, as announced by the Baptist Radio Commission.

Dr. J. W. Middleton of Atlanta will inaugurate the series with an Easter message on the subject, "Life's Last Enemy," according to the Atlanta announcement. Dr. Middleton is pastor of the First Baptist Church of his city.

The announcement further divulges that The Baptist Hour, now in its seventh year, will be carried on an independent network of 52 stations extending from Baltimore to San Antonio, and from Kansas City to Miami.

Other speakers to be heard on The Baptist Hour will be Dr. C. E. Matthews of Dallas; Dr. Louie D. Newton, Atlanta; Dr. A. D. Foreman, Jr., Amarillo; Dr. Bruce H. Price, Texarkana; Dr. H. Guy Moore, Fort Worth; Dr. W. S. Allen, DeLand, Fla.; Mrs. George Martin, Norfolk, Va., and Gov. Robert S. Kerr, Oklahoma City.

The music in the broadcasts will be by The Baptist Hour Choir, John D. Hoffman, director, and George L. Hamrick, organist.

This program may be heard in Arkansas over Radio Stations KUAO, Siloam Springs; WFAA, Dallas; KSD, St. Louis, and KWTO, Springfield, at 7:30 a. m.

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Arkansas has three students in New Orleans Baptist Theological Seminary who will graduate in April. They are Mrs. V. M. Bellue, Little Rock, J. T. Dearing, Pine Bluff, and Miss Aileen Storey, Heber Springs.

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BAPTISTS AND THE PUBLIC SCHOOLS

BAPTISTS have a complaint—a just complaint. Unfortunately we are a little vague as to just exactly against whom the complaint should be directed.

The immediate danger is that we will decide that our complaint is against the public school system. We have become aware that modern education is missing the mark. For lack of a better explanation as to why these schools are producing spiritual illiterates and intellectual peasants some Baptists have about decided to junk the whole organization—the public school system.

Educators Confess

The educators had begun to confess the impotency of modern educational procedure long before religious groups took up the cry.

As far back as 1934 Nathaniel Peffer, writing in Harper's Magazine, said: "The unhappy truth is that education is at sea and rudderless and has lost its bearings. Its grandiloquent phantasies and wild divagations are an escape from the harshness of facing the realization that it is without direction. It accumulates mountains of facts as a substitute for thinking about ends, whereas it is not facts that are lacking but an assured philosophic grasp, a philosophy which commands authority within ourselves and which can give us criteria by which to interpret facts."

Similar quotations from Dr. Thomas Gates, president of the University of Pennsylvania, and Dr. Robert Hutchins, chancellor of the University of Chicago, could be given.

The charge the church is now leveling at education is not only justified but also was admitted before it was made.

Where We Started

Dr. Merritt M. Thompson, associate professor of education, University of Southern California, states that elementary education in the United States had its roots in the Protestant Reformation. He says, "Rise of vernacular languages and need for elementary schools grew out of necessity of reading the Bible."

In the Southern states during the colonial period the well-to-do had tutors and private pay schools. The poor had pauper schools, apprenticeship, and church and charity schools. The state was concerned only with orphans and apprentices.

This social stratification of education was incompatible with democracy. The diversity of religious groups made the parochial school uneconomical and confusing. Inevitably the parochial school would fail to serve a large portion of the population.

A more recent statement by a farmer expresses the attitude of early Americans: "What is not good enough for my children is not good enough for anybody's children."

It was only after a tremendous struggle that the public school system was adopted to give equal opportunities of education to all American youngsters. The same diversity of religious groups demanded that these schools should have no religious convictions except as the religious convictions of the community might be mirrored in the school.

The Problem Today

The problem today is basically that the school still reflects the religious attitude of

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By DUKE K. McCALL

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the community. The spiritual tone is so low that irreligious educators have come to complain bitterly about the utilitarian (earn a living) goals of education.

Another factor is that there are few communities where Protestant or Evangelical ideals and convictions have a monopoly. In former years, even while bitter denominational controversies raged, there was a common body of convictions held by the religious leadership of the community. These convictions permeated the schools. Now with Christian Scientists, Jehovah's Witnesses, and militant Communists, to mention but a few, confusing the picture there is no common denominator of convictions for which the public school can stand.

Through the liberal allocation of tax funds to the secular university these institutions rather than the denominational colleges have come to dominate the educational pattern of America. Many state universities have developed an active anti-religious educational philosophy.

Not the Way Out

The way out is not to junk the public school system which has been the very foundation of our American democracy. The denominational parochial school is not the answer. Neither is a Christian amendment to the Constitution which would make the state-supported school the Bible teacher of America the answer.

To take these in reverse order, the separation of church and state is one of the priceless heritages of every American. It would be great if we were a Christian nation, but Christianity is a matter of personal decision and not of legislative enactment. The state can never accept nor should Christians allow it to assume any religious responsibility or control through either patronage or penalty. The religious education which can be introduced as such into a public school must be that least common denominator of convictions which can secure almost unanimous consent in a specific community.

The parochial school is a blight on the face of American democracy. The criticism of the public school system has issued in a suspicion that a good case could be made out for the parochial school. There are only a few communities where any kind of case can be made out for the parochial school.

The recent Supreme Court decision which breaches the wall of separation of church and state in behalf of parochial school children is a terrible warning of what lies ahead. To insist that formal education belongs to the church instead of the state is to deprive the non-church groups of their right to education. What will we do for these children of unsaved parents after we have established our denominational parochial schools?

Every educator is aware that in each community where a strong parochial school system exists the apathy concerning the welfare of the public school has undermined the public school system. Still worse, when the 256

different denominations in America get through building public schools, not one of them, including the Roman Catholic, will be financially able to provide sufficient and adequate schools for all their members. An appeal for tax assistance is the inevitable outcome, as Roman Catholics have demonstrated already. Baptists might never make such an appeal but they would be swamped in the tidal wave of such raids on the government's treasury.

The Way Out

The first solution of the situation is for every Baptist to become vitally interested in the educational system of his own community. If the public school cannot be positively Christian, it certainly can be kept from being anti-Christian. The present rising concern about teachers' salaries and adequate school funds provides an opportunity to improve the moral tone of every institution.

Christian leadership from within the public school system will mean more than all the criticism that can be levelled from without.

All Baptists, especially young people, must be challenged to consider the public school as an opportunity for life investment for the glory of God and the welfare of the community. The teaching profession should have a status even above that of medicine and law.

A larger measure of support must be given to our denominational colleges in order that they may provide not only trained leadership for the school system but also Christian patterns of thought in the field of education. Every denominationally related school, whether college or seminary, should be strengthened to the uttermost. Faculty members capable of, and with the opportunity for research and writing must be provided.

At the same time every Christian citizen has not only the right but also a moral obligation to demand that every tax dollar spent in a secular college or university shall be in harmony with the highest ideals he possesses. When Christians begin to protest violently against appropriations to any university which is pouring a stream of materialistic godlessness into the public school leadership, and every other phase of our national life, there will be some response.

The layman can hardly know how completely protected the university professor is by the various teacher organizations and accrediting societies. These perpetuate in office a professor who is anti-Christian while many Christians participate in paying the bill. We have a right to refuse to pay but until we do even the president of the school is helpless.

The hope of America is for Christians not only to rally to the support of the public school system but to invest themselves also in its improvement. A Baptist parochial school is a temporary expedient in any community. Of all people democratic Baptists will contend that what is not good enough for our children is not good enough for anybody's children. Indeed the first proposal ever made in America for a free public school system came from a Baptist preacher, John Clarke, in 1675.

*Fear not the skeptic's puny hand
While near the school the church spire stands.
Fear not the blinded bigot's rule
While near the church spire stands the school.*

Southern Baptists and Foreign Missions

M. THERON RANKIN
Executive Secretary

E. C. ROUTH
Editor, The Commission

All men have sinned and come short of the glory of God. Jesus Christ, God manifest in the flesh who died for us, the just for the unjust, that he might bring us to God, and was raised for our justification, is the only Savior from sin. If we do not believe that he is the only hope for sinners, why have a world mission program?

The latest word from Spain indicates that the missionary outlook in that country is more encouraging than it has ever been. The membership of the Madrid Church has doubled in the last five years. Notwithstanding fines and imprisonments, the church at Catalonia has increased its membership since 1939. In Barcelona an attractive chapel has been made available to the Baptist church through the generosity of a wealthy friend.

Dr. Bela Udvarnoki, president of the Baptist theological seminary in Budapest, Hungary, writes that in spite of the hardships occasioned by the war the churches have continued their meetings. "The quick and generous help of Southern Baptists proved to be a life-saver. Without this help our organized work would stop and many Baptist ministers and people would suffer from lack of food, clothing, and other necessities." When ministers could not reach their fields the congregations met and worshiped. Unsaved people are seeking the Savior.

Dr. Enrico Paschetto writes from Italy that in spite of the opposition of the Roman hierarchy the possibilities are great. In about three years, the Lucento Baptist Church in Turin has entered over twenty places in ten of which they have established regular meetings. "Doors are opening to us every month, almost every week. This is the day of salvation for Italy!"

The Foreign Mission Board has already received \$1,348,836 from the last Lottie Moon Offering. God be praised for the great host of Southern Baptist women who have responded in such a glorious fashion to unprecedented world needs and opportunities!

President and Mrs. Henry H. Lin of the University of Shanghai arrived March 6 on the S. S. General Meigs at San Francisco for a four-months' visit with American Baptists. They will attend the Baptist World Congress. Their itinerary in this country includes Southwestern Seminary, Baylor University, Louisiana College, New Orleans Seminary, Southern Seminary, Wake Forest, Virginia and Kentucky W. M. U. Conventions, Mississippi College, Southern Baptist Convention, Ridgecrest (Baptist Student Week), Northern Baptist Convention, and Green Lake Assembly.

The full semiannual meeting of the Foreign Mission Board Tuesday and Wednesday, April 8, 9, will be devoted chiefly to the appointment of new missionaries. A total of approximately 60 candidates are now being

carefully examined in Louisville, New Orleans, and Dallas, and if medical reports are favorable they will be considered for appointment at that meeting.

By special arrangements with shipping authorities in New Orleans, the Church World Service Center at 740 Esplanade shipped 160 bales of clothing and boxes of shoes direct to Imre Somogyi, Baptist pastor in Budapest, February 22. The Co-operative for American Remittances to Europe, Inc., 50 Broad Street, New York 4, which has offered \$10 food packages for delivery to persons in Europe, now offers a \$10 blanket package in addition. The content is two all-wool blankets, Army surplus, and such needed items as scissors, needles, thread, darning cotton, safety pins, thimble, comb, shoe soles and heels. Names and addresses of Baptists in Europe who will welcome such a package are available from the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C.

Among recent arrivals of missionaries from their respective fields of service are: Fannie George Hurtt and Annie Rines (both on sick leave), also, Elizabeth Truly and Dr. and Mrs. W. J. Williams, all from Nigeria; Ethel Harmon, Ada Jackson, and Mr. and Mrs. E. M. Howell are en route home from Nigeria. Lenora Scarlett is en route home from China where she served during the war.

Ruth Womack left early this month for Ogbomosh, Nigeria; Cornelia Leavell, Virginia Mathis, and Lila Watson for Shanghai; Dr. and Mrs. W. Dewey Moore for Italy; and Mr. and Mrs. T. B. Hawkins for Buenos Aires, Argentina.

Our sympathies are with Jaxie Short of China in the Home-going of her father at Shawnee, Okla., February 19. Professor Short, who had rendered distinctive service as professor of mathematics, had been connected with Oklahoma Baptist University from its beginning.

From Texas comes word that during the first quarter this year Texas Baptists gave \$1,067,811.95 on the \$4,000,000 co-operative program goal for the entire year.

Mr. and Mrs. H. R. Littleton of Nigeria have entered the Gold Coast, a new mission field in West Africa. Their address is Baptist Mission, Kumasi, Gold Coast, West Africa.

The mailing list of The Commission has already reached the 90,000 mark. Help us to attain the 100,000 goal. The most effective plan to get people to read the missionary magazines is to place them in the church budget.

Orient missionaries who wish to secure electric refrigerators to take to China or Japan are invited to get in touch with the Rev. Will Ed Langford, pastor of Bayview Baptist

Church, 131 Bridgeview Drive, San Francisco. He has befriended all Southern missionaries sailing from San Francisco, delivering last-minute messages for the Foreign Mission Board, and performing personal favors for the travelers.

At the March meeting of the Foreign Mission Board Robert F. Goldie, M. D., and Mrs. Goldie, R. N., were appointed missionaries to Nigeria to be located at Ogbomosh. They expect to be on their way within the next thirty days. Dr. and Mrs. Goldie are unusually well equipped for their chosen work as medical missionaries.

The Department of Missionary Personnel will release a series of pamphlets in April, titled "If You Want to Be a Missionary." The series includes seven titles, to be used in answering the inquiries of volunteers who need specific information about the requirements for appointment in the various professions. The basic pamphlet will be "If You Want to Be a Missionary Overseas." The others are "Teacher," "Preacher," "Doctor," "Nurse," "Technician," and "Homemaker." They will be small enough for enclosures, and designed for maximum appeal to teen-age Baptists.

In spite of acute shortage of supplies, the Halsey Memorial Press, Elat, Africa, had produced more literature in 1945-46 than in any previous year. But the cry from Africa still is: "We need literature; we need Bibles. Never have we had enough Bibles to meet the demand. We asked for 10,000 Bibles and 10,000 New Testaments in Bulu from America last year. We received 1,300 Bibles. For every one of them we thank God. But—many voices are clamoring for the hearts and lives of the youth of the Cameroun today. They are weighing; they are wavering. There is an overwhelming abundance of literature with false teaching. We must have Christian literature. The Voice of God must reach the people NOW!" The same call comes from Japan, from Korea, from China, where democracy—Christian democracy hangs in the balance. A missionary, assigned to the production and distribution of Christian literature in Syria, dreams of and waits for a Bookmobile while he pushes his way by foot or by stop-and-go buses. A Protestant weekly is a best seller on the news stands in France. Latin America's newly literate beg colporteurs for something to read.—Presbyterian Foreign Affairs.

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Freedom In Rumania

Religious News Service quotes a Southern Baptist mission official in Bucharest as saying: "Baptists in Rumania today enjoy more freedom than at any time in decades."

He said Rumanian Baptists have 1,400 churches or houses of prayer where services are being carried on, and that their school of theology, directed by a graduate of the Baptist Theological Seminary of Louisville, Kentucky, has an enrollment of 52 students.

The Baptist seminary in Bucharest, built by the Southern Baptist Mission Board, has not yet reopened but denominational officials hope it will be functioning during the coming autumn.

Rumanian Baptists were suppressed on June 14, 1938, when a hostile Minister of Cults ordered that their churches throughout the country be closed, their publications confiscated and their orphanages taken over by the authorities.

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Otto Whittington, Director

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MRS. B. W. NININGER
Church Music Director



"Though Your Sins be as Scarlet,"
The second Sing will take place
at the Stamps Church the first
Sunday in June.

Calendar of Activities —April

Sunday School Training Month

1. Conduct Sunday school training courses. Teach Baptist Doctrines and (Vacation Bible School Guide.)
 2. Promote the church library.
 3. Observe Intermediate Day April 27.
 4. Check Standard ratings and apply for recognition.
 5. Enlarge the Sunday school by the addition of departments, classes, and branch Sunday Schools.
 6. Make adequate provision for Nursery work.
 7. Provide more space where needed by using curtains and screens.
- Youth Choir Festival, Ouachita College—April 4.

Suggested Training Union Activities for Churches

1. Put on the Bible reading crusade again in April, using the readings for the second quarter. Seek to enlist every church member.
2. Observe Youth Week, April 6-13.
3. Secure individual subscriptions to The Baptist Training Union Magazine, and start a church library if your church does not have one.
4. In co-operation with the Sunday school superintendent and the pastor make plans to observe Christian Home Week, May 4-11.
5. Promote personal soul-winning.

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Church drama fails when it assumes the attitudes of the professional theatre because its approach to the art is different and its success must be differently valued.—Miss Amy Loomis, director of education, Fountain Street Baptist Church, Grand Rapids, Mich.

Intermediates Attend Training Union

According to the circulation of Intermediate periodicals for the first quarter of 1947, it can be estimated, without any question, that the enrolment of Intermediates in Training Union is at least 275,000. This is a marked increase over a like period of 1946.

During 1946, there were 13 Standard Intermediate unions, and one Standard Intermediate department in Arkansas, compared to nine Standard unions, and no Standard departments for 1945.

Clinic Ideas

One of the churches in Arkansas recently conducted a Training Union Clinic for five nights, and each night different officers of the Training Union attended. On Monday night, from 7 to 8 o'clock, there was a meeting of the department directors, associate directors, and the leaders and sponsors from all of the unions. On Tuesday night, from 7 to 8 o'clock, there was a clinic for all presidents and group captains. On Wednesday night, from 7 to 7:30, the clinic was for vice-presidents of all unions. On Thursday night from 7 to 8 o'clock, the clinic was for all secretaries, general, departmental, and union, and all Bible Readers leaders. The Friday night meeting was for the missionary leaders, and social leaders.

During this period each night these officers studied their particular phase of Training Union work, and shared their experiences with the others in the similar work. Each officer was required to come just one night.

It would be well for a Training Union to conduct such a local Training Union Clinic at least once a year, and preferably twice a year. Such a clinic would be held immediately after the election of officers. The meetings each night should be well planned, and the leaders of the conferences should be well prepared to lead the officers in the study of their duties. Not only should they study their duties, but they should make definite plans for their work.

Important Notice!

An additional supply of Bible Reading Crusade Commitment Cards and pamphlets are now on hand. Write your State Training

Union Director for as many as you need.

Mississippi County Training Union Rally

The Mississippi County Baptist Training Union held its Quarterly Rally at the New Liberty Church, with 205 present, and 12 churches represented. Seven pastors were present, along with the Mississippi County missionary, Rev. H. A. Zimmerman.

Central College quartette gave several musical numbers during the evening, and a group of young people from the Osceola church gave a panel discussion. Rev. H. A. Zimmerman brought the inspirational message of the evening.

During 1947 when the Training Union theme is "The Book of Books," credit will be given to Adults who wish to take the Bible study course books listed in the Young People's age group.

More Associational Hymn-Sings

Encouraging news comes from three associations in various parts of the state that recent Hymn-sings were attended by large and enthusiastic numbers. Quarterly Hymn-sings will do much to improve the church music appreciation of people generally. They will also serve as a means of fellowship and worship. At these Hymn-sings the various choirs in the association may prepare and sing a number of their own choice. In this way, each can see what others are doing with great hymns and anthems. The Associational Music Chairman or Director plans this quarterly event. It may be held in various churches over the association during the year. Write the State Director of Church Music for suggestions.

Boone-Carroll Association held the second Hymn-sing at the church in Omaha recently under the direction of Mrs. Roy Ezell of Harrison. Although it was a cold dreary day, 85 people from four churches came together and a great time was had. The next event of this sort will be held in the First Church of Harrison on May 11 at which time the associational elimination contest in Hymn-playing will be featured.

Dardanelle-Russellville Association held their first Hymn-sing on

March 2 at the Plumerville Church. A total of 170 people assembled for this occasion and all agreed that "it was good to have been there." Congregational singing was led by C. L. Vaughn of the Morrilton church and special numbers were given by Junior, Youth, and Adult choirs from Morrilton, Russellville, Plumerville and Dardanelle churches. Mrs. George Phillips; the associational music director planned the affair. The second one is to take place at the First Church, Dardanelle on June 1.

Buckner Association held their first Hymn-sing on Sunday, March 2 at First Church, Waldron. Several special numbers were sung in addition to congregational singing. This sing ushered in an Associational School of Church Music which was held that week at the Waldron Church. Mrs. Nininger led the singing and directed the school which had an average attendance of 51, with 19 awards on the new Church Music diploma.

The initial Hope Association Hymn Festival was conducted under the direction of Mrs. E. S. Couch of Texarkana, at the Lewisville Baptist Church, Sunday afternoon, March 9 with 140 people attending from seven churches. The program consisted of Hymns of American History and was rendered with fitting narration read by Rev. S. A. Whitlow of First Church, Hope. Mrs. H. A. Spragins presided at the organ. The Youth Choir, composed of young people from all the churches, and directed by Mrs. Couch sang

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Veteran Missionary Statesman Dies After Forty Years of Service In Cuba

By JOHN CAYLOR

Dr. M. N. McCall, veteran missionary statesman, passed away at his son's home in Jacksonville, Florida, on March 8, 1947, after several months' illness.

Moses Nathanael McCall was born in Sylvania, Ga., December 16, 1874. He attended Mercer and Denison Universities and the Southern Baptist Theological Seminary. He was ordained by Lyerly Baptist Church, Georgia, January 1, 1900, and was serving as pastor in Dalton, Ga., when he heard Dr. B. D. Gray make an appeal for a principal for Cuban-American College, Havana.

Dr. McCall was a volunteer for the foreign field but the frail health of his wife prevented their going to Brazil. He offered himself to the Home Mission Board for Cuba and was appointed November, 1904, arriving in Cuba on February 15, 1905. Two years later, on the resignation of Dr. C. D. Daniel, Dr. McCall became superintendent of the work in Cuba.

He was pastor of the Baptist Temple during that time. In downtown Havana at Zulueta and Dragones Streets, the church grew under his leadership from one hundred members to more than a thousand.

Dr. McCall was president of the Baptist Convention of Western Cuba from its organization in 1906 until his death.

He organized a seminary in 1906 with seven students. Later a training school for women was added. Under Dr. McCall's personal guidance a remarkable force of missionaries has been trained through whom Baptist work has become largely an indigenous movement in Western Cuba.

On Dr. McCall's fortieth anniversary in Cuba, the government decorated him with the Order of Carlos Manuel de Cespedes in recognition of his distinctive service as an educator. It is the highest honor which the Cuban government ever bestows on a civilian.

Dr. McCall spoke the Spanish language fluently, his sermons being broadcast over a Cuban network for many years. He was greatly beloved by the Cuban people. He so completely identified himself with his adopted land that he "thought Cuban."

He was perhaps the greatest authority on Latin-American life in evangelical work in his day.

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So long as each person does not fight graft and corruption in public life, does not strive against the evils of divorces and the liquor traffic, does not seek to reduce the prevalence of juvenile delinquency—each and every one of us is surrendering our moral responsibility. —Thomas H. West, Chicago, Ill.



Dr. McCall

Figures to Inspire

March 16, 1947

Church	Addns.	S.S.	T.U.
Arkadelphia, First	4	459	182
Camden, First	—	479	122
Conway, First	5	392	121
Cullendale, First	—	301	95
El Dorado Churches:			
First	2	783	191
Immanuel	6	206	77
Including Mission	—	234	—
West Side	2	215	85
Fordyce, First	—	323	107
Fort Smith, First	5	1066	325
Hamburg, First	—	279	149
Hot Springs Churches:			
Park Place	1	404	113
Second	—	409	116
Including Mission	—	471	—
Little Rock Churches:			
Baptist Tabernacle	4	453	93
Calvary	—	137	44
First	7	876	272
Gaines Street	4	330	232
Grace	2	90	34
Pine Grove	2	67	39
Plainview	—	119	56
Pulaski Heights	1	381	84
Second	10	674	109
South Highland	3	266	67
Mena, First	1	277	90
McGehee, First	—	422	109
Monticello, First	—	225	54
Mount Ida, First	1	119	68
Norphlet, First	1	240	107
No. Little Rock Churches:			
Central	—	194	38
First	—	472	110
Paris, First	24	534	157
Pine Bluff Churches:			
First	5	705	181
Including Mission	—	799	227
Matthews Memorial	—	96	76
Second	1	220	48
Rogers, First	15	251	86
Springdale, First	—	301	105
Including Mission	—	370	—
Warren, Immanuel	1	106	63

—000—

Books are bridges — bridges which bind together in a common fellowship persons of different cultural background, of different races, creeds, colors, national origin; persons of different ages; and persons who lived long ago and those who live now . . . Religious books build the strongest bridges of all, bringing persons together across all differences to the worship of God. — Dr. Mary Alice Jones, Rand McNalley and Co., Chicago, Ill.

Churches Launch Moral Campaign

Aroused by the increase in gambling, liquor and vice, the Greater Miami Council of Churches is launching a movement to combat these trends and bring pressure upon public officials to enforce the laws in Miami, Fla.

A committee of five, headed by the Rev. C. G. Johnstone of the Central Presbyterian Church, is engaged in establishing a committee of 1,000 laymen from the 45 Protestant churches to wage the battle for moral betterment of Miami.

Johnstone says visitors are astounded by the open gambling in Miami and by the large number of bars and liquor package stores, some of them located near churches and schools.

The committee would halt the extensive licensing of liquor establishments, and would endeavor to have the moral forces of the community exert pressure upon the

city and county commissioners and other officials on behalf of law and order and morals, offsetting the influence of the gangster, gambling and liquor groups.

Johnstone announced also that the churches propose to organize a Protestant Welfare Association to care for the social and charitable needs of Protestants in the Miami area.

—000—

The American Baptist Theological Seminary, Nashville, Tenn., announces a Rural Leadership Training School for Pastors March 17-28 as a part of the program of its Rural Church Division. This school is designed for the purpose of bringing together rural pastors and rural specialists to study life situations in rural America and to make plans that may be used by state conventions and Baptist schools and colleges that serve rural areas.



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RA CONGRESS ELECTS OFFICERS



Arkansas' Royal Ambassador officers for 1947, elected at the initial Royal Ambassador Congress held at Immanuel Church, Little Rock, in January, are pictured above.

Left to right they are Benny Johnson, Blytheville, ambassador-in-chief; Tommy Tedford, Corning, pianist; Charles Ragland, El Dorado, first assistant ambassador; John Holbrook, Russellville, second assistant ambassador; John Wiley, Little Rock, recorder; John Paul Jones, Newport, steward, and Marvin Stiles, Little Rock, custodian.

Officers not pictures are Otes Fox, Fort Smith, scribe, and Alfred Sparkman, Pine Bluff, herald.

Becomes Pastor Emeritus After 14 Years Labor

By TAYLOR STANFILL

Rev. Harry Mowery, Little Rock, for 20 years a pastor of rural churches in Pulaski County and for 14 years pastor of the Crystal Hill Church on Lawson Road, was made pastor emeritus of the Crystal Hill Church on March 1.

Bro. Mowery went to Philadelphia, Pa., in December for a delicate operation on his throat. The operation was a complete success, but the specialist advised that he not preach, at least for a year or so. He will maintain his home in the community and be active in the Lord's work, except for preaching.

Pastor Mowery has a unique record of having baptized 263 people—all his neighbors and their families—in the creek that flows through his back yard. He has buried their dead for 20 years and in many, many instances made the caskets for the dead with his own hands.

He has always put more into the churches than he received from them. He was privileged to put more than \$1,500 in the Crystal Hill Church last year. He is a consistent tither, a faithful servant and a good neighbor. He leaves the Crystal Hill Church in good shape with the foundations laid for a new auditorium and a greater work. May the Lord continue to bless him.

Baring Cross Enrolls 193 in Study Course

A Training Union enlargement campaign was conducted at Baring Cross Church, North Little Rock, March 16-20. Assisting the State Training Union director, Rev. Ralph Davis, were Miss Blanche Mays, Little Rock; Miss Mary Wright, Abilene, Texas; Mrs. William Perkinson, Ft. Smith, and Miss Eileen Ellis, Little Rock.

During the week the Adult Department was re-organized and one new union formed; two new units of the Junior Department were organized, and one new unit of the Story Hour was begun. The entire Training Union was strengthened, the Bible Readers' Crusade was launched, and the average attendance for the week was 193. Harvey A. Elledge is pastor, and Max Hall is Training Union director.

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Yale Educator Attacks Schools For Failure to Teach Reverence To God

By Religious News Service

Public schools are not fulfilling their primary purpose of education for citizenship in American democracy because they maintain a policy of silence with respect to faith in God, it was charged by Dr. Luther A. Weigle, dean of Yale Divinity School in addressing the Institute for Religious and Social Studies at Boston.

Dr. Weigle said that "for more than two centuries the public schools had ample place for religion, but about 100 years ago a process of secularization began which has led to the present almost complete exclusion of religion from public education."

"When it omits faith in God from its teaching," he said, "the public school gives a distorted and untrue view of history and of literature and of human society."

"The public schools may and should refer to religion, as occasion arises, naturally and wholesomely, without dogmatism, without bias, and without affection or strain. The public school seeks to pass on to children the great heritage of our founding fathers but despoils it by eliminating all reference to what they deemed to be their highest motives."

"Its hope is that the children will in maturity do what is just and right, but it carefully refrains from letting them know what our fathers regarded as just and right, and why they did so."

"It undertakes to launch them on citizenship in a democracy without equipping them with those inward controls of conscience and faith which are necessary if democracy is to be anything other than a welter of conflicting responsibility."

"Let the public school exclude sectarianism, but make explicit its belief in God; let it leave to the family and to churches and synagogues the responsibility for education in the whole range of religion, but let it keep in its own life provision for the education of children in due reverence for God and faith in God. That is part of its public duty," he concluded.

Old Rocky Bayou Church Revived

The Baptist church located at Lunenburg has been without a pastor for some time. As missionary of Rocky Bayou Association, I felt impressed to go down for at least a week's meeting and see what could be done.

Bro. O. C. Hicks led the old gospel hymns in a great way and the people came. We had an average attendance of 80. At the last service on Friday night we had 115 present. The church was greatly revived and extended a call to Bro. Hicks to give them at least part time preaching.

Lunenburg is the oldest church in the Rocky Bayou Association. In fact, the church is called Rocky Bayou.

We covet your prayers for this needy field.

—000—

Dr. David E. Browning, who was graduated from Ouachita College in 1937, has become pastor of River Road Church, Richmond, Va., a new church which is holding services in Cannon Memorial Chapel on the University of Richmond campus. Dr. George Sadler, secretary of the Foreign Mission Board, is a member of the congregation. Dr. Browning comes to the Richmond church from the pastorate of First Church, North Wilkesboro, N. C., where he has been since 1944. He is a native of Waco, Tex., and was ordained to the ministry by Highland Park Church, Texarkana.

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Fifty-Ninth Annual Meeting . . .

BAPTIST WOMAN'S MISSIONARY UNION

Program

Theme: Here am I . . . Send Me

First Baptist Church, Jonesboro, Arkansas

April 8-10, 1947

TUESDAY AFTERNOON

1:30 o'clock

Organ Prelude—Mrs. J. H. Little, Jr.
 Worship Period—Mrs. Eugene Porter, Helena.
 Organization.
 Welcome—Rev. C. Z. Holland, Pastor, Mrs. Frank Barton, President W.M.S.
 Response—Mrs. J. C. Fuller, Little Rock.
 Introductions, Appointment of Committees, Announcement of Nominating Committee.
 Fields Are White and Harvest Waiting—
 Community Missions—Mrs. F. E. Goodbar, Russellville.
 Speaking to Report—Mrs. Edgar Godbold.
 Stewardship—Mrs. Harold B. Tillman, Conway.
 Hospital Supplies—Mrs. Charles H. Brough, Little Rock.
 Orphans' Home Supplies—Mrs. T. C. Deal, Monticello.
 Speaking to Report—Mr. L. B. Snider, Superintendent, Bottoms Baptist Orphanage, Monticello.
 Who Will Bear the Sheaves Away—Dr. B. L. Bridges, General Secretary, Arkansas Baptist State Convention, Little Rock.
 5:30—Y.W.A. Banquet, First Baptist Church, Jonesboro.

TUESDAY EVENING

7:30 o'clock

Organ Prelude.
 Worship Period.
 Take the Task He Gives You Gladly—
 Miss LaVerne Ashby, Young People's Secretary, Little Rock.
 Mr. Alvin Hatton, R.A. Secretary, Little Rock.
 Demonstration—Y.W.A.
 Who Will Answer?—Mrs. Edgar Godbold, Louisiana.

WEDNESDAY MORNING

8:15 Conferences—
 Mission Study—Mrs. H. M. Keck, Fort Smith.
 Community Missions—Mrs. F. E. Goodbar, Russellville.
 Stewardship—Mrs. Harold B. Tillman, Conway.
 9:15 Organ Prelude.
 Worship Period—Mrs. J. A. Edwards, Paragould.
 Demonstration—Sunbeams.
 Serve With Willing Might—
 Mrs. Everett Rawlings, President, Central District, England.
 Mrs. Walter Jackson, President, West Central District, Fort Smith.
 Mrs. L. R. Prickett, President, Southeast District, El Dorado.
 Mrs. W. H. House, President, Southwest District, Texarkana.
 Mrs. W. B. O'Neal, President, North Central District, Batesville.
 Mrs. H. L. Robinson, President, Northeast District, Jonesboro.
 Mrs. J. E. Reed, President, Northwest District, Fayetteville.
 Mrs. R. E. Low, President, East Central District, Brinkley.
 Mrs. C. H. Ray, Executive Secretary and Treasurer, Little Rock.
 Report of Auditor—Mrs. G. D. Thompson, Little Rock.
 World Relief and Rehabilitation—Mrs. Hugo H. Culpepper, Missionary to Chile, Little Rock.
 Message of President—Mrs. J. E. Short, Gould.

WEDNESDAY AFTERNOON

1:30 o'clock

Organ Prelude.
 Worship Period—Mrs. Carroll D. Wood, Monticello.
 Demonstration—Girls' Auxiliary.
 Mission Lands Explore—
 Mission Study—Mrs. H. M. Keck, Fort Smith.
 Christian Education—Mrs. E. P. J. Garrett, Batesville.
 Speaking to Report—Rev. C. Z. Holland, Jonesboro.
 Margaret Fund—Mrs. Charles A. Gordon, Pine Bluff.
 Trustee W.M.U. Training Union—Miss Elma Cobb, Little Rock.
 Southwestern Seminary—Mrs. F. E. Goodbar, Russellville.
 New Orleans Baptist Seminary—Mrs. Robert W. Jones, Huntsville.
 Address—Dr. Solomon F. Dowis, Superintendent Cooperative Missions, Home Mission Board, Atlanta.
 5:30 B.W.C. Banquet, Central Baptist Church, Jonesboro.

WEDNESDAY EVENING

7:30 o'clock

Organ Prelude.
 Worship Period—Mrs. Hugo H. Culpepper, Missionary to Chile, Little Rock.
 Royal Ambassador Recognition Service—Mr. Alvin Hatton, Little Rock.
 Special Music—Choir, First Baptist Church, Jonesboro.
 Go Ye—Miss Hannah Plowden, Missionary to China, Mercer, Ga.

THURSDAY MORNING

April 10

8:15 Conferences—
 District, Associational and Local Officers—Mrs. C. H. Ray.
 District, Associational and Local Counselors and Young People's Directors—
 Miss LaVerne Ashby.
 9:30 Organ Prelude.
 Worship Period—Mrs. Edgar Godbold, Louisiana.
 Adoption of Reports—
 Recommendations from the Executive Board.
 Constitution.
 Registration.
 Courtesy.
 Laborers Together With God—Mrs. J. E. Short, Vice President, Southern W.M.U.
 Report of Nominating Committee.
 Election of Officers.
 Dedicatory Prayer.
 Memorial Service—Precious in His Sight—Mrs. M. Ray McKay, Little Rock.
 Here Am I, O Lord, Send Me—Miss Hannah Plowden, China.

OF COURSE you are going to attend the State WMU Annual Meeting in Jonesboro, April 8-10. If you desire a home with bed and breakfast fixed, write at once to Mrs. Berl Smith Sr., 419 W. Oak St., Jonesboro. Those desiring hotel accommodations should write immediately to the Noble Hotel.

Attention BWC

On Wednesday evening, April 9, at 5:30, there will be a banquet for all business women, at the Central Baptist Church, Jonesboro. Be among those present for this first State BWC Banquet. On that evening you will hear Mrs. Edgar Godbold, Community Missions Chairman of Southern WMU, and Miss Hannah Plowden, missionary, China, speak. We hope to organize a State BWC Federation.

Group Conferences

State Chairmen of Mission Study, Community Missions and Stewardship will conduct conferences on Wednesday morning at 8:15. On Thursday morning at the same time, Mrs. C. H. Ray will lead a conference for district, associational and local officers, and Miss LaVerne Ashby will hold a conference for district, associational and local counselors and young people's directors.

Executive Board Meeting

The annual meeting of the State WMU Executive Board will be held Tuesday morning at 11:00 o'clock at the First Church, Jonesboro. All members are urged to be present. A luncheon will be served all members at the close of this meeting.

Young People's Session

The session on Tuesday evening will feature young people's work. Miss LaVerne Ashby, young people's secretary, and Mr. Alvin Hatton, Royal Ambassador Secretary, will present their reports, and Mrs. Edgar Godbold will speak particularly to the young people.

YWA Banquet

For several years it has not been possible to hold the YWA Banquet in connection with the annual meeting but such a banquet is being planned for Tuesday evening, 5:30, at the First Baptist Church, Jonesboro. All YWA members and their counselors are urged to be present.



MISS HANNAH PLOWDEN, China
Guest Speaker



MRS. EDGAR GODBOLD, Louisiana
Guest Speaker



REV. C. Z. HOLLAND, Jonesboro
Host Pastor

Letters to Editor

Dear Editor:

I see quite frequently in the Arkansas Baptist what seems to me to be contradictory—the condemnation heaped upon the Supreme Court's decision by some of our preachers in the New Jersey school bus case, which condemnation I think is just. But I see in the same paper the Ouachita College Board of Trustees are accepting material aid from the government.

I am for Ouachita first, last, and all the time, for I have been making contributions to her on-going for 30 years.

I do not wish to be critical except in a constructive way.

It seems very clear to me that we, as Baptists, cannot be consistent in condemning one church group for accepting state aid and then turning right around and accepting or allowing the Federal Government to contribute to the support of our church schools.

I fear this action of Ouachita's Board is a step in the wrong direction. C. W. GOATCHER, Elm Springs, Ark.

Plea for Help

Dear Editor:

We, the people of Mammoth Spring Baptist Church have a problem which I think you could help us solve by printing this letter.

We have a full-time pastor but have no place for him to live; he drives 30 miles twice a week for services. So the church decided to build a parsonage, a five-room house with bath and full basement. We have the basement dug and part of the forms up for the concrete work. If anyone wants to help on this work it will be appreciated. Send your contribution to the Baptist Building Fund, John A. Drye, Treasurer, Mammoth Springs, Ark.

OTIS ENGLAND

Finds Paper Helpful

Dear Editor:

Have greatly enjoyed reading the Arkansas Baptist during the past year. It has been a joy to me, for I have been able to receive news of my friends that I would have missed otherwise. I am a native of Arkansas and a graduate of Ouachita College, so after serving a few years as pastor in the state I was glad to continue to receive news of the work.

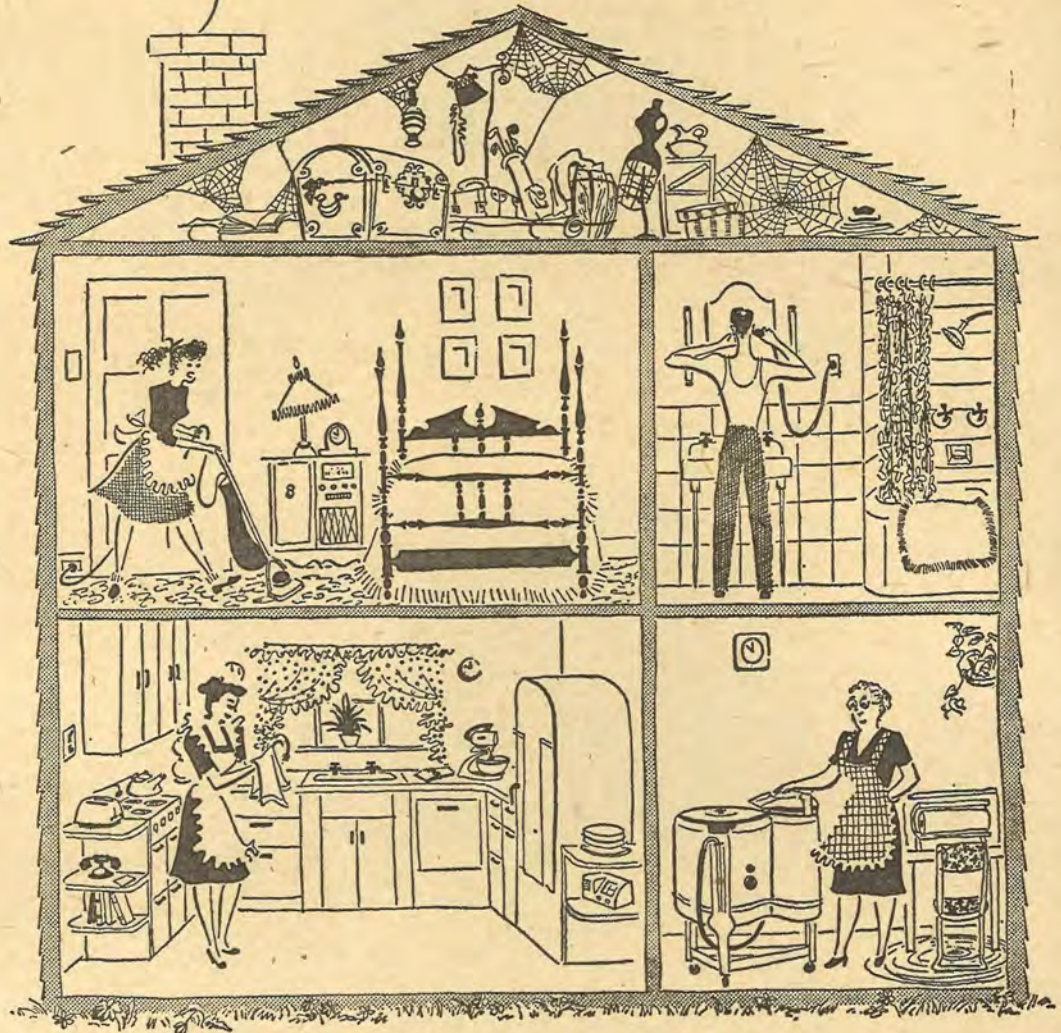
It has given some suggestions that I have been able to use here on the mission field. There are times that we have to face problems and can't always know all the answers. Then a suggestion here or there often sets the mind to a plan that solves the problem.

A. E. BLANKENSHIP,
North Brazil Mission,
Caixa Postal 300,
Fortaleza, Brazil.

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Jesus Lays Down His Life For Redemption of All the World

By R. PAUL CAUDILL

Westcott, in his summary of John 18 through 22, speaks of "the victory through death." Perhaps no better interpretation could be offered of the events which surrounded Calvary.

It will be recalled that Jesus had been in the shadow of the cross since Tuesday afternoon when, sitting on the Mount of Olives, He spoke to His disciples about the destruction of Jerusalem and His own second coming in apocalyptic language. Mark 13:1-37; Matt. 24, 25; Luke 21:5-36).

In fact, His approaching death was so evident that He had sought to prepare, in every way possible, His disciples for the event. In the Upper Room in Jerusalem He had delivered to them the farewell discourse, continuing the same, perhaps, on the street enroute to Gethsemane (John 14, 15, 16). Following this He uttered in the presence of His disciples the intercessory prayer recorded in John 17 as a further prelude to the agony of Gethsemane.

The Betrayal

John tells us that when Jesus had spoken these words, "he went forth with his disciples over the brook Kidron, where there was a garden, into the which he entered himself and his disciples" (John 18:1).

We have no way to identify the exact position of the "garden" referred to by John. Josephus tells us that "gardens" were numerous in the suburbs of Jerusalem. Both Matthew and Mark do identify the environ of the Garden as Gethsemane while Mark, Matthew, and Luke tell us that it was located on the Mount of Olives. Westcott tells us that the garden "would naturally be enclosed by a fence which secured the privacy of the retreat."

How much time passed between Jesus' entry into the garden and the arrival of Judas the Scriptures do not tell us, but manifestly enough for Him to come (Matt. 26:40ff.) repeatedly and find the disciples sleeping.

John tells us that Judas was familiar with the gathering place "for Jesus oftentimes resorted thither with his disciples." Westcott suggests that the owner of the garden was either an open or secret disciple of Christ. In fact, the idea appears to be "that of a place of gathering, where the Lord's followers met Him for instruction, and not simply of a resting during the night."

It is a sorry picture that John recalls in verses 3 through 5 in which we see the band of soldiers, and officers from the chief priests and the Pharisees, as they come with their lanterns and torches

Sunday School Lesson For March 30

John 18:1-5; 19:1-5, 16-18, 28-30

and weapons as though they were on the point of taking an arch criminal. Under the full light of the Paschal moon, therefore, they come to lay their sinful hands upon the only sinless man who ever lived.

The Bitter Cup

Jesus was poignantly aware of His approaching sacrifice. It was by no means for Him unheralded. Mark (14:35f.), Matthew (26:38f.), and Luke (22:41f.) all record the picture of His suffering. Mark says He "fell on the ground and prayed that, if it were possible, the hour might pass away from him." Mark says "he went forward a little, and fell on his face and prayed saying, O, my Father, if it be thy will, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Luke tells us that He kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

In John 3:14 He compares the act of Moses in lifting up the brazen serpent in the wilderness that those who believed might look and live, with His own death on the cross. He understood fully that, as the Lamb of God, He must offer Himself as a living sacrifice for the sins of the whole world.

Pilate's Verdict

The action of Pilate indicates, beyond a doubt, that he felt the charges against Jesus to be utterly groundless. Still, with a strange inconsistency, he sought to conciliate the unrighteous accusers of Jesus by treating Him as partly guilty. It was apparently of little concern to him that a prisoner whom he had pronounced innocent should suffer scourging if only by such a means he might gain his end. It was a shameful and revolting scene that Pilate and others looked upon as "they kept on giving him slaps with their hands" (Robertson). Never was there so great a travesty on justice and dignity.

Dr. A. T. Robertson in commenting on Pilate's words, "Behold, the man," has this to say: "This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the

greatest figure of history, the Man of the Ages."

The Cross

John tells us that Pilate then delivered Jesus unto them to be crucified and that after they took Him "he went out, bearing the cross for himself." Bernard tells us that a criminal who was condemned to die was required to carry his own cross.

Evidently the strain of the night before, and the anguish of Jesus' heart, was too much for Him, however, for "they compelled one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with him, that he might bear his cross."

One cannot but wonder what must have been the thoughts of Pilate as he looked out upon the scene that followed. Matthew tells us how Pilate, upon seeing that he prevailed "nothing" in his attempt to release Jesus, "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye." But the blood was on him as well as on those who actually crucified him.

The Scripture Fulfilled

In verse 28 John tells us that Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled saith, "I thirst." This expression reveals the keen sense of bodily exhaustion which Jesus experienced on the cross as Lamb of God—the fulfillment of the prophecy of Psalm 69:21: The incident is but another element in the fore-shadowed course of the Passion.

For the fuller picture let the reader turn and ponder for himself the following passages: Mark 15:24ff.; Mark 27:35ff.; Luke 19:18ff.

With the quotation of Psalm 31:5 upon His lips, Jesus, the Lamb of God, laid down His life for the redemption of the world.

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The 1946-47 Enrollment at Southwestern Seminary, Fort Worth, shows an all-time high of 1,376 resident students. Of this number 853 are men and 523 are women, coming from 34 states, the District of Columbia and five foreign countries. A total of 192 are enrolled exclusively for correspondence courses, making a grand total of 1,568 for the year.

Library Pushed At Van Buren

By C. W. TYLER
Church Librarian, Van Buren

First Church, Van Buren, recently observed Library Emphasis Week. The entire week was planned for the promotion of the library through every organization of the church. Miss Russeleen Baldrige, the state librarian, was with us and led in the promotion.

The week began with special announcements in the Sunday morning services. At the evening service a program was presented showing how the library could minister to every age group in the church. Monday evening a Training Union banquet was held in the church basement. The general theme was "Books" and Miss Baldrige spoke on the subject, "The Influence of Books in Our Christian Growth." Tuesday afternoon the WMU of the church had a library tea. At this meeting there was an informal discussion of the books on display, and the Mission Round Table reading list for the WMU was presented. The climax of the promotion was on Wednesday evening when Miss Baldrige presented the ministry of the church library to the teachers and officers of the Sunday School, other workers, and members of the church.

We have had very definite response from this week's activities and we feel that every church should plan a week in which Miss Baldrige may work with it in presenting the church library to every member. Miss Baldrige is an asset to the Baptist work in Arkansas. Her knowledge of books and the ministry of the church library in the local church will inspire and encourage the entire membership.

If you do not have a church library, let Miss Baldrige come to you and help you install one. If you do have a library, invite her into your church for a Library Emphasis Week. It will be profitable.

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When your face is toward the sun, the shadows fall behind you.

DO YOU HAVE

A

DIPSY DOODLE?

EDITOR BRYANT RESIGNS

Rev. C. E. Bryant, editor of the Arkansas Baptist, has tendered his resignation effective May 1. He has been elected publicity director of the Executive Committee of the Southern Baptist Convention.

Bro. Bryant joined the staff of the paper while Dr. Myers was editor, and when Dr. Myers joined the army Bro. Bryant was elected to succeed him. He was and is well qualified to fill the position and to handle the responsibility. Myers and Bryant have built up a splendid weekly paper and have enlarged the subscription list to a figure beyond the most ardent hopes of the denomination. Both of these men had prepared themselves for this kind of work and are specialists in journalism.

When Bro. Bryant took over the paper it continued to grow in favor with the people, and the subscription list continued to grow until now 29,800 copies of the paper are printed every week. He has done this good work under difficult circumstances.

The number of printing presses in Little Rock capable of turning out so many copies

of the paper is limited. Newsprint has been scarce and difficult to obtain in sufficient quantities to turn out this paper. Printers have had labor troubles. Office help has been hard to find.

On account of these and other hindrances the paper has suffered reduction in size a few times, but otherwise our subscribers have hardly known that the editor didn't have easy sailing.

Editing a paper is a highly technical task. It is really a task for skilled labor. Bro. Bryant has had special training for this kind of work. He took a well-ordered course in journalism and then served as news reporter. The improvement and growth of the paper proved that having a man trained especially for this important position is a great advantage.

Bro. Bryant is not only a successful editor. He is also an amiable personality and a lovable Christian man. He is diligent and works hard. It has been fine to have his fellowship. We regret to lose him. It will not be easy to fill his place. But we wish for him a successful and happy service in Nashville, Tenn.

Some Baptist Facts

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma, and China were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were Baptist, and we have translated it into more than any other.

The first foreign missionary society ever organized was a Baptist foreign missionary society in England in 1792 at Kettering.

The British and Foreign Bible Society was founded by John Hughes, a Baptist.

—JOHN E. SIMPSON.

I Am Whiskey . . .

I produce disease, and shorten life.

I fix the driver so he doesn't know which side of the road is his, and imperil the lives of others.

I have a contract with the government for 50 per cent of the tin can salvage, to bottle caps on my booze.

I have working with me the prostitute, the thug, the gambler and the dive keeper.

I produce 75 per cent of the broken homes and am associated with 90 per cent of the crime in America.

I put 80 per cent of the people in the jails and penitentiaries.

I get \$43.16 per person of the people's money where education gets only \$15.33.

I am growing to be a man of size. Before prohibition I had 177,791 saloons; now I have 437,000.

I have produced since repeal up to 1936, in Bellvue Hospital, New York alone from 716 per year, to 12,378, showing how astute I am in business.

I lead politicians around by the nose, exploit my business on the movie screen, and billboards, and in the magazines and newspapers, make cocktail parties popular, have the women as my customers, am lulling to sleep the Christian conscience of America, and through cultivation of the youth of the nation.

I am sure of an ever-increasing number of drinkers. It is none of my concern if I spread immorality and crime. That is my specialty. I wreck lives and damn souls, but —I stuff my coffers.

I sit as a King on a throne and public sentiment bows to me.

I am whiskey.

Baptists Minding Their Business

From Baptist Standard

In the December 5, 1946, issue of the Baptist Standard, Dr. Wallace Bassett, pastor of Cliff Temple, Dallas, and president of the Texas Baptist Convention, gave timely and wise warning to Baptists everywhere. He admonishes Baptists to steer clear of entangling alliances and to address themselves to their own business. He reminds us of the numerous efforts made in recent years to bring us into the Federal Council of Churches. "Pressure," he says, "has been brought on all of our preachers to bring this about."

More than 25 years ago Dr. J. B. Gambrell gave similar counsel to Baptists. "The loud and insistent call today," declared the great preacher, "is, 'Awake! Awake! O Zion, put on thy strength; put on thy beautiful garments.' The call today is to get busy about our own work. We will not progress by trying to manage the affairs of the other people, and one of the best ways to keep other people from trying to manage our business is to go right on with it."

Dr. Bassett might have brought his timely warning down to date by calling attention to the fact that the Federal Council of Churches has set the stage for a stronger assault on Southern Baptists' morale than thus far has been made. They made two frontal attacks, one in 1919, and the last in 1939. Southern Baptists in convention gave

courteous consideration to appeals made by unionists, but firmly refused to compromise. That should have settled the matter, and did so far as Baptists are concerned. But as Dr. Gambrell said, "These unionizing movements discard all courtesy and comity in dealing with great religious bodies."

The Federal Council has invaded the South, and by methods more cunning than Christian, is seeking to break down Baptist morale within our churches. They have organized Church Councils in Southern cities, composed of laymen, women, and preachers; also Councils of Church Women; and in each city special efforts are being made to get Baptist lay workers in these organizations. If they succeed in perfecting Church Council within a sufficient number of cities, they will proceed to set up a State Council of Churches.

Dr. George W. McDaniel, pastor of the great old First Church, Richmond, Va., until his death, stated the position of Southern Baptists more than 30 years ago when he said, "The attitude of Baptists toward unionizing the denomination is simple and clear. We are ready to unite, tomorrow, upon the New Testament as the sole authority of faith and practice."

Unless, and until others who clamor for union are willing to unite on New Testament principles, it seems that Christian charity would demand that they permit Baptists to go along — minding their own business.