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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JUNE 21, 1951

NUMBER 25

The Word of Power for a Power Age



Not by might nor by power but
by my spirit, saith the Lord. ZECHARIAH 4:6

"I am not ashamed of the gospel of Christ"—Convention Sermon—Page 6-7

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Liturgy In Worship

By BRUCE H. PRICE

Ritual, ceremony, and liturgy, these three; but in public worship the greatest of these is worthless in comparison with spirit and truth. In a recent pastor's conference, a speaker went into detail advocating and explaining liturgy in worship. Near the close, he said, "The people must be educated in the liturgical service."

How easy it is to get away from the simple New Testament worship. Beautiful ceremonies and artistic forms have been the peril in public worship through the age. Education is needed, but primarily in the fact that worship is not in form, but in faith; not in ritual, but in righteousness; not in liturgy, but in love; not in creed, but in communion; not in rite, but in reverence; not in symbol, but in spirit; not in altar, but in adoration; not in temple, but in truth; not in priest, but in prayer; and not in candle, but in Christ. With the coming of Christ, every disciple is a king and priest unto God. Thus the priest, the temple, and the altar were made unnecessary in the individual approach to God, and the traditions of men have little place in the true church of Christ.

All too prevalent is the tendency to emphasize the externals to the neglect of the weightier matters of grace, yet Jesus always exalted substance above form and reality above appearance. The history of the devotees of liturgy has been to overlook close fellowship with the Lord and ignore the needs of the world, while being very exact in the details of outward form. "At the time of the

outbreak of the Russian Revolution in 1917" writes Clyde V. Hickerson in his book *Respectable Sinners*, "there was a meeting of the priests in Moscow. For two days they debated whether in a certain place in the order of service the priest should wear a yellow or white robe. Less than five blocks away, fighting had already begun in the streets."

It was not by lighting candles on altars, nor by processions, recessions, and chanted amens, that the blessings of Pentecost were received and the poor of Jerusalem were fed. The power of the disciples of Christ has always been in spirit and in truth.

Everything called by the name is not worship. The Psalmist understood its meaning when he wrote, "O worship the Lord in the beauty of holiness." This describes an attitude, a feeling, a state or condition of the heart which corresponds to the nature of God. Such a person has the mind of Christ, always necessary in true devotion.

Those who would worship must keep in the center of their adoration not things made with human hands, but Him who is eternal in the heavens. A realization of the divine presence, reverence, submission, dedication, gratitude, praise, presenting an offering, and receiving a message from God's Book—this is acceptable worship.

To avoid the perils in public worship, the two safeguards of George Adam Smith are needed: reliance upon the Bible, and the practice of soul-winning.

—*Watchman-Examiner*

A Vision Of God

A Devotion by the Editor

"But now mine eye seeth Thee."

The most thrilling possibility within the range of human experience is a vision of God. Such a vision has in it all the possibilities of spiritual inspiration, knowledge and experience of which man is capable; has in it all the possibilities of self-revelation of which God is capable.

There is nothing else in life to compare with the experience of the dawning upon our consciousness of the presence and personality of God. Man can know God, and God can make Himself known to man. When one contemplates this two-fold truth, it must become the most thrilling and the most challenging possibility of life. Such a vision changed the life of Isaiah and sent him forth with the living message of vital experience. Such a vision changed the life of Job and stilled within him the voice of complaint and awoke the voice of faith.

You have witnessed the dawn of many a dreary, gloomy day, when the clouds were low, and the mists hung as a darkening veil upon life. You went about your work resigned to the more or less depressing atmosphere of the day. And lo, before you realized what was happening, the sunlight broke through the mists and all life seemed to awake from its stupor and greet the sunlight with applause and happy laughter!

In like manner, the darkness and confusion and despondency of life, which arise from troubles and problems and doubts, disappear when the light of a vision of God dawns upon one's consciousness.

A vision of God is the answer to all life's questions and riddles. God is Himself the answer to every question, the solution of every problem, the supply for every need, the fulfillment of every desire, the inspiration of every hope, and the realization of every good.

The Apostle John on the Isle of Patmos had every reason to be downcast and disheartened. A wave of persecution had broken out against the Christians and, as a result, John was banished to the Isle of Patmos. You would expect the Apostle to be lonely and dispirited. Instead, however, John declares that he was "in the spirit on the Lord's Day." And that changed everything for him. He saw the risen Lord, who laid His hand on John's head, and that changed everything for John.

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job 42:5.

President Under Pressure By Roman Catholics To Appoint Vatican Envoy

—*Washington Religious Review*

The pressure still is on President Harry Truman to appoint an envoy to the Vatican to represent this country, despite the fact that Myron C. Taylor, the former Presidential representative to the Vatican with rank of Ambassador, told newsmen outside the White House, after his latest visit, that speculation about such a new envoy was "foolish."

To those naive Americans who believe what politicians—of either party—say, Mr. Taylor's words were acceptable. But to those who know how often politicians—or those who are obligated to politicians in one way or another—say just the opposite of what they are thinking of doing, Mr. Taylor's statement was of little consequence.

Democratic politics, many of them Protestants, want the President to appoint another envoy to the Vatican and send the nomination to Capitol Hill, thus putting the Senate on the spot he himself now occupies. The pressure comes mostly from the younger Fair Deal Congressmen who either are Roman Catholics or from districts in which there is a heavy Roman Catholic vote. Some of these Congressmen are Representative John McCormack, the majority leader of the House; Representative Foster Furcolo, a second-term; Representative Eugene J. McCarthy, and Representative John McGuire.

Representative McGuire, for example, has been involved in a mix-up with the President over a so-called "letter incident" that could have had serious consequences in getting Mr. Truman in bad with many of his Roman Catholic friends. It involved a letter that Mr. Truman did not write, but was attributed to him in Capitol Hill cloakrooms. The Presi-

dent was supposed to have written Congressman McGuire that he, the President, would give the legislator "the rosary concession at the Vatican" when the U. S. ever sent another ambassador to His Holiness, Pope Pius XII.

Actually, Congressman McGuire has reported that he visited the President, and, as is usual with legislators who are interested in specific projects, urged the President to think seriously of making a Vatican appointment quickly, the current Protestant opposition to the contrary notwithstanding. The Chief Executive promised that he had the matter under deep consideration. Then, in bidding the legislator goodbye, he jokingly made his remark about the rosary concession. It was a perfectly innocent remark, and Representative McGuire, himself a Catholic, repeated it as a joke.

The incident, unimportant of itself, serves to highlight the fact—reported in *The Washington Religious Review* several times, although the time-table has been upset because of more pressing matters—that the President is considering seriously the idea of sending an envoy to the Vatican again, and is extremely likely to make the announcement of such appointment at any time. It is an odd fact that, although he is a Baptist, Mr. Truman's closest friends—cronies in politics perhaps would be a better expression—include more Roman Catholics than members of any other faith. His most ardent followers on Capitol Hill are Roman Catholics of so-called "liberal" persuasion, whatever that means.

ARKANSAS BAPTIST

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From The Editor's Desk

A Partial Victory, But The Fight Continues

We quote below from the Religious News Service:

"Religious groups opposed to permanent Universal Military Training won a major victory when Senate conferees on the draft and military man power bill agreed to drop their fight for the adoption of permanent UMT in the present legislation.

"However, proponents of UMT immediately began a new attack that promises to bring a fresh test on the issue within a few months.

"Under the compromise agreement the Senate conferees acceded, with a few minor changes, to the House bill provision for the establishment of a civilian commission on military training to conduct further study of the UMT question.

"As the issue now stands Congress will have to pass specific legislation establishing UMT before the program can be adopted."

We are thankful for the victory that has resulted in dropping the "permanent UMT" legislation in the conference committees. Doubtless the proposed "civilian commission" to conduct further study of the UMT question will be written into the legislation. Every person interested in this UMT question should remain alert to the dangers of the proposed Universal Military Training program. Of course, there is no way to guess what recommendations will be made by the proposed civilian commission. However it is

reasonable to suppose that those favorable to UMT will be appointed on the commission which might prejudice the situation in favor of legislation establishing Universal Military



Training. The whole country has discovered to its embarrassment and misfortune that government appointees are not above prejudice, favoritism, and personal advantage in their decisions.

When the United States government establishes permanent Universal Military Training, it will have taken the last long step in a completely regimented society and a militaristic government. All other acts will be but the mere filling in of the details of the program.

America beware! lest you should go the way of other military nations of the past!

Another Book By Paul Blanshard

Paul Blanshard, the author of *American Freedom and Catholic Power*, has written another book, *Communism, Democracy, and Catholic Power*, Beacon Press, Price \$3.50.

The Vatican did everything it could to suppress *American Freedom and Catholic Power*, and the Catholic hierarchy in America did everything possible to stop the sale of the book in bookstores and succeeded in intimidating such publications as the *New York Times*, which refused an advertisement of the book after threat of blackmail. Yet, this book is now in its thirteenth printing and has sold 165,000 copies and continues to sell.

In his second book, *Communism, Democracy, and Catholic Power*, Mr. Blanshard offers an exhaustive and thoroughly documented study of Communism and political ecclesiasticism as represented in the Vatican.

We predict that this second book by Mr. Blanshard will be accorded as wide reading as the first one. It should find a place in every preacher's library and every layman, who is interested in these two systems which seek control over men's minds, should read both these books.

It Was Expected

It is no surprise that Bishop James L. Connolly of Fall River, Massachusetts, denounces Paul Blanshard as "a little guy with an Hitlerian complex." The occasion for

this blast by the Catholic bishop is the publication of Mr. Blanshard's recent book, *Communism, Democracy, and Catholic Power*. You will hear from other Catholic sources condemnation of Mr. Blanshard and his writings.

It is an age old trick to vilify the person when one cannot answer his arguments. That is the tactic of Roman Catholic attacks upon and charges against Mr. Blanshard. Mr. Blanshard's books are thoroughly documented and no amount of vilification refute the facts as they are brought to light in Mr. Blanshard's books.

If the bishop had facts to refute the statements and the reasoning of Mr. Blanshard, doubtless he would have used such facts instead of personal vilification. Not having the facts, however, he must resort to an attempt to discredit the man who brought the real facts to light.

I know it is more agreeable to walk upon a carpet than to lie upon a dungeon floor.

I know it is pleasant to have all the comforts and luxuries of civilization. But he who cares only for these things is worth no more than a butterfly contended and thoughtless upon a morning flower; and whoever thought of rearing a tombstone to a last-summer's butterfly?

—Henry Ward Beecher

The Criswell Revival

The churches of Pulaski County Association are promoting an ambitious evangelistic campaign. This evangelistic campaign is different from the Simultaneous Campaign or Crusade in that all the churches of the association are joining together in the promotion of an association wide revival, June 25-July 8, to be held in the Livestock Coliseum. Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, is to be the evangelist for this revival crusade and Clyde Taylor of Wheaton College in Illinois will be the music director. It is planned to have a 500 voice choir. The Livestock Coliseum will seat 10,000 people.

Interest throughout the association and in all the churches is steadily growing and enthusiasm is mounting as plans and preparations are taking shape and as the time approaches for this great evangelistic meeting.

It is expected and hoped that many people outside of Pulaski County and within driving distance of Little Rock will attend these services.

Quarterly Review

Published quarterly by the Sunday School Board, the *Quarterly Review* carries such a great variety and such a vast amount of interesting, challenging information that no pastor can well afford to be without. It would also be serviceable for all church leaders and interested members of Baptist churches.

There are many items of interest in the current issue. The very first item in this issue is a discussion of the progress of Baptist work in New Mexico by Lewis A. Meyers, former editor of the *Arkansas Baptist*. "Suggestions for Sermons," by Dr. Jerome O. Williams, is always an interesting feature of the *Quarterly Review*. "When You Visit the Sick," by Dr. W. W. Hamilton of the Southern Baptist Hospital, New Orleans, offers practical suggestions for the pastor's ministry to the sick.

One of the most interesting and challenging features of the current issue is "Why I Stayed." Under this general heading, six pastors tell why they stayed for a long pastorate in one church. Many of our pastors and perhaps many more of our churches would do well to read the testimony of these six men.

There is much statistical information in the *Quarterly Review*, such as the summary of Southern Baptist statistics for 1950. Another helpful feature is a list of popular religious books.

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When Peter told the beggar at the Gate beautiful, "Such as I have give I thee," he stated his life purpose. He confessed, "Silver and gold have I none."

Peter was not trying to be noble or self-sacrificing. Giving was simply the normal expression of the life he had received from Christ.

The secret of happiness is no secret. We have all heard it all our lives. It is unselfishness. But only when we learn to put it into practice do we begin to live.

—Walter L. Moore

Kingdom Progress

Coronation Service, First Church, Bauxite



Misses Ann McCool and Grace Lacy were crowned as queens and Miss Jessie Lee McCool as queen with a scepter by the WMU of First Church, Bauxite, in a coronation service Wednesday evening, May 2.

The service was under the direction of Mrs. S. H. Daggett, president, and Mrs. Steed Huggins, young peoples' director. Miss Doris DeVault, state young peoples' leader, was present and gave the charge to the young ladies. Assisting Miss DeVault were Mrs. Frank Burns, intermediate counselor and Mrs. T. H. Williams, junior counselor.

Following the recessional, the closing prayer was offered by Pastor B. E. Eldridge.

Advancing in their forward steps were:

Maidens: Pat Udey, Barbara Lewis, Louise

Terry, Joyce Lee, Norma Fay McCool, Penny Price and Evelyn Wheeler.

Ladies-in-waiting: Terri Crowson, Janie Ross Daggett, Linda Bell.

Princesses: Mary Etta McCool, Betty Williams, Theresa Henthorne, Helen Reed, Norma Dale Whatley.

Queens: Martha McCool, Grace Lacy.

Queen with Scepter: Jessie Lee McCool.

Attendants: Janie Burns, Phylis Harrison, Paula McClure, George Jaggars, Lynn Hart, Steedie Huggins.

Organist: Mary Alice Word.

Bugler: Joe Gould.

Herald: Billy Williams.

Ushers: Jerry Mize, Phil Davis, David Ramsey, Gene Dial, and Robert McCool.

Southern College, Walnut Ridge Is On The Air, 1320 Kilocycles

By H. E. WILLIAMS, *President*

At 1:10 A. M., the night of June 11, following the celebration of the tenth anniversary of the founding of Southern Baptist College, a new era was born in the service of the institution — its one thousand-watt radio station went on the air for the first time. The station opened its service to the great mid-continent area by playing a recording of the beautiful "Lord's Prayer" by Malotte as rendered by Horace Heidt. (It is the plan of the station to open each day's broadcast with this selection.) What a thrill it was to many friends for the College to begin its second decade of service by opening this powerful station to serve the area the institution is located in, for the years ahead!

The station is a commercial AM station and will render a great service to the entire area. It is proposed that the station shall carry programs that will be spiritual, educational, and wholesomely entertaining. The station will refuse all advertising concerning intoxicants in any form. The policy of the station shall be to encourage the good and discourage the bad in all lines of activity.

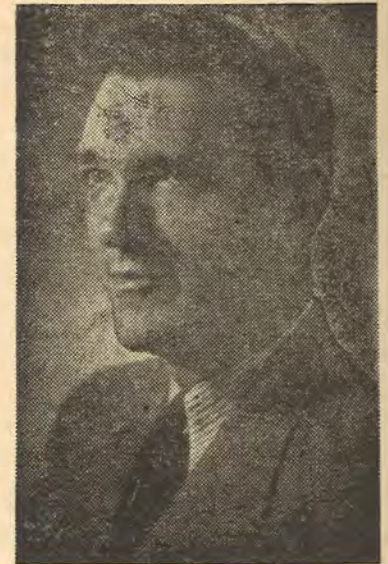
The college will also incorporate the station in its training program. Students will be trained in all phases of the commercial radio field. Upon graduation such trainees may become engineers, announcers, script writers, program directors, radio traffic managers, office managers, and assistant managers of radio stations.

The station will run equipment tests for some ten to fourteen days between midnight and sunrise, before going on the air for regular daytime operation. About June 25 such regular operations will begin on 1320 kilocycles KRLW running approximately fourteen hours per day.

There are 350 tribes in Africa still to be reached. In South America there are 300 tribes. There are 100 tribes in India, with another 75 in Siberia. Then in China, French Indo-China, and the Philippine Islands there are another 175 tribes. They are still waiting in darkness, "without God and without hope," for the gospel of Jesus Christ.

—Forrest C. Feezor.

Arkansas Pastor Elected Boy Scout Counselor



Sam Reeves

Reverend Sam Reeves, Pastor of First Church, El Dorado, has been named Chairman of the Protestant Relationship Committee for the DeSoto Area Council, Boy Scouts of America, according to Louis Hurley, Council President. Mr. Reeves is a veteran Scouter and holds the coveted SILVER BEAVER AWARD for outstanding Scout work in Alabama a few years ago.

The purpose of the Protestant Relationship Committee is to promote the SCOUT FAMILY (Cubbing, Scouting and Exploring) in the various Protestant Churches in the DeSoto Area Council — composed of 11 counties in south Arkansas. Also, this Committee supervises the promotion and passing of requirements for the GOD AND COUNTRY AWARD, which is a Church Award to a Scout, Explorer or Unit leader for services rendered to the Church of his choice.

There are many projects which may be approved by the Committee: Repairing church property or equipment; singing in the choir; delivery of church posters; decorating church rooms for special occasions, assisting as usher in the church; clerical service in church office; collection and repair of books for church library; collection and distribution of articles of clothing for needy; planning and care of shrubbery, trees, and lawn at church; serving as traffic patrols before and after church services; other projects approved by the pastor or Sunday School Superintendent. A Scout must complete 6 projects or do 150 hours.

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Vacation Bible School At South Fork

Pastor Thomas D. Hill reports a successful one week Vacation Bible School, June 2-8 at the South Fork Church, Gurdon.

There were 76 enrolled with an average attendance of 66. There were three conversions resulting from this week of Bible instruction.

Youth Revival at Toltec

Toltec Church, Rt. 2, Scott, reports an excellent revival from May 30 to June 8 with John McClanahan conducting the services. "Visible results were four professions of faith and one young woman surrendered for full time Christian service, but the effects of the meeting upon the church for good is beyond description," says Pastor Homer D. Myers.

Van Buren Pastor In Revival Meetings

Dr. T. H. Jordan, pastor of First Church, Van Buren, was with Pastor J. E. Callaway and the Baptist Church at Hodge, Louisiana, recently in a revival meeting. There were 23 additions to the church by baptism, eight by letter and one restoration.

Pastor Callaway has been with the Hodge church for six years. He is a native of Arkansas.

Dr. Jordan was also in revival services with Pastor Marvin Thomas and the Northside Church, Fort Smith, recently. There were six additions to the church by baptism and three by letter.

He also did the preaching in a revival meeting at the mission supported by the Van Buren Church. There were 21 additions to the church by baptism from this meeting.

Revival at Bearden

First Church, Bearden, and Pastor John E. Hargett had the services of Pastor Elmer Morgan, Cullendale, and Mark Short Sr., Arkadelphia, in revival services, May 27 to June 3. Sixteen persons were received into the church fellowship by baptism and eleven by letter and one by statement.

Pastor Hargett says, "Mr. Short did a grand job in leading the children in singing, and had a choir of 40 to 50 juniors in nearly every service. Few men can handle children as well as Mr. Short. In the evening service he majored on the adult and young people's choir. His work was outstanding in every respect.

Of Pastor Morgan, he says, "He did a marvelous job in preaching the gospel in its fulness. Our church was strengthened spiritually, as well as numerically. We had 207 Sunday School the last Sunday of the revival, and 106 in Training Union at night."

Dr. Clyde Hart Honored

At its sixty-seventh annual commencement exercise, May 30, the Arkansas Baptist College honored T. Clyde Hart, pastor of the Central Church, Hot Springs, by conferring upon him the degree of doctor of divinity.

In the announcement of this honor conferred upon Dr. Hart, Dr. R. C. Woods, chairman of the Trustee Board of the Arkansas Baptist College, states: "At the board meeting of the American Baptist Theological Seminary in Nashville, Tennessee, in April, leaders of both the Southern and National Baptist Conventions endorsed Dr. Hart to be approved for the doctorate."

The announcement further states that Dr. Hart was selected for this honor upon the basis of his work in three fields: his scholastic training; his successful pastorates; and his inter-racial work. Special mention is made of Dr. Hart's assistance in securing the million dollar property at Hot Springs to be used as a bath house and sanatorium for colored people.

Bible School Has Parade

On Saturday afternoon before the Bible School opened on Monday at the First Church, Forrest City, a unique feature was introduced to publicize the school throughout the city: it was a parade consisting of police cars, a fire truck filled with boys and girls, and other boys and girls on ponies, bicycles, and in cars and trucks.

The school had a total enrolment of 280 with an average attendance of 233. The offering which totaled \$28.91 was given to the Cooperative Program.

Commencement exercises for the school were held in the church on Wednesday evening, June 6.

Minister Ordained



James E. Harrell

James E. Harrell was ordained to the gospel ministry by Second Church, El Dorado, on April 29, Jesse S. Reed, pastor.

Mr. Harrell is the son of Mr. and Mrs. Wilson Harrell. He is a student in Ouachita College and is pastor of the Mount Vernon Church.

Illinois Baptists Organize New Churches

Southern Baptists of Illinois have organized 15 new churches since October 1, 1950, as reported by the **Illinois Baptist**, the official publication of the state association.

The fifteenth church was organized on May 24 in the city of Rock Falls. The report in the **Illinois Baptist** states, "this new church came into being as a result of the faithful work of Missionary A. G. Rednour."

Eleven persons formed the new organization, having in hand letters from churches in Southern Illinois and California. An invitation was extended for others wishing to unite with the group, to which four others responded.

Revival At Hatfield

Al Butler of Mena, evangelist, and Bill Lewis of Walker, song leader, conducted revival services in Hatfield Church, May 27-June 6.

There were 22 additions to the church by baptism, one by letter and three decisions for special Christian service.

First Church, Fouke Receives 16 Additions

First Church, Fouke, G. W. Hooten, pastor, had C. C. Ussery, pastor of the Calvary Church, Texarkana, as evangelist in a recent revival meeting. There were 14 persons received for baptism and two on promise of letter.

Pastor Hooten says, "Brother Ussery is a good preacher, sound in faith, and will prove a blessing to any church for a revival."

Bible School at Strong

First Church, Strong, R. O. Ekrut, pastor, reports the most successful Bible School in the history of the church, with an enrolment and average attendance 40 per cent higher than previously.

The Strong Church has called Johnny Babcock, a sophomore in Ouachita College, to serve as Youth Director and direct the music.

Anniversary Shower

The Eudora Church recently honored Pastor Dillard S. Miller with a miscellaneous shower upon the completion of his first year as pastor of the church.

During the year 30 persons have been baptized into the fellowship of the church and 48 have been received by letter. A Hammond organ has been installed and the choir reorganized and provided with rooms. Additional property has been purchased adjoining the present church lot, consisting of a large residence and four lots at a cost of \$16,000. Out of a budget of \$20,000, \$6,000 is designated to the Cooperative Program.

The recent Vacation Bible School reached an enrolment of 183 with an average attendance of 167. All departments from the Intermediates down through the Nursery were provided for in the Vacation Bible School.

Manila First Honors Pastor

First Church, Manila, observed a **CHURCH WIDE FELLOWSHIP MEETING** in honor of Pastor and Mrs. Guy D. Magee on the occasion of their second anniversary with the church, June 1. This fellowship service was sponsored by the Brotherhood and the WMU. More than 250 people were present to pay tribute to the pastor and his family.

Different departments of the church organization participated in the program at the close of which Pastor and Mrs. Magee were presented with a sixteen inch screen Philco television set as a gift from the members of the church and other friends.

During the two years that Pastor and Mrs. Magee have been with the Manila Church, the Sunday School and Training Union have doubled in attendance; a Brotherhood has been organized; and there have been 170 additions to the church, 120 of these coming by baptism; also a structure 45x50 feet and two stories high has been added to the educational building and is now in use.

Pastor Magee says, "This has all been done because the people had a mind to work."

Art Jones Announces For Rural Evangelism

Evangelist Art Jones has resigned the pastorate of Woodlawn Church, Little Rock, to enter the field of Rural Evangelism.

Evangelist Jones has been with Woodlawn Church for a year and a half. During this pastorate there were 120 additions to the church membership. A full-time mission was organized and it is anticipated the mission will be organized into a church in the near future.

Former pastorates of Evangelist Jones include Green Forest, Moorefield, and Collins.



DATE: June 24

SPEAKER: Charles Wellborn

Subject: "THE COMING KING"

Arkansas Stations:

KELD, El Dorado, 2 p. m.

KENA, Mena

KXLR, Little Rock, 12:15 p. m.

KDRS, Paragould, 1:30 p. m.

KUOA, Siloam Springs, 4:30 p. m.

The Glorious Gospel

Southern Baptist Convention Sermon, San Francisco, June 1951

By C. ROY ANGELL, Pastor

Central Baptist Church, Miami, Florida

C. Roy Angell was born at Boone Mill, Virginia. His education included Richmond University, B.A. 1913; Pennsylvania University, M.A. 1918; Crozer Seminary, B.D. 1918; and graduate work at Johns Hopkins University and University of Virginia. Stetson University awarded him an honorary D.D. in 1945. Angell has been pastor in Miami, Florida, since 1936. He has also served churches in Baltimore, Charlottesville, Virginia, Baton Rouge, and San Antonio. He is a Rotarian and likes to fish and play golf. Mrs. Angell is the former Miss Ilma Meade of Weeksville, North Carolina. They have two children, Pattye and Louise.

Text: "I am not ashamed of the gospel of Christ." (Romans 1:16)

For the first twenty years of my ministry I shied away from this text. It seemed to me to be out of character with Paul. It was so unlike Paul to be on the defensive. The picture that it painted on my mind was one of Paul backed up against a wall arguing and justifying his belief in the gospel; defiantly opposing the people who were attacking him. That isn't like Paul.

Paul was always on the offensive. He was aggressive, driving into new territory with the banner of his Master unfurled above his head against the wind. He was eager and earnest for the fray, always moving forward. When they put him out of one city he went to another. When he was called on to defend himself before the Roman governor, he attacked and the governor trembled.

So this negative sentence, "I am not ashamed of the gospel" seemed out of character. Then one day I found an old Bible with a marginal reading. It read like this: "I am proud of the gospel of Christ for it is the power of God unto salvation." I sprang up from my chair! That was what Paul meant, of course! There was nothing wrong with the text, it was wrong with me. I hadn't read it right. "I'm proud of the gospel of Christ." That sounded like him. That's what he meant.

He wrote down only one reason: "For it is the power of God unto salvation." That, of course, was the prime reason, the main channel. No one who ever lived would know better than Paul about the power of God and the salvation that the gospel presents. He had experienced it in his own life.

He had seen it in the lives of thousands; lives that were transformed, made over, saved from every sin and transgression. This is enough to explain all the sacrifices and sufferings which he endured. But this was only one of the reasons for his being so proud of this glorious gospel, as he called it. He gives four others that round out this picture of the gospel that Paul carried across his part of the world and of which he was so proud.

Background of Eternity

The first one: I am proud of the gospel of Christ because it picks up our lives and throws them against the background of eternity. This was what Paul was thinking when he said, "The time for my departure is at hand." By the word "departure" he was indicating that he was not coming to the end of anything, but was just taking a journey. He was almost quoting David's beautiful Psalm, "When I walk through the valley of the Shadow of Death," not into, but

through. One end of it opens wide into this world; the other slants upward to God.

Then let me say it this way:

Two men were looking at one of the beautiful oil paintings of the famous Turner. It was one of his sunsets. One of the men said to the other, "Aren't the colors too brilliant? Don't they scintillate too much? Aren't they too bright?" The other, after a little meditation and thought answered, "No, I don't think so. I think the reason you feel that way about it is because it is framed and hung against a drab wall. God's sunsets are not like that. God's sunsets," he said, "are splashed against an evening sky. They shade off down into the deep purple of the mountains, and up into the blue dome of heaven. There is no frame on either side of them. They just fade out around them."

And I thought how true that is of the gospel of Jesus Christ. It picks our lives up and splashes them against the background of eternity. Life is not framed and hung against drab walls. Life is lived in the power of the gospel of Jesus Christ, saved from all the things from which the gospel saves us. It isn't framed at the beginning by birth or at the end by death. It isn't fenced in. "You shall know the truth and the truth shall make you free" and all the wide world is your sphere.

There are no drab walls against which life is hung. Eternity is out yonder on the other side. There are no blind alleys in God's scheme of things. Death isn't the end of life at all. Not, when you have read the story of the resurrection of Jesus, the gospel of Jesus that is the power of God unto salvation.

Inner Emphasis

And the second one: I am proud of the gospel of Jesus Christ because it puts the emphasis on the inside of man. You remember Christ was forever talking about, "You keep the outside of the platter clean, but the inside of it—you Pharisees, you hypocrites, you whited sepulchres, white-washed on the outside, but the inside of it is the important part. "As a man thinketh in his heart so is he." "Out of the heart are the issues of life." Some day we will understand that the most important things are not the visible things of life. They are the invisible things. Not the tangible and the touchable things of life, but those that we cannot handle with our hands and cannot see with our eyes. There is nothing more real than love and hatred, jealousy and envy, fear and courage, these invisible things, these inside

things of life.

There is nothing more important than the thoughts that we think, than the meditations of our hearts, than the things that we allow our minds to dwell upon, dream about. We become those things. They drop down into the bin of our subconscious life, our subconscious mind, and by and by all our automatic and reflex actions come from them. Not from our planned actions and words, but involuntarily out of this thing that Jesus called our hearts, come the issues of life, the determining factors of life. Nor is it only true of us as individuals, it is true of us collectively, it is just as true of nations, and it would be well for us to think about our own for a moment for this gospel of Jesus Christ has a message for that.

Macaulay the great historian of the nations didn't like Thomas Jefferson and his policies and his plans and his ideals. So he wrote about the United States of America: "It cannot possibly last, this United States of America. Some strong nation will overrun it from without, or it will be overrun from within. If I turned prophet for once I would say that any nation that ever attacks the United States of America from without will get whipped. I have an idea that they will have such a unity of spirit when it comes to fighting an external foe that nobody would ever conquer them.

"But this will not mean they will last. It only defers the fall. The fall will come from within. Groups of people with avarice, selfishness, greed for money, position and influence, jealousies from within will undermine it."

Now, Macaulay didn't know anything about "agriculture blocs" and "labor blocs" and power politics and the ideology of Communism. He had never seen these things, but he knew the deadly poison of selfishness and greed and avarice and envy, the cardinal sins that grow so naturally in the hearts of men. Here my brethren are the real enemies of America, and the defense: the gospel of Jesus, the power of God unto Salvation—"The blood of Jesus Christ cleanseth from all sin."

High Challenge

The third one: I am proud of the gospel of Jesus Christ because it challenges me to live on the highest level of life, the spiritual level. Not the level of the Law, but the level of Grace.

In an old, old book I found a beautiful illustration of this. A man was talking about these three levels of life, the level of Instinct,

(CONTINUED ON PAGE SEVEN)

Convention Sermon Continued

the level of the Law, and the Spiritual level. He said, "I had two dogs. One of them was a tiny Pekinese and the other a big English bull. One day I turned them both loose together in the yard and fed them. Quickly the big bull dog ate his meal and then he looked over at the plate that belonged to the Pekinese. He walked over and without even growling, with just the swing of his head, he knocked the little Pekinese, winding and gulped down all his food."

He continued, "Well, that is the level of the instinct. Take what you can, keep it as long as you can, push other people out of the way, run over them if necessary." He said, "You will find that all through life, the low level of the Instinct."

He went on, "But I knew I must do something about this so I brought some more food for the little Pekinese and this time I brought my whip and when the big bull dog started over toward the little Pekinese, I whipped him soundly." He said, "Ever after that when I fed them the bull dog would walk around and around the little Pekinese, drooling and moaning, but he never touched his food." He said, "That is the level of the Law, where we refrain from doing things because we are afraid of the penalty that is attached."

The writer continued, "There is a higher level. Paul called it the 'Level of Grace.' We are not under the law, but under Grace." Man should live on that level of Grace where he doesn't refrain from doing things because there is a penalty attached; but because he doesn't want to take what belongs to someone else; where he wants to help others, and the direction of his life is giving, not taking; where he wants to be the servant; where he has learned the grand and beautiful lesson of Grace.

Level of Grace

I am proud of this gospel of Jesus Christ that challenges me to live on that level of grace, that highest level, that exalted plane. Did you ever realize how much of the teachings of Jesus are about grace? What are the two most beautiful stories Jesus ever told?

The story of the Prodigal Son, of course, is number one. Well, think a minute. You remember what the boy was going to say when he came home. He was going to say, "Father, make me as one of the hired servants. I no longer deserve to be called thy son." Suppose the father had done that? And made him one of the hired servants because he did not deserve to be called his son.

Well, then the prodigal story would never have been written. It wouldn't have been worth telling. It is built around that great, glorious center, Grace, Grace. That father gave him what he needed, not what he deserved. And I imagine the sweetest thing the boy ever heard in his life were the words of the father addressing the servants, who had come running, "This is my son, my son." I don't imagine he heard the rest of it—go out and kill the fatted calf, bring in sandals—only the words, "this is my son." That is what he needed. And I imagine his emotion broke loose in a torrent of tears.

And the second greatest story Christ ever told and that ever was told, I reckon, is the story of the Samaritan. You know, a Jew just gathered up his robes when a Samaritan came by and stepped just as far away from him as he could and spat in the general direction of the Samaritan. But it was a Jewish man that was wounded, and a Samaritan was coming down the road and that Road of Jericho goes around the world, be-

loved, it doesn't stop at Jericho, it goes around the world today.

So he came down, this Samaritan did, and ministered to the Jew. Gave him what he deserved? Just left him there? No, gave him what he needed, gave him what he needed. The story hinges on grace and that high level of not slapping back when you are slapped, turning the other cheek and going the second mile, trying to be perfect, climbing up above the level of instinct and up above the level of the law and into that glorious sunshine of the gospel of Jesus Christ of which I am proud.

Gospel of Power

And the last one: I am proud of the gospel of Jesus Christ because I know God never intended that I should be able to live this life like I want to live it in my highest moments and like he wants me to live it, without the help that Christ can give. The gospel of Christ isn't just the gospel that blazes the way and hangs a sign post up and says, "This is the way. Walk ye in it. This is the road." The gospel of Christ is the power of God unto salvation and it not only shows me the way, but it gives me the strength and the power and the grace to walk that way and live that way.

Beloved, I am proud of the gospel of Jesus Christ in the hours of crisis, in the hours of emergency, in the hours when life is too much for us. He is not just pointing the way, He is empowering us along the way.

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Public proclamation of the gospel is not enough. It must be understood and accepted by the hearers. Second only to the responsibility of the preacher is that of the hearer.

—John L. Hill

"Interdenominational and Orthodox"

By B. J. MURRIE

An ad in a religious paper declares that a certain college is interdenominational and orthodox. The word interdenominational really means "between denominations." I don't know which denominations it is between, but I know one thing, it isn't for any of them. It is for itself and all it can drain out of all the denominations. Interdenominational colleges never appeal for loyalty or support of the individual's own denomination. They want the individual for what they can get out of him and what he can pull out of his denomination.

No interdenominational school is going around and helping to establish churches. It builds no denomination. It will send its students into the churches and get them established as pastors and workers to pull all the money and influence to the school. Interdenominational and undenominational are other words for "denominational." The denomination is themselves. They claim to be between denominations but in fact they are a denomination in themselves.

To say that a college is "inter" or "non" denominational and "orthodox" at the same time is to state a fallacy. How can a college be orthodox and be between denominations? If a college is orthodox it ought to stand for something and not be between denominations. Baptists ought to learn that interdenominational colleges do not support the things they love and stand for. It will not make a better Baptist out of a student but switches him from his own denomination by the title of "interdenominationalism." An "interdenominational" college cannot be orthodox on baptism. There is no middle ground on baptism. Some will say that pouring is between sprinkling and immersion. Even if it is, it is not orthodox.

—The Illinois Baptist.

What Will You Say?

By M. THERON RANKIN

In 1951 the Foreign Mission Board will receive all distributable funds of the Cooperative Program over \$7,200,000. But what if receipts do not go over this amount? That is just the question which we spend hours, and sometimes nights, thinking about.

The immediate answer is easy to give. The Advance Program of the Foreign Mission Board will stop in its tracks in 1952. The Board's operating budget for 1951 has been extended to the highest possible limit on the basis of present income. Unless receipts this year are increased, there can be no further advance until they are increased.

But that answer only raises a bunch of other questions which are not so easy. For instance, how are we to answer the question of one hundred fifty missionary volunteers who will be ready for appointment in 1952? What would you tell them? It is not enough simply to say, "We are sorry; we cannot appoint you."

Back in 1947 we had to tell about twenty-five candidates that they could not be appointed because of insufficient funds. Immediately the number of volunteers in our colleges and seminaries went into a slump. Word went from one student to another, "What's the use of making a decision to be a foreign missionary? There are more volunteers now than the Board can appoint."

Then, two years later, when receipts made it possible for the Board to appoint a large number of candidates, the volunteers were not

available. The Personnel Department of the Foreign Board pressed an urgent call in colleges and seminaries for missionary recruits with the result that one hundred eleven missionaries were appointed in 1950.

At least one hundred twenty-five candidates will be available in 1951, but the Board will probably be compelled to hold appointments down to one hundred. In 1952 it is possible that one hundred fifty volunteers would be ready if they could be assured of appointment. But what if the Board is compelled to cut its appointments down to a maintenance level of the present number of missionaries?

What can we tell one hundred young people who would be denied appointment? Should we say that 7,000,000 Southern Baptists cannot afford to support them? Is that the truth? Or, must we say that Southern Baptists do not care enough to support them? What would you say?

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Hearts First

A veteran circus performer said to a young man learning to perform on the flying trapeze: "Throw your heart over the bars and your body will follow." Paul explained the remarkable generosity of the Macedonian Christians: "They first gave their own selves to the Lord." Money, service, talents, time—these naturally follow when we first throw our hearts into Christ's cause.

Too Little

By RICHARD N. OWEN, Editor

The Baptist and Reflector

"Is Missions any longer our primary aim?" a reader inquires as he writes his alarm on noting how little Southern Baptists are giving to missions alongside what is being spent on church programs at home. Is "Missionary" Baptist a misnomer in view of the preponderance of the "collection plate" dollar of Southern Baptists being spent on the local church?

Let us understand at once that the fault is not with the Cooperative Program dollar. A fair distribution is made of every dollar given through the Program on the basis of the carefully considered needs of all causes. The fault is rather with the fact that too little of the "collection plate" dollar goes through the Cooperative Program. Southern Baptists as a whole are spending too much at home.

Recently Dr. Frank Means of the Foreign Mission Board pointed out that though Southern Baptists' total gifts have gratifyingly increased and also their total gifts to missions, yet per capita gifts have remained fairly constant. Furthermore the actual percentage of the total amount of money given (the collection plate dollar) which goes to missions and benevolences has been shrinking in 1948 from \$0.1967 to \$0.1756 in 1950.

"How Missionary Minded Are We?" asks the *Biblical Recorder* and then proceeds to answer in a manner to make us blush to use the name "Missionary" Baptist as we ponder how far short we are of a serious attempt to carry out the Great Commission of our Lord.

"Jesus said, 'Go ye . . .,' and yet for every one we send abroad to preach His Gospel, over 10,000 of us stay at home. Jesus said, 'Make disciples . . .,' and yet for every Christian of every denomination in the world there are four pagans. Our Lord said, 'Make disciples of all the nations . . .,' and yet of seventy-three nations, we serve only nineteen

in any direct missionary activity. Our Master said, we must be 'Baptizing them . . .,' and yet today Baptist churches number ten in the homeland for every one abroad. Jesus said we should be 'teaching them . . .,' and yet for one teacher abroad we have sixty-four at home. And He commanded that we teach them to 'observe all things . . .,' and yet we spend \$29 on ourselves in our local churches to every \$1 for foreign missions.

"We should think and pray much about the inescapable rebuke these figures present to us . . . We say we are missionary in heart, but we are not enough," declares the *Biblical Recorder*.

These figures and averages of course take all churches into consideration, just as the reports of the churches are on the basis of the entire membership of those churches. The noble giving of some sacrificial members of a church may be offset by the niggardly giving of others in that same church and the church's per capita giving pulled down. And the rather disheartening percentage of gifts to missions (when the average of Southern Baptists is considered) should not hide from us the fact that there are instances of churches which have been giving more for others than they spend on themselves. But they are the exception, not the rule.

It is quite true that figures need interpretation, most of all those figures which would oversimplify. We can be misled by seeing everything in terms of "the average" as was true of the man who was reported drowned while attempting to wade across the stream which he was told had but an "average depth of two feet." We are to keep in mind that these averages of gifts of Southern Baptists have in them lows and highs.

We are not to suppose that the average of Southern Baptists has been pulled down by

either country churches as such or by city churches. There are country churches that have done nothing for missions it is true. But again there are country churches which have led their associations (composed of both country and city churches) in per capita gifts to missions. There are great city churches which despite enlarged programs of their own keep faith with the Lord who asks His followers to remember, "Other sheep I have which are not of this fold, then also I must bring."

Then again there are numerically strong churches which seem to want all kinds of applause simply because they are rowing their own boat. The monthly report of such a church is before me which lists \$15,708.10 spent on themselves with only \$756.69 given to others. The ratio of about 21 to 1 should cause the pastor and people of that church to hesitate about claiming the name "Missionary" Baptist. It is churches like these which pull down the denominational average to an unfavorable low by comparison with other denominations. Of course we need not make our basis of judging how well or poorly we give by comparison with other religious bodies, although such basis should not be ignored. But we cannot be indifferent to how we give in the face of the awful need of a lost world and in the light of the love of God made known for us all on the cross.

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We have had tolerance and liberalism dinned into us until we have lost much of our sense of right and wrong. We have become so morally color blind that we cannot distinguish black from white; both good and evil have become a dull gray.

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If I were an unsaved person, I do not believe I would be impressed by a soul-winner who had tobacco-stained hands and whose foul, disagreeable breath propelled toward me with each word spoken.

—Dr. J. H. Steger.

Legislators Deplore Tendencies in Washington Moral Cesspool

A Senator and a member of the United States House of Representatives — one a Democrat and a Baptist and one a Republican and a Methodist — have spoken out against present-day tendencies in the nation's capital, termed by one of them "a moral cesspool." Another Democrat, a Jew, has warned that federal recruitment of stenographers poses a grave new morality problem.

Senator Robert S. Kerr (D.-Okla.), one of the wealthiest men in the United States and a Bible class teacher at the First Baptist Church, has proposed in a letter to his constituents that cocktail parties be abolished as a Washington institution.

"The capital social slogan is, 'Let's have a drink,'" he stated in a weekly newsletter to constituents. "I just don't see why every kind of business (monkey or serious) has to be mixed with a drink, but that's about the case when two or more people get together at anything less formal than a session of Congress or a White House ceremony."

The Senator said that the Women's Christian Temperance Union had informed him that the "collective guzzling" in the nation's capital ran per person consumption of liquor in Washington up to 4.44 gallons in 1949, compared with a national average of 1.14 gallons.

"I enjoy good humor just as much as the next fellow, but I do have some very definite ideas about the economic and physical evils of alcohol," he said. "Hard liquor dulls the wits and clouds the vision, no doubt about that. And official Washington must be at its best when the lives of our men are at stake and the future of the nation hangs in the balance. If we ever did need clear thinking, we need it now."

Representative A. L. Miller (R.-Nebr.), a Methodist who has termed the capital a "moral cesspool" more than once, told a men's luncheon club that a "spiritual crusade" of America's 266,000 churches to combat ebbing morality in public affairs is "sadly needed."

After detailing many sordid aspects of Washington life and lack of crime enforcement that generally does not seep out to the average man throughout the nation, the Congressman declared:

"It is unfortunate that in this great country confidence in the leadership of the government is at such a low ebb. What else could and fur coats — right on the doorstep of the 'White House.'"

Representative Arthur G. Klein (D-NY),

has warned the Committee on Post Office and Civil Service of the House of Representatives that the rapid recruitment of government girls can bring a worsening of the morality problem in Washington.

"It's an ugly fact that the tremendous influx of G-girls into Washington during World War II, together with wartime conditions and tensions, combined to make the capital the nation's No. One boom town for unwed mothers," he wrote to the committee. "Even as the present boom expands, approximately 100,000 more G-girls will be herded into Washington as the mobilization effort increases through 1951 to pound the endless rows of typewriters and to cultivate the endless columns of files in ever-growing defense agencies."

Religious leaders, nationally and locally, view with chagrin the moral problem connected with another "emergency"—and a possible general war, which must never be discounted in view of present conditions. Congressman Klein did not presume to say so, but the deplorable moral situation that may arise in Washington represents a great challenge to the various religious groups as to the federal government itself.

—Washington Religious Review.

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| PEACE OF MIND | through | LIFE'S ACTIVE YEARS |
| PROTECTION | in event of | DISABILITY |
| PROVISION | for your loved ones in event of | DEATH |
| PROMISED ANNUITY | to you in | OLD AGE RETIREMENT |

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You Cannot
LOSE YOUR INVESTMENT

You Cannot
PAY FOR ALL YOU RECEIVE

Relief And Annuity Board

of the

Southern Baptist Convention

Walter R. Alexander, D.D., Executive Secretary
Baptist Building Dallas, Texas

W. M. U. Training School Commencement

The forty-fourth commencement of Woman's Missionary Union Training School, Louisville, Kentucky, was marked by the completion of thirty years of service for its president, Dr. Carrie U. Littlejohn, and the beginning of definite Christian service for its fifty-nine graduates.

An impressive feature of this service was the addition of fourteen stars to the purple and gold Service Flag of the Training School, signifying that since May 1950 fourteen more former students of the school have begun work in foreign fields: eight in Japan, two in Lebanon, two in the Philippines, one in Switzerland, and one in Nigeria. One of these new missionaries was Mrs. John W. Shepard Jr., (nee Jean Prince of Camden) of Arkansas, who with her husband is serving in Japan.

During the commencement season much well-deserved tribute was paid Dr. Littlejohn for the selfless service which for thirty years she has offered Woman's Missionary Union and its Training School in the name of her Lord. One of her associates, Miss Miriam J. Robinson, has written, "Since the announcement of her retirement was made public in March there has been a somber note in the scale of activities at the school. The long term, effective service of such a noble life shall be greatly missed. Yet a significant feature of her leadership is that rather than encouraging students and co-workers to lean upon her, she has helped them to rest their lives firmly upon the Sure Foundation who through the years has been her guide and stay. So while with reluctance we see her leave, we invoke God's choicest blessings upon her and await with eagerness the arrival of her successor, Miss Emily Lansdell of Georgia, one of the many students whom Dr. Littlejohn herself taught to recognize and follow the prompting of the Lord."



Miss Emily Lansdell, President
W. M. U. Training School

Junior R. A., Russell Armer, teacher, *The Camel Bell*; Extra, *City Edition*. Sunbeam Band, Miss Joyce Gill, teacher, *Little Black Sunday*; Mrs. Roy Snider, teacher, *Precious in His Sight*. Mrs. D. C. McAtee will serve as helper with the Sunbeam groups.

There will also be group meetings of the men at which time missions will be presented and discussed by visiting missionary speakers and others. Paul Reagan will have charge of the group of young men between the ages of 18 and 24.

Missionary speakers who will be guests of the Assembly and who will be speaking daily in the various classes include Mr. and Mrs. R. F. Ricketson of China; Mr. and Mrs. Hendon M. Harris of China; Mr. and Mrs. W. H. Berry of Brazil; and Miss Irene Chambers, Field Representative of the Home Mission Board.

Check your missionary library for the above texts and bring yours along if you already have it.

World Missions To Be Presented At Assembly

During the period set aside for the study of missions at the Baptist State Assembly, Siloam Springs, July 3-11, classes will be offered for every age group. Listed below are the staff of workers enlisted and the books which will be taught by each:

W. M. S., Mrs. R. H. Jones, teacher, *Highways in the Desert*. Y. W. A., Miss Arvine Bell, *Shining Like Stars*. Intermediate G. A., Miss Patsy Webb, teacher, *Listen to the Drums*; Mrs. Eddie Blackmon, *A Path of Light*; Mrs. D. C. Bandy, *Whisper Out of the Dust*. Intermediate R. A., James Griggs, teacher, *A Path of Light*; Russell Duffer, *Listen to the Drums*. Junior G. A., Miss Kathleen Jolly, teacher, *The Camel Bell*; Mrs. Russell Armer, *Extra, City Edition*.

Glean For and Remit "Four Quarters For Headquarters"

to

Miss Nancy Cooper,
W. M. U. Treasurer
209 Baptist Building,
Little Rock

Religious Education Department

EDGAR WILLIAMSON, Director

212 BAPTIST BUILDING, LITTLE ROCK

EDGAR WILLIAMSON

Sunday School Superintendent

GEORGE H. HINK

Associate Sunday School Superintendent

MRS. B. W. NININGER, Church Music Director

RALPH W. DAVIS

Training Union Director

DALE COWLING

Student Union Secretary

Assistant Assembly Director

During the past two sessions of the state assembly the work of conducting the assembly has been departmentized. For this year's session July 3-11, Stanley Williamson will serve as assistant to the director and will have the responsibility of working with all of the department supervisors, and keeping the work co-ordinated. He has served in this capacity once before. He is thoroughly familiar with all phases of the work. Several years he helped to prepare the grounds for the assembly session.

Department supervisors for this year's assembly will include Edgar Williamson, program; M. F. Marion, maintenance; George Hink, faculties; Lawson Hatfield, recreation; Mrs. George D. Thompson, dining hall; Mrs. Edgar Williamson, dormitories; Claude Crigler, night watchman; Frank Shamurger, snack shack; Miss Blanche Hays, book store; Mrs. Grace Moseley, post office; George Stuart, business office; Dr. L. D. Reagan, physician; J. B. Nichols, audio-visual aids equipment.



Stanley Williamson

Christ Needs You

By MRS. HIRAM MCCARVER
Berryville

Use your talents for the Master
Be these five, or two, or one.
He'll reward you at his coming
With His words of praise "well done."

Has your talent long been buried,
Hidden just because of fear?
Have you found no place of service,
Failed to use it year by year?

If so, try our Training Union,
Come and see what it will do.
Fields are white, awaiting harvest
And the Master calleth you!

Youth Week

Youth Week was observed at Beech Street Church, Gurdon, during the week April 9-13. Pastor Dale McCoy writes, "I am thoroughly sold on Youth Week. It afforded our youth an opportunity to serve in various places of responsibility and not a one turned down this privilege. There were many decisions made and our young people experienced a year of Christian growth in one short week."

Wanted!

NIGHT WATCHMEN—For the period of the Arkansas Baptist Assembly, July 3-11, night watchmen are needed. These men serve from 6 p. m. to 12 midnight, daily. For this service bed and all meals are furnished for the assembly period. The only assembly expense is the \$2 registration fee.

SUPERVISORS FOR BOYS' DORMITORIES—Those serving in the capacity of dormitory supervisors receive bed and meals for the entire period of the assembly—only assembly expense is the \$2 registration fee which is paid by all who attend.

Applications for these places of service should be mailed to

DR. EDGAR WILLIAMSON, 212 Baptist Building, Little Rock
TIME IS SHORT—MAIL YOURS NOW.

New Film

"TRAINING UNION IS A FAMILY AFFAIR" is a new film produced by the Broadman Films. It is a ten minute color sound film and is the story of a typical Baptist family and what participation in Training Union has meant to them. Highlights of the activities of each department is shown as each member of the family participates in the work of his own age group. This is an excellent film to use at a Training Union meeting of the Sunday evening church service, department and general assembly, associational meetings, study courses, etc. TRAINING UNION IS A FAMILY AFFAIR may be secured from the Baptist Book Store. The rental is \$4. The running time is 10 minutes.

Coming Events

July 3-11—Arkansas Baptist State Assembly

July 7—Hymn-playing Tournament, State Assembly

July 13, August 25—Organized Summer Field Work (Training Union)

Sept. 4—State Associational Sunday School Leadership Meeting, Little Rock

Sept. 16-21—Forty-four Associational Sunday School Rallies

Oct. 15-16—State Sunday School Convention, Jonesboro

Oct. 29—State Associational Training Union Planning Meeting, Little Rock

Dec. 10—Training Union "M" Night

Dec. 30—Student Night at Christmas

This Is the Year

Every Church Training in October

A co-operative program for the associational Sunday school leaders, state Sunday School Departments and Sunday School Department of the Sunday School Board.

1. Every association to adopt the group training school plan for a week in October. We recommend the week of October 8-12. Propose that the association adopt plan in July meeting.

2. Plan for one group school for approximately every 2-5 churches in keeping with the geographical locations. Keep number of churches in each group small in order to make schools accessible and to encourage greater attendance.

3. Teach the department books in these schools. Provide a general administration book for general and prospective workers.

4. Build faculty as far as possible from local leaders. See that every pastor is used either as host pastor, dean of school, or as a teacher.

SORRY—FULL-UP—

Every available space is reserved for the 1951 session of the Arkansas Baptist Assembly, July 3-11. The management is very sorry, but cannot accept any more reservations.

Bus To Siloam

Those who wish to go to Siloam Springs by bus from Little Rock, please make reservation with Miss Jeannine Owen, Immanuel Baptist Church, telephone 2-6146.

Transportation fee will be \$5. Baggage on bus limited to one small grip.

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Fall Quarter Opens
September 11

For information, write Registrar Truett K. Grant

W. R. White, President
Waco, Texas

FACTS CONCERNING SOUTHERN BAPTIST COLLEGE

Walnut Ridge, Arkansas

"The Campus of Christian Purpose"

Southern College is doing an outstanding service among the schools of the South in the field of religious education, with a twelve month enrolment in 1950 of 1,110; 120 of them being ministerial students and 25 others preparing for special Christian service.

The college was founded in September 1941 by President H. E. Williams, with an enrolment of 42 students. Its choice location in Northeast Arkansas is five miles north of Walnut Ridge, with a 123 acre campus and 71 buildings serviced with modern utilities. It has adequate facilities for living quarters, class rooms, laboratories, offices, vocational shops, and recreational facilities.

A Baptist School

Southern College is distinctly and organically a Baptist school. The property, valued at \$1,500,000 belongs to the Baptists of the area served by the college. The constitution of the college states that ONLY those who are members of a Baptist church, affiliated with Southern Baptist Convention life can serve on the Board, a guarantee that the institution can never get out of Baptist hands. The college is incorporated as a non-profit educational institution and chartered by the State. The Board members hold the title for Baptists; no individual can profit from anything given the school.

Three associations in Missouri have representatives on the Board and support the school. Thirteen Arkansas associations elect Board members. The Arkansas Baptist Convention elects nine members as an advisory group to represent the Convention since the college has been included in the budget of Arkansas Baptists for the past three years.

Three Schools in One

Southern College maintains three distinct schools: Junior College, Minister's Training School, and the Vocational School, conducted simultaneously with distinct respective curricula. The Junior College is available to those who have completed high school work sufficient for college entrance, whether, lay student or a gospel minister.

The Minister's Training School is designed particularly for the minister who has not completed sufficient studies to enter regular college courses. The courses are planned to prepare the student for his particular type of work—the gospel ministry. The chief emphasis of this school is on the development of rural and small town churches.

The minister's wife has opportunity to enroll in this school whether or not she is a high school graduate.

A Qualified Faculty

The combined faculties total 42; 27 of these in the liberal arts. The ministerial training courses have degrees from A.B. to Ph.D. No teacher without a Master's degree is teaching college work.

Christian Aims Stressed

Southern is first and last a school for Christian education. The administration believes that Christian faith and culture are indispensable to the student's success in any field of honorable endeavor. The curriculum is so designed as to reflect that belief. The student who has difficulty with spiritual adjustments find willing and sympathetic counsel from any member of the faculty. Every student and faculty member is expected to attend worship services each Sunday in the church of his choice.

Science Laboratories and Library

The college has two well equipped science laboratories, one for chemistry and one for biology, and a library of 10,000 volumes.

Missions Magnified

Southern College makes a distinct contribution to missions. It has preserved the missionary impulse that gave it origin. It has kept the spirit of evangelism burning brightly on the campus at all times. During the past year more than 150 decisions for the Lord were made on the campus, 100 being professions of faith. Young people volunteered for Christian service, including four or five who entered the ministry. Students were converted in Chapel services, in shop classes, and through personal work.

In addition to the missionary work on the campus, the school sponsored 40 mission stations, using ministerial students, in destitute areas where the gospel would not have been preached had it not been for Southern. During the year approximately 2,000 people were won to Christ and to His churches in northeast Arkansas where over one million lost people live.

Definite Christian Policy and Practice

The administration and faculty believe that a Baptist college should be Christian in policy and practice. Southern does not propose to become a worldly institution regardless of how large it may become. Southern proposes to remain a Baptist institution and wishes to make a worthwhile contribution to the life of Arkansas; service is the only motive for its existence. It is believed

to be the only tool by which Arkansas Baptists may discharge their obligation to the richest and most populous territory in our state.

Financial Program

Southern has been blessed of the Lord in a glorious manner financially. The college has a budget of approximately \$511,000. The allocation of the Convention in 1949 was \$20,000, in 1950 it was \$23,000, for 1951, \$10,000.

The college endeavors to operate on a cash basis at all times. It is best for our Baptist life to keep the financial program in good condition. Every effort is made to give Arkansas the best dollar's worth of mission service that the Convention can spend. Every dollar is made to work as though it were a trust from God, since it is His money. Therefore, it should be spent in the light of His will.

Christian Education Day, June 24

The last Sunday in June will be observed throughout the South as Christian Education Day. The offerings made by Sunday School and churches in Arkansas on this day will go to Southern College.

The 1950 State Convention adopted the recommendation of the Executive Board to designate offerings from the churches and Sunday Schools on Christian Education Day to Southern College. This, in view of the fact that Southern College willingly agreed to accept a budget allotment of \$10,000 instead of the \$23,000 received the previous year.

On Christian Education Day, June 24, Arkansas Baptists are urged to give generously and sacrificially to Southern College.

Southern College is worthy of everything that Arkansas Baptists can do to advance the work that is being accomplished. The scriptures speak of the necessity for Christian education. Leaders of this and other days speak of the need for Christian education. Southern College is outstanding in its effort to supply this need.

Arkansas Baptists will rally to the cause of Southern College and give generously in this time of need and opportunity. Lloyd A. Sparkman has well stated the spirit of Arkansas Baptists, "Arkansas Baptists are numerically strong, doctrinally sound, financially able, and have the spiritual resources of our mighty God. Arkansas Baptists, the one word for us in Christian education is—Advance with Christ!"

Please Send All Offerings to Dr. Ben L. Bridges, Marked

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YOU will not be sorry to send your dollar, your son or your daughter to Southern. It strives to be truly a missionary institution. Your help will serve God through Southern.

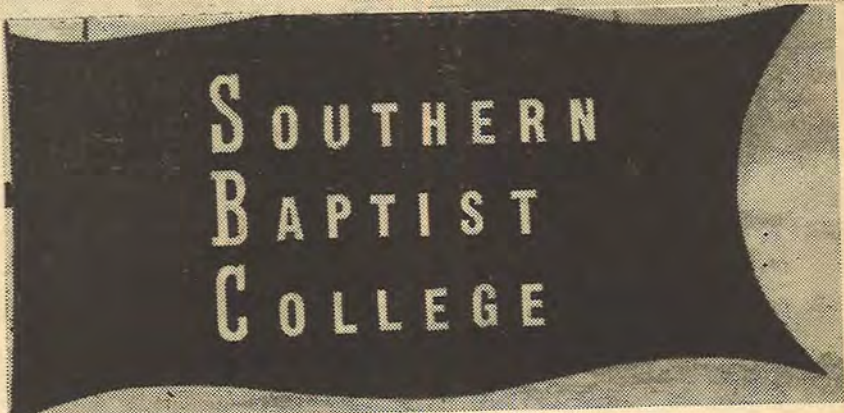
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Purpose"

**FALL TERM —
SEPT. 10**

★ Walnut Ridge, Arkansas



Baptist Brotherhood of Arkansas

NELSON TULL, Secretary

Cardinal Emphases of Christian Service

Christian service is positive. It is made up of DOING the things that Christ has commanded His people to do. Christians really serve the Lord only when they follow His expressed will and DO the very things He asks them to do.

Effective Christian service is simply Christian obedience in action!

Herewith we set forth some of the major emphases of Christian service.

First, we would emphasize GOING. "GO ye therefore," (Matt. 28:18-20); "GO ye into all the world," (Mark 16:15); "GO out quickly into the streets and lanes of the city . . . GO out into the highways and hedges," (Luke 14:21-23); "I have chosen you, and ordained you, that ye should GO and BRING FORTH FRUIT" (John 15:16).

GOING is basic and fundamental in Christian service. A Christian who GOES for his Lord is a different kind of Christian from a Christian who will not go, simply because an obedient Christian is a different person from a disobedient Christian. Those really serve the Lord who GO for Him.

Second, we would emphasize WITNESSING. "Ye are WITNESSES of these things" (Luke 24:48); "Go home to thy friends, and TELL them," (Mark 5:19); "Ye shall be WITNESSES unto me," (Acts 1:8).

A witness is one who tells what he has seen and heard and experienced. A Christian witness gives TESTIMONY of what Christ has done for him. An effective witness casts his Christian service on the level of his own personal experience with the Lord. Witnessing is the corollary of going!

Third, we present LIVING as a major emphasis of Christian service. Christian living makes Christian service effective; just as obedient Christian service gives real meaning to Christian living. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

Living for Jesus is turning one's whole life to loving, obedient service to the Lord.

And fourth, we would emphasize GIVING. Love always gives! "For God so loved the world, that He GAVE His only Begotten Son" (John 3:16); "Who loved me and GAVE Himself for me" (Gal. 2:20).

If we really love the Lord we will keep his commandments

(John 15:15), and we will thus GIVE our best to Him in obedient service. We will give our bodies, our minds, our talents; we will give our MONEY. Money is crystallized work. To make money we use our time, our talents, our abilities; and use our bodies and our minds. In a peculiar way, the giving of our money can mean the giving of a part of all we are into the Lord's service.

However, we cannot discharge all our obligation to God by giving our money, because there are other major areas of Christian service besides Christian giving.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Fifth, there is PRAYING. Talking with God is a prime necessity in maintaining fellowship with our Heavenly Father, our Senior Partner in the business of making our lives and our service count for His glory.

"Men ought always to pray, and not to faint" (Luke 18:1); "Ask and it shall be given you" (Matt. 7:7); "Pray without ceasing" (1 Thess. 5:17); "Be anxious about nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Sixth, we would set forth LEARNING. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," (2 Tim. 2:15); "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105); "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3:16-17); "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

Informed Christians are Christians that are never hide-bound by ignorance, nor held down by silly prejudices. Informed Christians can serve the Lord intelligently because they know God's will; and they also know the needs that make obedience imperative if God's will is to be wrought out in this world.

And last, we present WORKING. If anything is accomplished by God's people, somebody is going to have to DO it! "This is the WORK of God, that ye believe on Him He hath sent" (John 6:29). God's work is endeavoring to get people to believe on the Savior!

God's work is work! "Be ye steadfast, unmoveable, always abounding in the WORK of the Lord" (1 Cor. 15:58); "Behold, I come quickly; and My reward is with Me, to give every man according as his WORK shall be" (Rev. 22:12); "For we are LABORERS together with God" (1

Cor. 3:9).

God's work is done by Christians who are willing to WORK at the specific tasks that God has given His people to do.

Let us repeat: **EFFECTIVE CHRISTIAN SERVICE IS CHRISTIAN OBEDIENCE IN ACTION!**

BOOK of MERIT CHECKLIST

Broadman Books of Merit Recent Releases

These Broadman Books of Merit will be on sale at the Southern Baptist Convention Book Exhibit, San Francisco. Use this as your selection checklist.

- | | | |
|---|---|---|
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| ✓ | Simple Sermons on the Great Christian Doctrines Convincing messages on great Christian doctrines. | <i>W. Herschel Ford</i> \$1.75 |
| ✓ | Adventures in Christian Journalism Forty years' "adventures" in this field. | <i>E. C. Routh</i> \$1.50 |
| ✓ | Southern Baptist Handbook (Annual) Facts, essential information, progress, growth of Southern Baptist work. | <i>Compiled by Porter Routh</i> \$1.00 |
| ✓ | O Worship the King Forty musical, devotional services, Scripture passages, hymns, poems, illustrations. | <i>Zula Evelyn Coon</i> \$2.75 |
| ✓ | The Meaning and Message of the Book of Revelation Relevant interpretation of the book of Revelation. | <i>Edward A. McDowell</i> \$2.75 |
| ✓ | Europe, Whither Bound? <i>Compiled by Nan F. Weeks</i> Interpreting background and trends in Europe as they affect Southern Baptists. | Paper, 85c |
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| ✓ | The Gospel According to Moses Sixteen sermons on the history and symbols of the Old Testament. | <i>W. A. Criswell</i> \$2.00 |
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Rural Church Conference Outstanding

The Rural Church Conference, conducted at Ouachita College, was outstanding in messages and inspiration. No effort was made to register all who attended, but it is certain that over 200 attended at least one or more of the sessions, with an approximate average of 150 in all of the services.

We give below the testimony of some of the men who were present. These statements are characteristic of others who attended.

"Words fail me when I try to tell how much the Rural Church Conference meant to me. I believe I will be a better preacher and a better man after having the privilege of being in those wonderful services which we had and sitting at the feet of such men as Dr. Jerome O. Williams, and others, to learn the wonderful truths of God. I am thankful to our Mission Department for sponsoring these conferences for the benefit of the rural preachers of Arkansas, and to Ouachita College for opening its doors to us."

H. M. Dugger, Missionary
Big Creek Association

"These days in this conference have been a joy to me. My spiritual life has received a blessing beyond description. I thank God for you and for your leadership. I have determined, God willing, to be in the conference in 1952."

Lloyd Grimes

"I am convinced that no servant of God could have attended this conference and not be a better servant of God. My soul has been thrilled, my heart has been warmed, my thinking has been stimulated, and I shall be a better man, as well as a better preacher, because of this great conference."

Ernest Baker, Ward

"The 1951 Rural Church Conference at Ouachita College has been a wonderful blessing to my own life and ministry. I wish every Baptist preacher in Arkansas could arrange to attend every session of every one of these conferences and bring with him some of his good laymen. Thank you for planning these great conferences."

H. S. Coleman, Lonoke

"The conference has been A-1 in my judgment. Will be looking forward with great expectation to the next one."

J. P. Burgess

"I have received a blessing from these days of worship. My understanding of the Bible has been increased many fold. I have been inspired to be the best preacher and Bible teacher God can make of me. I am looking forward to next year with a sincere prayer that God may bless and keep you and continue to lead you as you lead us in the mission work in Arkansas."

Joel Moody

"Attending this conference at Ouachita College is the finest thing that could happen to a young preacher, next to attending Ouachita College itself."

Emmett A. Pipkins
Forrest City

"My pastoral knowledge has been greatly advanced, my hungry soul has been fed, and my desire is to be the best pastor my

field could have. Thank God for the Rural Church Conference!"

Bill Jackson
Spring Valley

"This is my first time to attend the Rural Church Conference. I enjoyed every minute of it. All the messages were vitalizing and has given me renewed inspiration and a greater zeal to go back to my home church and preach the Word."

Ewell M. Logue, Johnson

"I enjoyed the Rural Church Conference last year and this year more than words can express. I believe this meeting we had at Ouachita College inspired me more than any meeting I have ever attended. I have looked forward to it for months. I hope we will have another Rural Church Conference in 1952."

Allen McCurry

"I wish to express my thanks to you and all the brethren for having made it possible for me to stay at this beautiful college. I have only been out seven or eight dollars. I would not take \$1,000 for what I have received from the Lord."

Howard Prichard, Fayetteville

"As a pastor in Greene County Association, I wish to say the Rural Church Conference was wonderful. Certainly, it was an inspiration to me. My soul has been filled. Thanks to you, Dr. Caldwell, for arranging such a program. I regret that the conference did not last longer and that all of our people could not hear the discussions."

Joe Hester

"If I were to attempt telling you of the blessing this conference has been to my soul, I should be completely without words. I am going to let the Word express it for me in the follow-

ing: 'That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death' (Ph. 3:10). It is just the way I feel. Praise Him for you all. If our Lord carries, I am, indeed, anticipating a great time next year."

Robert Geisinger

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Rev. and Mrs. Ray S. Nelson of Benton, Arkansas. Mr. Nelson was elected president of the Seminary student body for 1951-1952.

Summer school (for GI's only) ran the 1950-1951 enrollment to 667.

The seminary has six of 12 new buildings needed to move to an entirely new campus by September 1953.

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Co-ordination Through Co-operation

On last January 9 the General Secretary met in Conference with the Associational Moderators, Clerks, and Missionaries. The purpose of the meeting was to discuss some of the problems affecting our work together and to plan methods and means of meeting these problems.

One of the matters discussed was that of finding a way to co-ordinate our several annual meetings into a schedule which would permit the General Secretary and other denominational workers to attend each association during its annual meeting. A committee was appointed to work out a proposed schedule and this committee met with the General Secretary recently and the following schedule of meetings was proposed. If the associations could have their annual meetings on a schedule like the one presented here the advantages from a state-wide and over-all viewpoint would be many and obvious.

(1) The denominational workers and visitors could at-

tend every one of them. (2) They would not have to "shuttle" back and forth across the entire state to do it. (3) It would reduce travel expenses. (4) It would make it possible for your State Secretary to give to each association an annual report of his stewardship which he feels is his duty to do, but which he cannot do under the present schedule of meetings which on one day this year (October 11) shows nine (9) associations meeting on that day.

We believe this co-ordinated schedule to be the "Better Way." Can you arrange to do it brethren?

Committee on Co-ordination

- A. P. ELLIFF
- L. H. ROSEMAN
- T. T. NEWTON
- L. E. COLEMAN

- 1952 -

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|--------------------------|-----------|--|------------------------------|--|------------------------|--------------------------|
| Aug. 24 | Aug. 25 | Aug. 26 | Aug. 27 | Aug. 28 Stone-Van Buren-Searcy White River | Aug. 29 | Aug. 30 |
| Aug. 31 | Sept. 1 | Sept. 2 Benton County | Sept. 3 | Sept. 4 Carroll County Boone County | Sept. 5 | Sept. 6 |
| Sept. 7 | Sept. 8 | Sept. 9 Green County Gainsville | Sept. 10 Current River | Sept. 11 Buckner Buckville | Sept. 12 | Sept. 13 |
| Sept. 14 | Sept. 15 | Sept. 16 Washington- Madison Concord | Sept. 17 | Sept. 18 Clear Creek Dardanelle- Russellville | Sept. 19 | Sept. 20 |
| Sept. 21 | Sept. 22 | Sept. 23 Conway- Perry Faulkner | Sept. 24 | Sept. 25 Little Red River Independence White County | Sept. 26 | Sept. 27 |
| Sept. 28 | Sept. 29. | Sept. 30 Caddo River Ouachita | Oct. 1 | Oct. 2 Little River Red River | Oct. 3 | Oct. 4 |
| Oct. 5 | Oct. 6 | Oct. 7 Central Pulaski | Oct. 8 | Oct. 9 Liberty Hope | Oct. 10 Carey | Oct. 11 |
| Oct. 12 | Oct. 13 | Oct. 14 Rocky Bayou Big Creek | Oct. 15 | Oct. 16 Ashley Bartholomew | Oct. 17 | Oct. 18 Newton County |
| Oct. 19 Newton County | Oct. 20 | Oct. 21 Caroline Woodruff | Oct. 22 | Oct. 23 Harmony Delta | Oct. 24 | Oct. 25 |
| Oct. 26 | Oct. 27 | Oct. 28 Ark-Valley Tri-County Trinity | Oct. 29 | Oct. 30 Mississippi County Mt. Zion | Oct. 31 Black River | |

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