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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, MARCH 16, 1950

NUMBER 11



—H. Armstrong Roberts

Christian Education Day, Sunday, March 19

Page Three

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY

Could You Make . . .

Brick Without Straw?

By W. H. HICKS, President
Board of Trustees
Central Baptist College

Baptists of Arkansas could become guilty of a grave injustice. We voted to bring Central College to Little Rock. The tremendous cost of moving a college is not understood by most of us. These expenses have had to be met out of current receipts from the convention budget. We are asking Central to make brick without straw. Individuals do not build houses out of monthly income,—nor can colleges.

When the Board of Trustees of Central College met last week we were asked to hear a statement from the faculty. Ten or more faculty members entered the room and a spokesman gave the Board a statement of facts. There was no element of fault-finding, disunity, or threats in the report. It simply told the truth: Salaries of faculty members were largely in arrears for three months; the credit of the faculty members had reached the breaking point; the financial conditions of some members was desperate,—not even

enough money for groceries for their tables.

The Board feels that Arkansas Baptists should know all of these facts. The school has a fine Administration and faculty, a wonderful student body, and a beautiful campus. We have seen much accomplished already.

A member of the Board has borrowed \$10,000 from a bank to help meet the crisis, with the understanding that the first money received out of the Christian Education Day offering on March 19 will be used for repayment. The Convention authorized the offering on Christian Education Day for Central's needs. It will be a tragedy for the college if Baptists of Arkansas ignore it.

Your Central College Board is your servant. I implore my fellow pastors to give your members the facts and an opportunity to give to Central's needs March 19. May we pray earnestly about this matter.

Spiritual And Economic Emancipation In Bolivia

By O. K. AND MARJORIE MOORE ARMSTRONG

Here in this land of high altitudes and great vistas, of vast illiteracy and extreme poverty—where Southern Baptists have no mission—we have visited an inspiring experiment in human betterment. It is the work of the Canadian Baptists among the Indians in the region of Lake Titicaca, 60 miles from La Paz.

During 30 years of evangelizing and educating, our missionaries from Canada have helped members of a formerly primitive tribe to a status of Christian civilization and productive living.

From the time of the Spanish conquerors, these inhabitants of the Bolivian "altiplano" have been serfs—bound to the land, exploited by the big landowners, living in windowless one-room huts, working day in and day out for the simple food they ate and the hand-woven clothes they wore.

In 1903, a U. S. citizen of Italian descent by the name of Chirioto was converted in a revival in Los Angeles. He decided to devote his means to missionary work. He roamed over South America hunting the most backward people on the continent. Here in Bolivia he found them.

In his will, Mr. Chirioto provided enough money to buy a thousand acres on the lake, and the Indians who occupied the land. Canadian Baptists assumed control in 1919 from a committee that undertook the mission. The work of preaching and teaching began at once. In 1935 Dr. E. C. Merrick, a man of great courage and vision, took charge. He declared that the time had come to set these Indians free, and to help them to have their own homes and farm lands.

This was too revolutionary even for the Indian converts. They were afraid to be free. They had always belonged to somebody and they refused at first to accept freedom. Merrick was firm, even tearing down some of their mud houses to force them to build better ones. Gradually his reforms took hold.

Today the visitor sees neat, white-washed mud homes with red or blue tiled roofs, wooden floors, paper walls, cook stoves, sewing machines, beds instead of pallets, and—more amazing than anything else—toy trains, tri-

cycles, and dolls for the children. The whole community has been transformed. The productiveness of the farms has doubled since the Indians were liberated from serfdom.

Missionaries Fred and Helen Wilson are in charge. On Sunday morning, right after breakfast, they arranged a group interview for us with a dozen of the Indian residents, young and old. Some of them were former serfs. We sat with them, in one of the most interesting experiences of our career, as our words were interpreted into Spanish and then into Aymara, to learn what they thought of this change in their lives.

Gravely the spokesman of the group said: "Our greatest change is in our hearts and lives, since we heard the gospel of Jesus Christ!"

Others said they are happier now than they have ever been before. "We never felt safe until we owned our own homes," one of them put it.

"Now we use machinery. We have our hair cut like other people, and wear the same kind of clothing other men wear. We had to work every day in the week when we were slaves of the hacienda." Each man spoke of some new blessing of economic and physical freedom.

"Next to our churches, the mission schools with their Christian influence are our greatest blessing," the spokesman added.

This sounded like lip service to the cause the visitors represented, but the missionary assured us these were testimonies of faith which had developed from suspicion and outright hostility to tolerance to whole-hearted acceptance of the Mission's program for them.

"Should all our children have education or just the boys?" we asked. The Mission schools charge 10 pesos tuition for boys; they charge nothing for girl students. The question set off a discussion among the men, and finally one was ready to answer for the group: "Girls should go to school as well as boys. All Indians should learn to read, write, and keep accounts." A younger man added with a smile, "No man can go far without his wife."

Everlasting Love

A Devotion By the Editor

"Yea, he loved his people."

If you were given the privilege of choosing one thing that would last forever, surely you would choose love. And if you were given the further privilege of choosing the one whose love you wished to abide forever, surely you would choose God.

Well, that is precisely what is offered us in Christ Jesus our Lord. It is the most revolutionary reality introduced into human experience, and works the greatest changes in human behavior.

The fact that God loved his people was an entirely new and revolutionary element introduced into religion. The people of God were surrounded by heathen religions from which this element of love was entirely absent. It was not thought that the gods loved people. Quite to the contrary, the gods were loveless beings and vengeful who delighted to make sport of the hapless creatures known as men and women. Nor did the people love the gods. They feared the gods and served them only for the purpose of averting the misfortunes that might overtake them because of the displeasure of the gods.

On the contrary, however, Jehovah declares, "I have loved thee with an everlasting love." And again, "The Lord loveth Israel forever." And in our text it is stated simply but with profound meaning, "Yea, he loved the people." The progressive revelation of God's love is the most beautiful and captivating story of all human history. From one generation to another the love of God appears with increasing prominence in the human-divine relationship. Each prophet enlarges upon the conception of God's love so that we have an ever unfolding picture of the God who loves His people. That picture reaches its full development in the Lord Jesus Christ. And the Apostle John presents it in one concise but revealing statement, "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life."

And Paul dwells at length upon the enveloping, clinging, and enduring quality of God's love.

After language has been exhausted in an effort to tell about God's love and the redemptive power of His love, John sums up in three words the essence of this love which has pursued men through all the ages, "God is love."

"Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." Deuteronomy 33:3.

ARKANSAS BAPTIST

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From the Editor's Desk

The Ordinances . . .

Baptism And The Lord's Supper

If our premise is true—that Baptism and the Lord's Supper are the depositories of the essential, the minimum, the irreducible gospel message of salvation by the atonement of Jesus Christ—then it follows that to tamper with these ordinances is to tamper with the gospel of atonement.

Bear in mind that baptism pictures the death, burial, and resurrection of Jesus, and when administered to a believer, baptism becomes his public renunciation of sin and the declaration of his faith in Jesus; and being buried with Christ by baptism, the believer pictures his own death to sin and his resurrection to a new life in Christ Jesus.

The Lord's Supper pictures the shed blood and broken body of Jesus for the remission of our sins. Believers are to observe this ordinance repeatedly to commemorate the atoning death of Jesus and to keep alive in their consciousness the truth of His sacrificial death. This ordinance is to be observed in remembrance of Him and until His return. Therefore, it is the promise of His return, as well as the memorial of His death.

It is a matter of authenticated history that the departure from the simple gospel truth of the all-sufficient atonement of Jesus began with changing either or both the meaning and the form of the ordinances.

Jesus instituted Baptism and the Lord's Supper as symbolic ordinances, but they were changed by Rome to sacraments by means of which saving grace is received by the participant. The meaning was changed first in the case of baptism, and the change in form logically followed. The idea that baptism is necessary to salvation began to spread among those who were not well grounded in the truth. So persons who were ill and expected to die, both infants and adults, were baptized. Since baptism was the immersion of the individual in water, this created a problem in the case of persons who were ill, for such immersion of sick people, besides being very inconvenient, might hasten their death.

Therefore, sprinkling or pouring was substituted for immersion only in the case of sick people at first. Since this form of so-called baptism was easily administered and caused a minimum of inconvenience, those who assumed the authority to change the meaning of baptism were not long in deciding to change the form permanently. So sprinkling or pouring became the accepted form of baptism.

If baptism is necessary to salvation, it was concluded that the Lord's Supper must also be necessary to salvation. So the bread and the wine were administered to sick people to make more certain their salvation in case they should not recover from their illness. It was inevitable that this departure from a memorial to a means of saving grace should become a permanent change in the meaning

of the Lord's Supper.

The Roman Catholic Church, which originated these changes in the two ordinances which Jesus instituted, has added five other sacraments, making seven in all. This was entirely logical, for if the Roman church could assume the authority to change the meaning and the form of the ordinances which Jesus gave, it could assume the authority to add others to the list and make them mean anything it might want them to mean.

The change in the ordinances, from memorials and symbols to sacraments and means of saving grace, gave rise to other assumptions which inevitably followed. If Baptism and the Lord's Supper are necessary to the salvation of the soul, then the administrator of the ordinances holds the power of life and death over the souls of men. The Roman Catholic Church assumed the sole authority to administer the ordinances through its priesthood. This authority headed up in the Pope who claimed, and still claims, to have the power to forgive sins, that he is Primate of the Church, Chief Shepherd of the Apostles, Holy Father, Vicar of Christ, Vice Regent of God.

These preposterous assumptions are impossible except on the basis of the prior assumption that the ordinances are essential to the salvation of the soul. No priesthood with the power to forgive sins can possibly be built up unless it is assumed that the rites and sacraments administered by the priest are necessary to the salvation of the soul. Set the soul free to approach God directly through Jesus without the aid of priest or sacrament, and the power of life and death over the souls of men, assumed by the priesthood, is broken.

The Reformation in its final effects produced an extreme opposite assumption—the assumption that, since the ordinances are not essential to the salvation of the soul, they may be treated as unimportant and non-essentials. Protestantism, which is the result of the Reformation and includes all Christian denominations which have come into being as a result of the Reformation, has retained some of the things which it carried with it when it came out of the Roman Catholic Church. Sprinkling for baptism is one and a centralized form of government is another. So Protestantism has accepted the change in the form of baptism but generally rejects the meaning with which sprinkling is invested by Rome.

Therefore, Protestantism claims to be very broad and liberal, and attaching to baptism an anemic sort of dedication significance, will accept any kind of ceremony that passes for baptism, whether sprinkling or pouring, or immersion. And in many cases, no kind of baptism is required, if the candidate objects.

Therefore, we submit that the original sig-

Christian Education Day

Sunday, March 19, is Christian Education Day in Arkansas. There are two primary purposes for setting apart one Sunday in the year as Christian Education Day.

Information and Emphasis

The first purpose is to re-emphasize the need for, and to provide information about, Christian education. The more information we have concerning Christian education, the more clearly do we see the pressing need for Christian education.

There can be no argument whether or not our young people need an education with a Christian content. That need is too obvious to question or doubt. Not only do we need Christian schools to train our ministers, missionaries, and other full-time Christian workers. But we need business men, doctors, lawyers, teachers, farmers, and others of all classifications, who have been educated in Christian schools.

Especially do we need fathers and mothers whose training in higher education has had a definite, positive, and constructive Christian content. The only way we will ever have better men and women in all walks of life is to provide them with better Christian training. Our Christian colleges are committed to that ideal.

Special Collection

A second purpose of Christian Education Day is to provide all our people with the opportunity to make a worthy and generous contribution to Christian education. Our Christian schools have to meet the highest standards required by the accrediting agencies and compete with the state schools which are supported by tax funds. Unless our people are generous toward their schools, they are placed at a very great disadvantage. Arkansas Baptists are well able to relieve any embarrassment which our schools are now suffering for lack of funds.

So a special collection for Christian education is to be taken on Sunday, March 19. This collection should be taken in every Baptist church in the state. Let's keep faith with our schools.

Central College

By order of the State Convention the Christian Education Day collection on March 19 will go to Central College. Central has had heavy expense, incident to moving from Conway to North Little Rock and getting started in a new location, and this school needs a generous offering from the Baptists of the state on March 19.

What will be your answer to Central's needs?

nificance with which Jesus invested baptism is completely lost in the Roman Catholic Church on the one hand and in Protestantism on the other. For in neither case is the all-sufficient atonement of Jesus pictured. Rome, on the other hand, has said you need more than the atonement of Jesus, you must have the church and the priest and all their pre-

(Continued on Page Five)

Kingdom Progress

Southwide Orphanage Leaders



The three men above are among those who lead the association of orphanage executives of the South. They are (left to right) Dr. Sam M. Smith, superintendent of Connie Maxwell Home, South Carolina, reared in the home that he now manages. He was trained for the job by a former superintendent. Dr. Hal F. Buckner, superintendent of Baptists' largest home, Buckner Orphans Home of Texas. And Dr. H. Truman Maxey, president, Southern Baptist Association of Executives of Homes for Children. He is superintendent of the Oklahoma orphanage.

—Baptist Press

Fort Smith Church In Great Revival

South Side Church, Fort Smith, is rejoicing over the glorious results of the recent revival in their church which closed January 22. Angel Martinez, truly one of the most outstanding young evangelists of this day, did the preaching for the meeting and drew a capacity crowd every service with hundreds turned away several nights. Our own Paul Pinkerton was in charge of the music. The visible results were twenty-eight professions of faith, eleven additions by letter, scores of re-dedications and one young man surrendering his life to the ministry.

—Victor H. Coffman, Pastor

New Parsonage

Open house was held from two until five o'clock at the new parsonage of the Central Church, North Little Rock, Sunday, February 24. The new home for the pastor of the Central Church is a seven room brick structure completed at a cost of \$15,000. Much of the construction work was done by members of the congregation. Earl Herrington is pastor of the Central Church.

Pastor Deese to Seminary

Pastor Wilson Deese of the First Church, Cabot, went to Louisville, Kentucky, on February 20, to re-enter the Southern Seminary

where he will spend the remaining ten weeks of the present school session to complete work on his B. D. degree.

Pastoral Change

Pastor Thomas D. Hill has resigned the pastorate of the Walnut Grove Church in Newton County Association to accept a call to the pastorate of the Sayre Church in Red River Association.



THE
BAPTIST
HOUR

CHARLES WELLBORN, Preacher

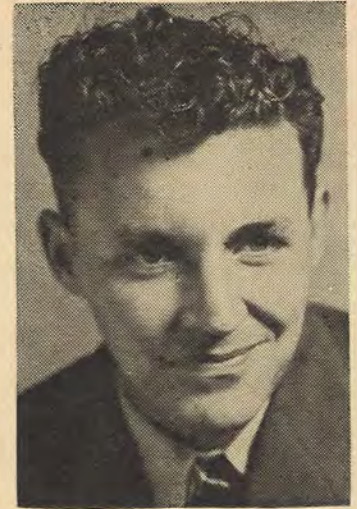
March 19—Subject:

“To Whom Shall We Go?”

Stations in Arkansas:

At 2:30 P. M., CST, Sundays: **KELD**, El Dorado; **KFSA**, Fort Smith; **KTHS**, Hot Springs; **KGHI**, Little Rock; **KCLA**, Pine Bluff; **KBRS**, Springdale.

Licensed To Preach



Ben Kelley

Ben Kelley, a senior at Arkansas College, was recently licensed to preach by First Church, Batesville, Joe Shaver, pastor.

Mr. Kelley, a veteran of World War II, is president of the Pre-Med Club, president of the Student Body, and president of the Pep Club; he was chosen for membership in “Who’s Who in American Universities and Colleges.” He plans to enter Southwestern Seminary next September for ministerial training. And while getting his formal education, he is busy in the Master’s vineyard, doing mission work through First Church, Batesville. He holds services regularly in the county jail, in the Home for the Aged, and in a nearby mission.

Mr. Kelley has a wife, and a one year son.

First Church, Hope Has Enlargement Campaign

Four new unions were organized—one Adult, one Intermediate and two Junior unions—in the First Church of Hope as the result of a Training Union Enlargement Campaign during the week of February 26 to March 2, under the direction of State Training Union Director, Ralph W. Davis.

Assisting Mr. Davis in this enlargement campaign were Pastor D. C. McAtee, Second Church, Pine Bluff, who directed the work of the Young People; Mrs. George Hink, Greenwood, who worked with the Intermediates; Miss Lillian Rutherford of Hot Springs, who led the Juniors; and Mrs. Harvey Elledge of North Little Rock, working with the Story Hour leaders. The department Training Union manuals were taught throughout the school, which had an enrolment of 179 and an average attendance of 145.

The church is now engaged in a building program. A new sanctuary is under construction which is expected to be completed by fall of this year. Plans are being formulated for a Sunday School Enlargement Campaign upon completion of this building program.

Maurine Sparkman Chosen As Student Missionary

Miss Maurine Sparkman, a junior at Pine Mountain College and the daughter of Pastor and Mrs. Lloyd A. Sparkman of the Southside Church, Pine Bluff, has been selected to serve as student missionary either in Hawaii or California next summer.

Miss Sparkman was chosen at a meeting of representatives from nearly all the colleges in Mississippi at the Student Union headquarters in Jackson, Mississippi.

1950

Evangelistic Crusade

The flames of evangelism are already being seen in many churches throughout Arkansas. Pastors are reporting conversions in almost every service. Some have had additions in every service since the first of January.

One pastor in the office today said a man gave expression to the fact that he was converted before the sermon was finished last Sunday.

Never have we heard of so many people surrendering to the ministry and other special work. The Spirit of the living Lord is being manifested in Arkansas in a peculiar way. If Arkansas Baptists will fall on their knees in confession of sin, and then go out to witness for the Lord, there is no telling what the results might be.

It is encouraging to note the keen interest and earnest enthusiasm manifested in the small churches. One missionary writes, "Some of the town churches will not be in the Crusade, but all of the country churches are co-operating." Another missionary tells about a little church that is pastorless and unable to secure a preacher, who plans to have services of prayer and praise for the duration of the revival.

It is to be regretted that some of the town churches are not co-operating. In some sections this fact has dampened the spirit in the entire association. Pastors owe it to their churches to tell them about the Crusade and urge full co-operation. Of course, some cannot due to various reasons, but if possible every church should participate.

Certainly, no pastor will lead his church to set another date just so he might go somewhere else for a revival at the stated time. His interest should be in his own church. Do you recall Brother Dossey's illustration about the "setting" hen that quit her nest and got on another?

This is the time for a united effort in the greatest of all causes—the cause of soul winning. Will your church do its part?

—C. W. Caldwell

Ordination Service

The Eagle Heights Church of Harrison ordained three deacons on January 26. Those ordained were Clyde Hunt, James Brown, and Lewis Murray.

Pastor Lenox Medford served as moderator of the ordaining council. Elmer Cox, pastor of New Hope Church, conducted the examination; Gray Evans, pastor of the Berryville Church, preached the ordination sermon; and Guy Hopper, pastor of Grubbs Springs Church, offered the ordaining prayer.

Alabama Baptists Oppose Vatican Envoy

Alabama Baptists and Roman Catholics are taking opposite views over the question of an American representative to the Vatican, to replace Myron C. Taylor, who resigned recently.

A resolution condemning such an appointment by President Truman was adopted here by the Baptist Ministers Conference. The Baptists said such an action would be "unwise, unconstitutional and an open insult to all lovers of religious liberty."

Ouachita's New Dean



Dr. Harold A. Haswell

Dr. Harold A. Haswell assumed his duties of Dean of Ouachita College with the beginning of the second semester of the current school year, January 23. Dr. Haswell came from a similar position at Southwest Baptist College, Bolivar, Missouri. He received his education in the schools of Missouri. He attended Southwest Baptist College graduating from that institution with a B. A. degree and did his graduate work at the University of Missouri from which institution he will receive the Ph. D. degree in May of this year.

Dean Haswell is not only qualified for his present position from the standpoint of training, but also by reason of his varied experience in the teaching and administrative experiences, having been elementary school principal, senior high school principal, senior high school superintendent, college teacher and college dean.

Dean Haswell is married, and he and Mrs. Haswell have one son, aged 15.

Pastor Chester Roten of the First Church, Leslie, says, "It is gratifying to know Southern Baptists are walking together step by step, under the leadership of Christ, into the greatest crusade of soul-winning in our day."

Strong Church Strong!

By LUCIEN COLEMAN

First Church, Strong, celebrated its third anniversary under the leadership of its present able and energetic pastor, R. O. Ekrut. Sunday, March 5.

Beginning the day with a record attendance of 211 in Sunday School, the church heard Lucien E. Coleman, assistant executive secretary of the Arkansas Baptist State Convention, bring the morning message, commending the church and pastor and challenging them to greater attainments.

At the noon hour, dinner was served picnic style in the Youth Building adjacent to the main church building after a prayer of dedication by the pastor.

Following the noon hour, Tracy Knox and Willis Egbert Tucker were ordained as deacons with Mr. Coleman preaching the ordination sermon. G. Paul Starnes, pastor of the First Church, Louann, led in the questioning of the candidates with D. Bernard Beasley, pastor, First Church, Huttig, lead-

THE ORDINANCES . . .

(Continued from Page Three)

scriptions. Protestantism, on the other hand, has generally said you don't need that much; just be good, join the church, enter into social uplift programs, and try to better the lot of human kind. Such is the logical trend of Protestantism, and this trend is very pronounced in our day. This is not saying, however, that all Protestants have dispensed with the atoning work of Jesus,—far from it. But it is true that the trend is in that direction, and to be logical, Protestantism must come to that conclusion.

A certain distinction should be made just here. While all non-Catholics are popularly known as Protestants, strictly speaking only those Christian bodies which came out of the Roman Catholic Church are Protestants. Baptists and some other Christian bodies were never in the Roman Catholic Church and therefore are not Protestants. That distinction should be kept in mind as you read this discussion.

Protestantism has dealt with the Lord's Supper after the same fashion that it has dealt with baptism. That is, repudiating the sacramental efficacy of the Lord's Supper, Protestantism has tended to make it a love feast and so has invited everybody to partake of the Supper. Protestantism has made of the Lord's Supper a communion of believers. Since Protestantism does not require New Testament baptism, it cannot insist upon the New Testament significance of the Lord's Supper.

The fact is indisputably established that when the ordinances are altered, changed, or modified, so is the gospel of atonement by the sacrificial death of Jesus altered, changed, and modified. When the container is broken, the contents spill out; and when the mold is altered, the shape of the substance to be molded is likewise altered.

(Continued next week)

ing the ordination prayer.

The past three years have been filled with action for the Strong Church. Growth in membership is indicated by the addition of 143; 71 by baptism and 72 by letter or statement. Sunday School enrolment has climbed from 131 in February, 1947 to 234 in February, 1950. Average attendance climbed in that department from 52 to 169 in the same length of time. Training Union growth is shown by the fact that in 1947 there was no Training Union in the Church and at this time there are six Unions with an enrolment of 88, average attendance in February was 66

Vacation Bible Schools have been held annually with an increased attendance each year. A Strong Woman's Missionary Union is also an important part of the church activities.

Material accomplishments were highlighted by the payment of the debt on the main church building. Then furnishing the church with new pews, and pulpit furniture, the installation of a new Wurlitzer Organ, the purchase of a new piano for the main auditorium, and finally the completion of the new Youth Building proves that the church has prospered materially. It has given \$43,345.61 to all causes since Pastor Ekrut came on the field. **Every deacon in the church is a tither.**

It can be well said, "Strong is a Strong Church."

*** Christian Horizons ***

Church Council Opposes Successor to Taylor

A resolution urging President Truman not to appoint a new U. S. Envoy to the Vatican was adopted in Trenton, New Jersey, Council of Churches of Greater Trenton.

The resolution, presented by Dr. Wm. Thomson Hanzsche, chairman of the board of Presbyterian Life and pastor of Prospect Street church here, said in part:

"The Council of Churches of Greater Trenton is alarmed by reports that you plan to name a personal ambassador to the Vatican to succeed Mr. Myron Taylor, who recently resigned.

"The creation of such a post is totally contrary to the traditional American principle of separation of Church and State. We urge that you continue to uphold this traditional American principle by not naming a successor to Mr. Taylor."

Barden Introduces New Federal Aid Bill

Representative Graham A. Barden, North Carolina Democrat, introduced a new bill in the House of Representatives which he said was intended to extend Federal aid only to tax-supported public schools.

The new proposal was described by Representative Barden as one which sought no compromise with provisions of a Senate-adopted measure. The latter would not prevent some Federal assistance from going to parochial and private schools, for transportation and other services, if states permitted such use.

Representative Barden's new proposal calls for an appropriation of \$300,000,000 annually. The amounts given to states would follow a variable formula based on the income of the states and the number of elementary and secondary school pupils enrolled. A minimum grant of \$5 a pupil would be allowed any state.

Public schools would be permitted to use the funds only for "current expenditures." These were defined as salaries for teachers and of school supervisory, administrative and maintenance personnel; expenditures for school supplies and for maintenance of buildings.

Representative Barden said his measure contained the views of many educational and other groups and emphasized that it was drafted so as to admit "a minimum amount of interference and control from Washington."

Three Churchmen Nominated For Nobel Award

Three churchmen were among twenty-eight persons nominated in Oslo for the 1950 Nobel Peace Prize. They were Dr. Albert Schweitzer, world-famous missionary-philosopher who visited the United States last summer; the Reverend Andre Trocme, French Protestant clergyman; and Johannes Ude, Austrian religious pacifist.

Also on the list released by the Nobel Peace Prize Institute were President Truman, former Secretary of State George C. Marshall, and Dr. Ralph Bunche, Negro diplomat who negotiated the armistice settlements in Palestine.

Southern Baptists Plan Building Expansion Program

The Southern Baptist Convention plans to spend nearly \$2,000,000 on a building program in Nashville, that will include facilities for all the publishing operations of the denomination. The project will get under way this spring and is expected to be completed by next January.

Present plans call for a nine-story addition to a building in downtown Nashville which is now used as an office building and the site of the Baptist Book Store. About \$1,200,000 will be spent on the addition, which is expected to provide an additional 100,000 square feet of space.

"One of the most modern printing plants of its kind in the country" will be erected on a 25-acre tract at the former Army classification center here. When completed, the structure will be leased to the Baird-Ward Printing Co., and will print Baptist Sunday School Board literature.

When the nine-story downtown addition is ready for occupancy, the Southern Baptist Historical Society, which now has headquarters in Louisville, Kentucky, will be moved here.

A Bible in Every Home

A Bible in every home is the object of a survey to be made in the Greater Paterson area on March 24 by a group representing Reformed, Christian Reformed, and Orthodox Presbyterian churches in Paterson, New Jersey.

Those making the survey will place a free Bible in every home that does not have one, and will find out how many families listen to the "Back to God Hour," official radio voice of the Christian Reformed Church.

Korean Missionary Pioneer Dies

Dr. Alice Appenzeller, president emeritus of Ewha College and the first white child to be born in Korea, died in Seoul at the age of 64.

She was the daughter of the First Methodist missionaries in Korea, the Reverend and Mrs. Henry G. Appenzeller who arrived in Seoul, Easter Sunday, 1885. Their daughter was born the following year.

Mr. Appenzeller, who translated the Bible into Korean, was drowned in the early 1900's as he attempted to rescue a Korean child entrusted to his care.

Warns Against "Cult" of Americanism

A warning against the "new pseudo-fertility cult" of Americanism was issued by Dr. James A. Pike, chaplain of Columbia University, New York.

Speaking at a meeting of Congregationalists, Dr. Pike said the cult's creed is "Jew, Catholic, Protestant—that doesn't matter. We're all Americans and that's the unifying integrating principle."

But the trouble with this over-glorification of the American way of life, he said, is that it forgets religion and theology, and in the resulting confusion "people accept the fruit rather than the root."

—Religious News Service

A Smile or Two

A little girl who had spent her life in a happy-go-lucky household, went to spend a few months with a very strict aunt.

One evening, after a trying day when she had been scolded more than ever, she knelt for her evening prayer.

This is what her aunt heard as she passed the open bedroom door: "Oh, dear angels, make all the bad people good, and all the good people easier to live with."

—Quote

First Wife: How do you get money out of your husband?

Second Wife: Oh, I say I'm going home to mother and he immediately hands me railroad fare.

—Biblical Observer

Traveler: I often wondered why the English were such tea hounds.

Friend: Yes?

Traveler: Yes, but I know now; I had some of their coffee.

—Exchange

"I met our new minister on my way to Sunday School, mamma," said a small son, "and he asked me if I ever played marbles on Sunday."

"Hm! and what did you say to that?" asked his mother.

"I said, 'get thee behind me, Satan,' and walked right off and left him," was the reply.

—Church Bulletin

The late Charles Page Eden, the august dean of Oriol College, received from the undergraduates grave charges against the lege cook. Eden summoned the alleged offender, related the bill of particulars against him and threatened dismissal if he did not immediately mend his ways.

"Ah, la Dean," the cook rejoined with Gallic grace, "give to the complaints of those prankish young men no thought when they rail against my dinners."

"And why not?" the Dean demanded.

"Because," replied the cook, "they come to me in just the same way and complain about your lectures!"

—Quote

Jerry, six years of age, was getting ready for his first day of school. He wasn't very anxious to start and his mother's tear-filled eyes only added to his reluctance. As they drove toward the school and his mother's tears continued to flow he said consolingly, "Aw, mom, don't take it so hard. Just as soon as I learn to write and read comics I'll quit."

—Quote

It is said that a young Methodist clergyman was asked to conduct the funeral of a prominent Baptist whose family was at odds with their own pastor. Not knowing what was ethical, the young minister wired his bishop for instructions. The bishop wired back: "Bury all the Baptists you can."

—Quote

His health wasn't any too good, so the Eastern city-dweller went looking for a place to live in the Southwest. In one small town in Arizona, he approached an old timer sitting on the steps of the general store. "Say," he asked, "what's the death rate around here?"

"Same as it is back East, Bub," answered the old fellow, "one to a person."

—Exchange

Interesting Items

Chicago Baptists Extend S. B. C. Hearty Welcome

Northern Baptists and others in Chicago are organizing to give Southern Baptists a sincere fraternal welcome. Their plans include full support of the Friday evening evangelistic rally to be held in the Coliseum, according to Dr. Weldon M. Wilson, pastor, North Shore Baptist Church. The metropolitan area is being organized to secure the largest crowd possible, including a mammoth choir of 1,000 voices.

Don Norman, executive-secretary of the Chicago Bible Society, also a Baptist, said, "The coming of Southern Baptists to Chicago for their annual convention has given Chicago Baptists a certain esprit de corps that we have not had before. We welcome you wholeheartedly."

Mack McCray Jr., director of religious education for the Chicago Baptist Association, said, "Chicago Baptists welcome you."

Kenneth D. Watson, manager of the Coliseum where the convention is to be held, said, "The Southern Baptist Convention is definitely a big convention. We welcome it."

Frank Power, one of the managers of the Chicago convention bureau, said, "Hotel reservations are now standing at about 8,000. They are coming in at the rate of 25 each day. Southern Baptists have one of the largest conventions in the United States. We will maintain a complete information bureau for the convention, staffed with our own people who will be able to answer questions on transportation, locations, parking, entertainment, and museums. We welcome the Baptists."

Dr. McCall to Speak On Church of the Air

Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee will speak on Columbia Broadcasting System's Church of the Air program Sunday, March 26, at 9:00 a. m., Central Standard Time. Subject of his message will be "Bargain-Counter Christians." Music for the broadcast will be furnished by a fifty-voice choir from Belmont Heights Baptist Church, Nashville, under the direction of Genter Stephens, minister of music. The broadcast is a regular coast-to-coast feature of CBS.

Northern Baptist and Disciple Merger Not Likely, Says Johnson

Dr. C. Oscar Johnson, president of the Baptist World Alliance, thinks that the proposed merger of Northern Baptists and Disciples will not be completed, according to Dr. Jack Gritz, editor, *Baptist Messenger*. He quotes Dr. Johnson as saying, "And it is not desirable. This merger is not anywhere near consummation. I expect the matter to be indefinitely postponed at the next Northern Baptist Convention. If ever accomplished, this will be in some far distant future."

Thirteen States Increase Mission Gifts Over 1949

Arkansas was one of thirteen states giving more to Southwide Cooperative Program objects the first two months in 1950 than in the same period in 1949, according to Dr. Duke K. McCall, executive secretary for the Southern Baptist Convention Executive Committee. One gave the same. Seven gave less. Total Southwide Cooperative Program receipts for January and February last year were \$1,062,703.57 and for this year \$1,123,679.41, or \$60,975.84 more.

Nine Cities Contend for Eastern Seminary

The sub-committee of the Southern Baptist Convention charged with recommending a site for the new theological seminary to be established in the southeast met here last week to consider invitations from nine cities. No decision was reached, but members of the committee will meet in Nashville this week to continue its investigation and to prepare its report to the full committee.

Cities considered by the sub-committee are Greenville and Spartanburg, South Carolina; Charlotte and Asheville, North Carolina; Martinsville, Virginia; Columbus and Atlanta, Georgia; and Columbia, South Carolina. Washington, D. C., and Baltimore, Maryland, have asked jointly that the seminary be built between them.

The sub-committee has agreed that minimum requirements for the city in which the ministerial school is built must guarantee at least 150 acres for a site, and \$1,000,000 for buildings. The sub-committee's recommendation will be presented to the Convention meeting in Chicago in May.

Members of the committee present were Claude Bowen, Greensboro, North Carolina, chairman; Louie D. Newton, Atlanta, Georgia; Vernon Richardson, Baltimore, Maryland; Douglas Hudgins, Jackson, Mississippi; and A. E. Tibbs, Greenville, South Carolina.

Sullivan Declines Mississippi Post

Dr. James L. Sullivan, pastor of Belmont Heights Baptist Church and president of the Tennessee Baptist Convention, declined the offer of Mississippi Baptists to become their executive secretary.

In a telegram to John W. Landrum, secretary of the Mississippi Baptist Convention's executive committee, Dr. Sullivan declared: "After much prayer, I simply cannot feel it best to leave my pastorate for administrative work."

—Baptist Press

Baptist Missionary, Aunt of Dr. Moore, Tortured and Slain

U. S. Embassy officials said March 3 that Miss Selma M. Maxville, Northern Baptist Convention missionary nurse whose slaying was announced in Washington, was tortured by Burmese bandits before she was killed.

The officials said the 72-year-old nurse from Senatobia, Mississippi, had been beaten with rifle butts when she failed to understand her captors' commands. Ten natives who tried to rescue Miss Maxville died with her—shot down in ambush, two miles from safety.

The nurse's kidnaping took place near the southeast coastal town of Moulmein. Details of the incident were told to reporters by Ballard R. Donnell, U. S. vice consul. Donnell, who took a plane to Moulmein to organize the search for Miss Maxville, known as "Mama" by the Burmese, returned here after burying her in a Christian cemetery at Moulmein.

The Burmese airforce aided, dropping leaflets saying the missionaries did not intend to pay a ransom and appealing to the kidnapers to release Miss Maxville unharmed.

At Nashville, the Southern Baptist Convention said Miss Maxville formerly lived at Halls, Tennessee. She was an aunt of Dr. Merrill D. Moore, director of promotion for the Baptist group.

—Religious News Service

In Appreciation

Whereas, Brother Fritz Goodbar, our beloved Vice President of Central College, has resigned in order to re-enter the pastorate, and

Whereas, we recognize that Brother Goodbar felt led of the Lord to accept the pastorate of the First Baptist Church of Danville, and having liberated him so he can fully follow the Lord's leadership in this matter, therefore, be it resolved:

1. That this Board of Trustees express its deepest gratitude, and the gratitude of Arkansas Baptists, to Brother Goodbar for leaving a good pastorate and coming to Central College in the dark, hard days of Central's re-organization and re-location in Little Rock,

2. That we also express our appreciation for the unceasing and sacrificial effort which he contributed in the acquisition and stabilization of the Camp Robinson property.

3. That we thank him for the efficient manner in which he has kept the College's financial records.

4. That we commend both Brother and Mrs. Goodbar to the saints at Danville, with a prayer for their mutual spiritual and temporal prosperity in the service of our Saviour.

Russell Clubb, Committee Chairman
John Cox
Don Hook

—000—

8,000 Baptist Churches To Other Denominations

By LEON M. GAMBRELL, *President Baptist Bible Institute*

We are told that during the past ten years 8,000 Baptist churches have been lost to our denomination. This is tragic. We believe that everyone of them could have been saved by properly trained leadership. This poses a problem which ought to be given primary consideration.

Multiplied thousands of God-called men and women need and desire training for their ministry. All of these Baptist workers should be encouraged to attend Baptist schools. If they are to do this, however, several additional institutions must be provided.

We, of the Baptist Bible Institute, appreciate all opportunities offered to underprivileged men and women and are grateful for all the institutions which now welcome them to their campuses. The task is great and there is a place for all. We believe there is a special need for an institution such as ours offering courses in all chapters of the Bible and related subjects.

The Baptist Bible Institute gives every possible assurance that it will continue to serve exclusively in the Bible institute field. Its four year course leading to the diploma prepares for successful ministry, especially in rural and village churches. These churches have sent forth most of the ministers and missionaries of the past generations. If this source of supply is to continue, we must maintain these churches and provide the best trained leadership it is possible to prepare for them. To this task the Baptist Bible Institute is fully committed.

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Arkansas Girls On Honor Roll

The following Arkansas girls are on the honor roll of Blue Mountain College for the first semester: Evelyn Hill, Luxora; Marion Mayes, Blytheville. Twenty-nine students are on the roll.

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"The truest end of life is to know the life that never ends."

—William Penn

Southern Baptist Convention Program

May 9-12, 1950
Chicago, Illinois

Robert G. Lee, President
J. D. Grey, First Vice-President
Robert Samuel Kerr, Second Vice-President
Porter Routh and Joe W. Burton, Secretaries

CONVENTION THEME: "FREEDOM'S HOLY LIGHT"

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Luke 4:18-19.

Tuesday Evening

Joint session with Southern Baptist Woman's Missionary Union
"A light to lighten the Gentiles, and the glory of thy people Israel," Luke 2:32.

- 7:15—Song and Praise
- 7:25—Devotional Message and Prayer—Slater A. Murphy, Tennessee
- 7:40—Report of Committee on Order of Business—Herschel H. Hobbs, Oklahoma, chairman
- 7:45—Appointment of Committee on Committees and Committee on Resolutions
- 7:50—Joint W. M. U. and Foreign Mission Program
- 9:10—Special Music
- 9:15—Address: "Souls in Shades of Night"—Baker James Cauthen
- 9:45—Adjournment

Wednesday Morning

"If the Son therefore shall make you free, ye shall be free indeed," John 8:36.

- 9:00—Song, Scripture, and Prayer—Woodrow Fuller, Texas
- 9:10—Welcome Address—Noel M. Taylor, Illinois
- 9:20—Response—James P. Wesberry, Georgia
- 9:30—Report on Registration
- 9:35—Recognition of Fraternal Messengers and Visitors
- 10:00—Address of President—Robert G. Lee
- 10:20—Public Relations—Walter P. Binns, Missouri, chairman
- 10:35—Committee to Discuss "Common Problems" with Northern Baptists—T. C. Gardner, Texas, chairman
- 10:50—Committee on Baptist Circulation Campaign—Louie D. Newton, Georgia, chairman
- 11:05—Convention at Worship
Song Service under direction of W. Hines Sims
Scripture—K. O. White, Arkansas
Special Music
Convention Sermon—R. C. Campbell, North Carolina
- 12:15—Adjournment

Wednesday Afternoon

"... a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts," 1 Peter 1:19.

- 2:15—Song, Scripture, and Prayer—M. F. Ewton, Oklahoma
- 2:25—Committee to Study Field of Theological Education—J. W. Storer, Oklahoma, chairman
- 2:55—Executive Committee Administrative Report—Duke K. McCall, executive secretary
- 3:50—Miscellaneous Business
- 4:00—Social Service Commission—J. B. Weatherspoon, Kentucky, chairman
- 4:15—Special Music
- 4:20—Address: "Let There Be Light"—O. T. Binkley, Kentucky
- 4:45—Adjournment

Wednesday Evening

"... Israel had light in their dwellings," Exodus 10:23.

- 7:15—Song, Scripture, and Prayer—J. Aubrey Estes, South Carolina
- 7:25—Executive Committee Report on Promotion—Merrill D. Moore, director
- 8:15—Christian Home Report—Joe W. Burton, Tennessee
- 8:35—Special Music
- 8:45—Address: "The Lights of Home"—Perry Webb, Texas

Thursday Morning

"The entrance of thy words giveth light," Psalm 119:130.

- 9:00—Song, Scripture, and Prayer—Harold Davidson, Florida
- 9:10—Fraternal Message from Northern Baptist Convention—Mrs. H. G. Colwell, Loveland, Colorado, president
- 9:20—American Baptist Theological Seminary—L. S. Sedberry, chairman of Commission
- 9:35—New Orleans Theological Seminary—Roland Q. Leavell, president
- 9:50—Southwestern Theological Seminary—E. D. Head, president
- 10:05—Southern Theological Seminary—Ellis A. Fuller, president

- 10:20—Special Music
- 10:25—Address on Christian and Ministerial Education—E. D. Head, Texas
- 10:50—Miscellaneous Business
- 11:05—Sunday School Board Report—T. L. Holcomb, executive secretary
- 11:40—Special Music
- 11:45—Address: "Light for Dark Places"—Robert E. Naylor, South Carolina
- 12:15—Adjournment

Thursday Afternoon

- "He directeth . . . his lightning unto the ends of the earth," Job 37:3.
- 2:15—Song, Scripture, and Prayer—J. Winston Pearce, North Carolina
- 2:25—Committee on Church Organization—C. S. Prickett, North Carolina, chairman
- 2:40—Relief and Annuity Board—Walter R. Alexander, executive secretary
- 3:00—Memorial Service—M. E. Dodd, Louisiana
- 3:20—Committee on Calendar of Denominational Activities—J. Norris Palmer, Louisiana
- 3:30—Radio Commission—S. F. Lowe, director
- 3:55—Election of Officers
- 4:15—Special Music
- 4:20—Address: "Burning and Shining Lights"—Lewis Hancock, Texas
- 4:45—Adjournment

Thursday Evening

- "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," Isaiah 60:1
- 7:15—Song, Scripture, and Prayer—Carl Campbell, Alabama
- 7:25—Committee on W. M. U.—Mrs. George R. Martin, president
- 7:55—Baptist Brotherhood—Lawson H. Cooke, executive secretary
- 8:25—Special Music
- 8:30—Home Mission Board—J. B. Lawrence, executive secretary
- 9:15—Special Music
- 9:20—Simultaneous Crusade: "From East to West—The Sun of Righteousness"—Charles E. Matthews, Superintendent of Evangelism, Home Mission Board
- 9:55—Adjournment

Friday Morning

- "Thy word is a lamp unto my feet, and a light unto my path," Psalm 119:105.
- 9:00—Song, Scripture, and Prayer—W. O. Vaught Jr., Arkansas
- 9:10—Southern Baptist Hospital—Frank Tripp, administrator
- 9:30—Miscellaneous Business
- 9:40—Report of Committee on Committees
- 9:45—Report of Committee on Boards—John L. Waldrop, Georgia, chairman
- 9:55—Report of Committee on Time, Place and Preacher
- 10:00—Report of Committee on Resolutions
- 10:15—Report of Committee on Baptist Papers—R. T. Skinner, Kentucky, chairman
- 10:30—Baptist Foundation Report—Charles H. Bolton, secretary
- 10:45—Chaplain's Commission
Address: Major General Roy F. Parker, Chief of Chaplains, United States Army
- 11:15—American Bible Society—Thomas T. Holioway, Texas
- 11:30—Special Music
- 11:35—Address: "Revelation's Light Ray"—Marshall Craig, Texas
- 12:05—Adjournment

Friday Afternoon

- "If they speak not according to this word, it is because there is no light in them," Isaiah 8:20.
- 2:15—Song, Scripture, and Prayer—D. M. Nelson Jr., Missouri
- 2:25—Historical Society—W. O. Carver, chairman
- 2:40—Inter-Convention Committee on Negro Ministerial Education—E. A. McDowell, chairman
Address: Benjamin E. Mays, president, Morehouse College, Atlanta, Georgia
- 3:15—Miscellaneous Business
- 3:30—Education Commission—Charles D. Johnson, chairman
- 3:45—Special Music
- 3:50—Address: "To Give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ"—John W. Raley, Oklahoma

Friday Evening

- "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," John 8:12.
- Evangelistic service under joint direction of C. E. Matthews, Superintendent of Evangelism of Home Mission Board, and Chicago Churches
- 6:45—Song Service, Scripture, and Prayer—E. N. Wilkinson, Kentucky
- 7:00—Special Musical Program by Negro Choir
- 7:30—Sermon: "Great God, Our King!"—J. H. Jackson, pastor, Olivet Baptist Church, Chicago, Illinois
- 8:10—Special Music
- 8:15—Sermon—Robert G. Lee
- 9:15—Adjournment

Letter To The President

President Harry S. Truman
The White House
Washington, D. C.

Dear Mr. President:

The enclosed picture indicates the supreme indignity of the appointment of a presidential representative to the Vatican,—an indignity against the Protestant conscience of America and also against the Constitution of the United States of America.

Surely, after such a revolting scene as this, you will not repeat this indignity by appointing a successor to Mr. Myron C. Taylor.

A news dispatch from Rome to the *New York Times*, dated February 23, should clearly indicate to you that the Vatican is behind and is sponsoring all the pressure being brought to bear on you to establish a permanent diplomatic envoy to the Holy See. I quote from this dispatch which, no doubt, you have already seen or which has already been called to your attention: "The Vatican would be more than pleased to have the United States government accredit a permanent diplomatic envoy to the Holy See, but is not desirous of seeing another personal representative of President Truman appointed." It was further stated that the Pope was not "happy about the situation," referring to Mr. Taylor's resignation.

It seems that the Pope is now demanding a regular, permanent diplomatic mission from the United States government. Mr. President, this whole matter belongs to the Senate which has the sole authority of establishing diplomatic relations with other states. Protestantism cannot recognize the Vatican as a state. That is the whole issue between Catholicism and Protestantism in America. It is to be hoped that you will not lend the influence of your high office in the recognition of a religious organization as a state in violation of the historic conscience of America.

Protestantism has no quarrel with Catholicism so long as Catholicism remains in the realm of religion. Catholics have the same right as Protestants and Baptists and others to promote and propagate their religion, but America has never recognized the right of any religious body to claim the status of a state and therefore, to maintain diplomatic relations with our government in Washington.

If you have received more appeals to continue diplomatic relations with the Vatican than protests against such continuation, it is obvious that the centralized authority of the Vatican is responsible because the Vatican can direct Catholics throughout our nation to send to you their appeals

to continue this relationship, — whereas there is no such centralized authority among the other religious bodies of the nation to direct all the Protestants and others to register their protests with you.

Mr. President, the Christian conscience of America calls upon you to keep your promise and discontinue this unholy alliance with the Vatican.

Sincerely yours,
B. H. Duncan

—000—

An American Baptist Council

The time was April 1945; the place was the White House; the purpose was a conference on European Relief by a committee appointed by President Roosevelt; the personnel of the committee consisted of representatives of American business, industry, education, civic organizations, and religion; the hostess was Mrs. Roosevelt.

Representatives of religion included a Methodist Bishop who spoke for the Federal Council, a Roman Catholic Bishop, a Jewish Rabbi, and a Baptist pastor—Dr. M. E. Dodd, First Baptist Church, Shreveport, Louisiana.

As the conference proceeded, each representative was asked what part his group might be expected to take in the national campaign. Finally, when Mr. Dodd was asked what could be expected from Southern Baptists, Mrs. Roosevelt raised the question whether Southern Baptists were not represented by the Federal Council. She seemed quite astonished when it was explained that Southern Baptists were not a member of the Federal Council.

But let Dr. Dodd tell what happened: "It was a tense moment for me and for others. I felt that in one respect, I was rather on the spot; in another respect, it provided me with a great opportunity to make clear our Southern Baptist position to a group of important national leaders.

"As I arose to answer the question, I was only within a few feet of Mrs. Roosevelt and could observe her deep interest. I said: 'Mrs. Roosevelt, you have asked why Southern Baptists, with some six million members in their churches, are not represented in the Federal Council and are not spoken for by the spokesman of the Federal Council. You have a distinguished representative of the Roman Catholic Church here, and you have a distinguished representative of the Jewish religion here, but I notice you did not ask that question of them. I think the whole matter can be explained by this fact and should be easily understood by all. Southern Baptists are not in the Federal Council of Churches for the same reason that our Jewish friends and our Roman

Baptist Hospital Association Is Opposed To Federal Grants

By DR. FRANK TRIPP

The Southwide Baptist Hospital Association meeting in Chicago March 1, passed the following resolution, stating their position on separation of Church and State.

WHEREAS, the Federal Government, under the provisions of the "Hospital Survey and Construction Act," sometimes referred to as the Hiss-Burton Bill, makes available to Hospitals owned and operated by non-profit organizations, religious and sectarian denominations, certain funds accruing to the Government by taxation, said funds to be used for this construction of hospitals, and

WHEREAS, it is our opinion that religious and sectarian denominations or Societies build, control and operate hospitals not only for the purpose of providing good hospital service for the sick but also as a means of propagating their respective religious teachings, and

Catholic friends are not affiliated with that Council; namely, because we have a different, definite and distinct message, mission and method, which do not permit of attempted amalgamation without irritation to both."

Taking his cue from this situation, Dr. Dodd offers the following suggestion: "There are four religious groups in America and each one should gather into its fold all who are of like mind and heart, and find among themselves congenial fellowship in worship and in work. These four groups in the historic order are: (1) Jews; (2) Baptists; (3) Roman Catholics; (4) Protestants.

"On this basis, I have felt that it would be of supreme value to the Kingdom of God if all Baptists would come into an American Baptist Council, disassociating themselves from all other groups that would hinder their own fellowship. With sixteen million Baptists in the United States, representing all races, and a Baptist Council through which they might work, there should be a stronger and better approach to newspapers, radios, and other publicity agencies for the recognition of our work. As it is now, we Southern Baptists cannot get recognition for time on the radios, in the public interest because we are penalized for not being in the Federal Council. With a Baptist Council, we could make it clear to the radios and others that with twice as many of us as there are Jews in the country, and counting the members of our families there are as many of us as there are Roman Catholics in the country, we would be entitled to the same consideration that they get."

WHEREAS, we believe the allocation, grant or gift of tax funds by the Federal Government or any political subdivision thereof to a religious or sectarian organization, denomination or society for the purpose of constructing, equipping or operating a hospital is a violation of the first Amendment of the Constitution of the United States and of the principal of the Separation of Church and State, and

WHEREAS, the acceptance and use of such funds by any religious or sectarian denomination or society encourages the present trend in America toward a socialized state;

THEREFORE BE IT RESOLVED:

1. That the Southwide Baptist Hospital Association in annual session at Chicago on March 1, 1950, does hereby go on record as being opposed to the gift, grant or allocation of tax funds to any religious or sectarian denomination or society by the Federal Government or any political subdivision thereof to be used for the building and operation of hospitals by said religious or sectarian denominations or societies.

2. That copies of this resolution be presented to The Southern Baptist Convention at its next annual session.

3. That copies be presented to the major Hospital Associations of America for their consideration.

Delta Association Hymn-Sing

Mrs. Ralph Verser, association music director of Delta Association, sent in the following encouraging report.

Their regular Quarterly Hymn-Sing was held at the First Church of Eudora on Sunday afternoon, February 19, with an attendance of 99 representing seven churches in the association. Congregational singing was led by Mrs. H. O. Malone of Lake Village, who is the associate music director of the association.

The theme for the Hymn-Sing was "Hymns of the Cross," and it was developed with congregational singing. Two special numbers were presented, one by the Youth Choir of Lake Village, and the other by a trio from McGehee. L. Y. Lewis brought the devotional, and Theo T. James presided. Dr. Ben Bridges, executive secretary of the Arkansas Baptist State Convention, was a guest and brought the meeting to a close with the benediction.

Calvary is the price tag that God has pinned upon the soul.

—Lawson Cooke

WESTERN UNION

EDITOR THE ARKANSAS BAPTIST

LITTLE ROCK ARK—

THE BAPTIST HOUR FACES ACUTE FINANCIAL EMERGENCY STOP WE APPEAL FOR IMMEDIATE SUPPORT IN SOME AMOUNT FROM EVERY INDIVIDUAL BAPTIST TO BE MAILED TO THE BAPTIST HOUR ATLANTA GEORGIA STOP HELP TO CONTINUE THIS RADIO MINISTRY WHICH BLESSES MILLIONS EVERY SUNDAY AFTERNOON STOP WILL THANK YOU TO PUBLISH THIS IN YOUR EARLIEST ISSUE—

RAMSAY POLLARD CHAIRMAN
THE RADIO COMMISSION S B C

A Plan—Not a Scheme

A great many people have a mistaken idea about tithing. They look on the bringing of one-tenth of their income to church each Sunday as a scheme worked out to raise more money.

The primary purpose of tithing is not to raise money but to make character.

Tithing is a plan of God—a plan for making us better men and women. Only when we recognize our stewardship to him do we grow spiritually.

Baptist Nurses Wanted

Baptist Nurses holding college degrees and interested in securing positions as instructors, supervisors, and head nurses are requested to write:

Dr. Frank Tripp,
Superintendent
**SOUTHERN BAPTIST
HOSPITAL**
New Orleans, Louisiana

If You Must

A lady with her little boy, traveling on a railway train, was greatly annoyed by the profanity of two young men in the seat behind her, who were on their way home from college.

"Did I understand you to say that you could speak several languages," modestly asked the lady, facing the young men.

"Yes, madam, I have mastered Greek, Latin and German," proudly asserted the one addressed.

"Well, then, please swear in one of those languages," replied the lady, "I don't want my little boy to understand you."

—Selected.

Church Furniture

FOR EVERY NEED AND BUDGET
Pulpit and communion sets and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture available.

Write Department 115
AMERICAN SEATING COMPANY
2930 Canton St., Dallas 1, Texas

BLUE MOUNTAIN COLLEGE

Blue Mountain, Mississippi

Are you interested in your daughter's acquiring the B. A. degree at a fully accredited Baptist senior college for women—a college that was founded and has been maintained for three-quarters of a century for the express purpose of training young women for life as they will live it with particular emphasis on Christian living and homemaking? Blue Mountain is such a college. It has full membership in the Southern Association of Colleges. It also has full membership in the Association of American Colleges. It has superior departments of music and speech arts. It is located twenty-five miles south of the Tennessee state line and seventy-five miles southeast of Memphis, Tennessee.

A new dormitory and a new fine arts building will be dedicated May 6.

Write
President Lawrence T. Lowrey
For Information

Woman's Missionary Union

Remember! Attend!

WHAT? The sixty-first Annual Meeting of Woman's Missionary Union of Arkansas.

WHEN? March 28-30, 1950.

WHERE? First Church, Fort Smith.

WHO? Every member and friend of Woman's Missionary Union.

REPRESENTATION: Article VI (Constitution): "The members of the body shall consist of its officers, other members of the Executive Board, the advisory members, five delegates from each society, and one delegate from each Young Woman's Auxiliary, Girls' Auxiliary, Royal Ambassador Chapter, and Sunbeam Band."

SCHEDULE: Opening 1:30 p. m., March 28; closing noon March 30.

OUTSTANDING PROGRAM PERSONNEL: Miss Kathleen Mallory, for thirty-six years Executive Secretary of Southern Woman's Missionary Union; Miss Irene Chambers, field worker for the Home Mission Board; Dr. Hugh Brimm, secretary of S. B. C. Social Service Commission; Dr. Sam Maddox, secretary of personnel of the Foreign Mission Board; Dr. K. Owen White, pastor, First Church, Little Rock; Miss Amanda Tinkle, missionary to Nigeria; Miss LaVora Murphin, trophy of home mission work; Mrs. Y. K. Chang, former executive secretary of China Woman's Missionary Union; and others.

ENTERTAINMENT: Following a policy adopted several years ago, those attending the Annual Meeting will be entertained on the "pay basis" of \$1.50 per person, per night (room and breakfast), in the homes of Fort Smith. No advance reservation is necessary. (For those desiring hotel accommodation, the following are recommended: Goldman, Ward and Southern.)

ANNUAL BOARD MEETING: 11 a. m., March 28, Immanuel Church, Fort Smith.

Y. W. A. BANQUET: State-wide. Date: March 28, Hour: 5:30. Place: Masonic Temple, Fort Smith. Price: \$1.25 per plate. Attractive missionary speakers.

B. W. C. BANQUET: State-wide. Date: March 29. Hour: 5:15. Place: Goddard Memorial Methodist Church, Fort Smith. Price: \$1.25 per plate. Speakers: Miss Mallory and Miss Chambers.

Girls' Auxiliary Conference
During the week-end, March 3-5, Central College entertained Intermediate girls from fifty churches over Arkansas and their coun-

selors. The following churches were represented: Almyra; Batesville First, Ruddell Hill; Bauxite; Bentonville; First; Blytheville; Calvary, New Liberty; Brinkley; Camden: First, Elliott; Conway; First; DeWitt: First; El Dorado: West Side; Forrest City: First; Gurdon: Beech Street; Heber Springs; Hot Springs: First; Jacksonville; Jonesboro: Walnut Street; Jones Mills: Shorewood Hills; Little Rock: Douglassville, First, Reynolds Memorial, Immanuel, Second; Magnolia: Central; Malvern: First, Third; Marianna; Morrilton; First; Mountain Home; Mount Ida; North Little Rock: First, Forty-Seventh Street; Paris: First; Pine Bluff: First, Immanuel, Second, South Side, West Side; Plumerville; Rison; Rogers: First; Russellville: First; Siloam Springs: First; Stephens; Stuttgart: First; West Memphis: First; and Wynne. Total registration reached 249; of this number 207 were present for the whole program.

The college made a splendid contribution toward the Conference and its program with its limitless hospitality and co-operation. A pageant, "Light for the Whole World," was presented on the opening evening of the Conference, directed by Mrs. Ray Gardner, faculty member of Central College. Following the pageant, the College group entertained with a party in the lounge, during which time the varied and many talents of the students were witnessed.

Miss Vivian Langley, missionary to Africa; Miss Regina Sliger, Home Board representative; and Miss Katherine Hendrix, national guest; brought helpful missionary stories and facts to the group. Saturday evening the girls enjoyed a "Star Light" banquet, climaxed by a message from Miss Elma Cobb. Seven girls received their crowns for Forward Step attainment during the coronation service which followed the banquet. Two G. A. Queens, Carolyn Trinkaus, Walnut Street, Jonesboro, and Jeannette Miller, First, Little Rock, received their Scepters for advanced work in Forward Steps.

An offering was taken by the Conference in the amount of \$106, which will be used for a scholarship for an Intermediate girl in Acadia Academy.

Miss Dollie Hiatt brought the closing message of the Conference Sunday morning on the G. A. Watchword, "Arise, shine, for thy light is come" (Isa. 60:1). The Lord richly blessed those attending during this hour. One girl gave her heart to Christ and six dedicated their lives to follow the Lord's will.



Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
Sunday School Superintendent
RALPH W. DAVIS
Training Union Director
 212 Baptist Building, Little Rock

FRED J. VOGEL
Student Union Secretary
MRS. B. W. NININGER
Church Music Director



Figures To Inspire

Sunday, March 5, 1950

		S.S.	T.U.	Addi.
Little Rock, Immanuel	1,280	414	6	
Including Missions	1,574	616	8	
Fort Smith, First	1,087	505	3	
Including Missions	1,265	575		
Hot Springs, Second	1,032	205	3	
Little Rock, First	900	389	7	
N. Little Rock,				
Baring Cross	865	279	9	
Including Missions	1,010	333		
El Dorado, First	862	219	2	
Hot Springs, Second	801	126	7	
Pine Bluff, First	729	188		
Fayetteville, First	711	241	2	
Including Missions	803	281		
Pine Bluff, South Side	656	255	9	
Including Mission	702	300		
El Dorado, Second	628	211		
Camden, First	558	194	5	
Including Missions	821	348		
El Dorado, Immanuel	532	272	5	
Including Mission	582	318		
Little Rock, Tabernacle	513	151	1	
Paragould, First	504	230	3	
Including Missions	684	316		
McGehee, First	497	173	4	
Including Missions	654	237		
Crossett, First	495	214	10	
Pine Bluff, Immanuel	486	214	1	
Warren, First	484	103		
Paris, First	481	213		
Including Mission	527			
Forrest City, First	473	180		
Hot Springs, Park Place	460	145	2	
Benton, First	457	80		
Including Mission	553			
Magnolia, Central	449	154	2	
Including Mission	548	186		
Hope, First	444	210		
Hot Springs, Central	435	159		
Stuttgart, First	427	220	1	
Including Mission	458	229		
West Helena,	424	142		
Fordyce, First	420	186	2	
Russellville, First	417	148	4	
Including Mission	493	178		
Little Rock,				
South Highland	402	154	8	
El Dorado, West Side	400	158	4	
Conway, First	391	78	1	
Fort Smith,				
Grand Avenue	383	122	1	
Smackover, First	380	132	2	
Malvern, First	372	111	2	
Springdale, First	361	312		
Including Missions	604			
Siloam Springs, First	355	188	2	
DeQueen, First	353	69	1	
Rogers, First	344	114		
N. Little Rock, First	336	98		
Including Mission	357			
N. Little Rock,				
Park Hill	334	66		
Monticello, First	320	136	3	
Hot Springs, First	320	107	1	
Pine Bluff, Second	318	149		
Ft. Smith, Calvary	318	112	2	
Searcy, First	314	90		
Norphlet, First	312	264		
Mena, First	286	105	7	
Gentry, First	279	125		
DeWitt, First	256	88	3	
Including Missions	358			
Texarkana, Calvary	253	146		
Little Rock,				
Reynolds Memorial	237	65	1	
Ft. Smith, Trinity	235	90		
Little Rock, Hebron	216	97	1	
Bentonville, First	208	51	3	
Hot Springs, Piney	201	169	1	
Kelso	171	133		
Charleston, First	169	75	5	
Hoxie, First	169	64		
Sweet Home, Pine Grove	164	112		
Eureka Springs, First	157	55	2	
Little Rock, Woodlawn	149	75		
Douglasville, First	144	117		
Grannis	136	87		
Hot Springs, Grand				
Avenue	119	51	1	
Warren, Immanuel	117	119		
Melbourne, First	104	91		
Hot Springs, Emmanuel	97	54	2	
Monte Ne, First	83	55	1	
Ft. Smith, Northside	82	39	1	
Douglasville, Second	76	42	1	
Garfield, First	52			
Oden	61	67	1	
Little Rock, Biddle	61	39	2	

Christian Recreation Leadership Conference

JEROME O. WILLIAMS

A new feature will be added to the program of the Convention-wide assembly at Ridgecrest, North Carolina, this summer. It is a conference for leadership on Christian Recreation. It will be conducted in connection with the other conferences during the week of the Bible Conference, August 17-23. Dr. Jack B. Fellows of the Central Baptist Theological Seminary, Kansas City, Kansas, and the person who has had charge of recreation at Ridgecrest for the last three summers, will be the general conductor of the conference. He will be assisted by some of the best qualified persons among us in this field of service. Further information will be made public as the date for the conference approaches. Persons interested in this phase of activity should arrange to attend. For reservation write Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. For information write Dr. Jack B. Fellows, Central Baptist Theological Seminary, Kansas City 2, Kansas.

Now Available At Your Book Store

A poster on "TAKE YOUR FAMILY TO SUNDAY SCHOOL" The size of this poster is 21½x14 inches. It is printed in two colors and carries a beautiful picture of a family entering a church. The price of the poster is twelve cents each.

From the Book Store, you may also secure a postal card with the words, "Take Your Family to Sunday School" and with the picture of a family entering a church. The price of these cards—\$12.50 per 1,000; \$1.50 per 100 or .40 for 25 cards. Order yours NOW while stocks are complete.

White County Hymn-Sing

More than four hundred people gathered at the Legion Hut in Judsonia, for the regular Quarterly Hymn-Sing of White County Baptist Association, held on Friday evening, February 17. R. J. McMillan, the associational music director, had arranged the program on the topic "The Love of God." It was divided into three parts, The Meaning of the Love of God, The Extent of the Love of God, and The Result of the Love of God.

Last Word About Training Union Convention

1. The State Training Union Convention begins at two minutes before ten o'clock Friday morning, March 17, and closes at noon, Saturday, March 18.
2. All Training Union officers, leaders, sponsors, and other workers are urged to attend. It is better to bring your leaders and officers than just a large crowd.
3. The Juniors participating in the Junior Memory Drill will meet Mrs. William J. Perkinson in the Mary-Martha Class Room, on the ground floor at ten-thirty Friday morning for a very important meeting. Intermediates and Young People will have their elimination tournaments in their sectional meetings. The eight Intermediates who are highest in the Sword Drills will meet Mr. Versil Crenshaw in the Box Office of the Robinson Auditorium at 6:45 Friday night. The four Young People who are the highest in the Speakers Tournament will meet Mr. Rawls at five o'clock, at the close of the sectional meeting for instruction.
4. One person may register a group, provided they have the following information: Name, address, age group (Adult, Young People, Intermediate, Junior or Story Hour), place where they serve in Training Union, registration fee.
5. Make your plans to attend the entire convention which closes at noon, Saturday. The most important part of the convention will be held on Saturday morning, with Chester Swor bringing the closing message on the subject "To the Ends of the Earth."

Association-Wide Youth Rally Saturday Night, April 1

Associational Training Union Directors are responsible for planning the program and promoting the rally in each association.

SUGGESTED PROGRAM

Theme: My Christian Testimony

- 7:00 "My Testimony in Praise"
 "Revive Us Again," "Jesus Saves," Nothing But the Blood," "For You I Am Praying," "Lead Me to Some Soul Today"
- 7:20 "My Testimony in Scripture and Prayer"
 Acts 16:23-34—A Young Person
- 7:25 "My Testimony in Experience"—Four Young People
 "My Testimony on the Influence of Church Loyalty"
 "My Testimony on the Power of Christian Influence"
 "My Testimony on the Value of a Prayer List"
 "My Testimony on the Joy of Personal Witnessing"
- 7:45 "My Testimony in Song"
 "The Stranger of Galilee"—solo by a young person
- 7:50 Message: "My Ideal Testimony"—a pastor
- 8:30 Closing Song: "Lead Me to Some Soul Today."

Attention: Youth Choir Directors

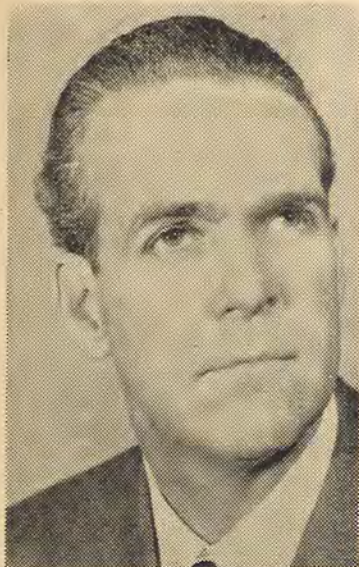
Please notify Mrs. B. W. Nininger, 212 Baptist Building, Little Rock, the number of people you plan to bring to the Youth Choir Festival and the Junior Choir Festival. It is important that we have this information in time to make adequate preparation in the dining hall.

Caddo River Association Hymn-Sing

Under the direction of Miss Odessa Holt, the regular Hymn-Sing for Caddo River Association was held at Caddo Gap Baptist Church, Sunday afternoon, January 29. Sixty-four people were present representing five churches. The theme, "Wonderful Story

of Love," was carried out in congregational singing and also in the special numbers presented by the host church and by the Carol Choir of the Mt. Ida Church. The missionary, Marvin Jagers and Buel Moran brought the devotional. The February theme song for Training Union, "I Know Whom I Have Believed" was featured on the program. The next Sing is scheduled for April 9, at Norman.

Speakers For Religious Emphasis Week



DR. LEE ROBERSION



DR. J. P. ALLEN

March 12 to 17 was Religious Emphasis Week on the campus of Ouachita College. The program was sponsored by the Baptist Student Union and the visiting speakers were Dr. J. P. Allen, pastor of the First Baptist Church of Bristol, Virginia, and Dr. Lee Roberson, pastor of the Highland Park Baptist Church, Chattanooga, Tennessee.

Known throughout the South as a campus speaker and Bible scholar, Dr. Allen holds the record of being guest speaker at more BSU Focus Weeks than any other pastor in the Southern Baptist Convention.

Dr. Lee Roberson is one of the

South's leading evangelists. Highland Park Church has a membership of 6,300 and for six years has led Southern Baptists in baptisms. Last year the church had 810 baptisms.

Dr. Allen spoke each morning, at eleven o'clock on Monday, Wednesday and Friday, and at ten o'clock on Tuesday and Thursday. Dr. Roberson was the speaker for the night services, Monday through Thursday at seven o'clock. Seminars were conducted each night with Dr. Allen leading the ones on "Love, Courtship and Marriage," and "Bible Study," and Dr. Roberson spoke on the "Power of the Holy Spirit," and "Personal Evangelism."

When All of Life Rests on Christ

An electrician accidentally touched a live wire and fell to his death near the First Baptist Church in a large city. As his body was carried away, the pastor of the church looked up at the fatal wire and noticed that a bird sat there singing.

The preacher called the electric company and asked why the bird could sing happily on a wire so charged with electricity that a man couldn't touch it and live. The company answered that the bird was not grounded. His entire weight was upon the wire.

So it is with trusting Christ. The Christian must not be grounded. His entire weight must rest upon Christ.

Norman Vincent Peale makes use of electricity in teaching spiritual therapy. He says, "Touch a wire containing two hundred volts and get a shock. Touch a wire over which is passing twenty-five thousand volts and you will be electrocuted, but make contact with one million volts and instead of destroying you, the contact will build up your body cells.

We Fight To Win

By NELSON TULL

Westerville, Ohio.
February 27, 1950

Licensed Beverages Industries, Inc.
10 East 40th Street
New York City

Gentlemen:

I have read your ad in LIFE magazine for January 30, 1950. However, without intention of indulging in personalities, I think you have omitted a vital picture that, logically, should have been in the make-up and an appropriate part of your ad.

For instance, unlike most "manufacturers," you omitted a picture of the "finished product" of your extensive operations. That finished product, as you doubtless well know, is a moral and physical human wreck—man, woman, youth or maiden—and one of your own human kind who "graduated" from the school of your boasted "moderate" drinkers.

The manufacturer of automobiles, or of furniture is proud of his finished product, usually publishes a picture of it or displays a sample, and points with pride to what, by increasing values, he has created. Why does not your organization place in liquor ads a picture of YOUR finished product, or display a "sample" of the same? Or, the picture might be of another finished product of your beverage alcohol "machinery"—a wrecked auto or two with dead human beings, especially at night, lying bloody and grotesquely about the highway. And—ad infinitum.

In connection with your claims of your great contributions to material values in taxes, wages, and employment, you fail to indicate the costs of liquor-caused crime, broken homes, public support of many liquor-made dependents; liquor-caused loss of employment; industrial "Blue Mondays" due to liquor; waste of foodstuffs; also low employment numbers and wages in proportion to capital invested. Nor do you mention the estimated 3,000,000 or more alcoholics in this country—doubtless recruited from the ranks of "moderate" drinkers. I challenge you to publish in your future ads pictures of your finished products, and to give the "other side" of the financial aspects of your traffic that justly, and perhaps overwhelmingly, belong on the debit side of the ledger.

One of the greatest inconsistencies of our Federal and State governments is that according to their legal standards our crops, horses, cattle, sheep, and even hogs, are in a more elevated category of material values than human beings. For, while these gov-



vernments, and such groups as yours, conduct a traffic in beverage alcohol for human citizens (with almost no warning and preventive information and education as to its character and dangers) these same governments maintain very expensive agencies for the protection of crops and livestock—and woe betide any one who, for instance, would supply any deleterious liquid or other substance that would threaten or damage the health and life of any such crops or four-footed beasts!

I conclude with the following statement—somewhat of a paraphrase of words of wisdom of some years ago: This nation is founded upon MANHOOD and WOMANHOOD; The beverage liquor traffic is largely builded upon the WRECKS OF BOTH.

Yours truly,

Ed J. Richardson

Note From Nelson Tull

We are entering this fight to win. We are looking to our God for the victory.

We know that we are fighting the devil and the devil's own. Yet we have resources that the liquor crowd knows nothing about, and cannot possibly comprehend. Our program of action will be cast on the spiritual level.

We shall fight those who make alcoholic liquors, and we shall pray for them at the same time. The battle is essentially between the people of God and those who, for profit, are willing to traffic in that which destroys the bodies of men, breaks down the minds of men, paralyzes the wills of men, ruins the morals of men, and damns the souls of men.

Christian, this fight is YOUR fight!

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The Gracious Invitation

By JESSE MOORE, *Layman*
Batesville, Arkansas

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

We find the most gracious invitation and one of the most precious promises that ever came from our Lord. Addressed to all who labor and are heavy laden, these words open a straight road to Him of the loving heart and helping hand.

"Come unto me." This invitation is melodious with mercy. The busy, hurried, constantly moving world of our is bringing us to the point of fatigue. Myriads of mankind are heavy laden to the point of breakdown. We know what it is to be tired in body and in spirit, and long for periods of rest and refreshment. Jesus freely invites all who find life to be a struggle and a burden to test his power and willingness to give rest and peace. None accepting this gracious invitation will do so in vain.

"All ye that labour and are heavy laden." These are the invited. Notice that Jesus said, "all." Everyone is invited — the sinner lost, the sinner saved. The lost sinner is laboring under a load of sin and is heavy laden with burdens of the world. Like a beast of burden in a mudhole, he is slowly sinking. Yet Jesus invites him; and if he heeds and accepts, he can find rest and peace in the Lord. Christians are invited and if they are to find rest and peace for their souls they must come to Jesus and learn to trust all to him.

"I will give you rest." This promise of Jesus should be very dear to all Christians and should be relied upon with utmost trust. In our utter weariness, we want absolute rest, and we cannot find it any where else but in trusting Jesus. We can never know infinite calm and peace of soul until we rest in our Lord. He must give, or we cannot receive.

"I am meek and lowly in heart." Jesus is the giver of all good gifts. In the beginning He gave life to man, for God said, "Let us make man." Jesus gave himself on the cross for the sins of the world. He promises an abundant life in this world and eternal life in heaven. When He arose from the grave, Jesus gave us hope over death. If He can accomplish all this for us, why can't we trust Him to lift our burdens when we are weary? What power Jesus possesses! Yet He says of Himself, "I am meek and lowly in heart."

"Take My Yoke." With the call of the Giver and the conveyance

of the gift comes the command that conditions the reception of the gift. The rest He gives capacitates for the service He requires. But His yoke is easier than any human yoke that men are called upon to bear.

What is the yoke of Jesus? Is it not the task that He has given to man of extending His kingdom? Of winning others to Christ? Of witnessing for Him. After all, is that such a hard job? Jesus goes with us. His grace is sufficient.

"Learn of me." Jesus says of himself, "I am the truth." How are we to learn of him? By reading his word and by following Him in obedience. Can we really know a person if we do not associate with him? When we can truly sing, "Close to Thee," we are then learning of Jesus. The truth shall make you free; but we must know the truth—Jesus.

What a privilege we have in learning of Jesus as Messiah, Savior, Lord, and Master! In learning Jesus we come to know life abundant, life eternal; we come to know God and the Holy Spirit; we come to know the resurrection.

"Ye shall find rest." We are back where we started. Who will find rest? "Come unto me" bridges the gap between Jesus and us; and it is the invitation to all who labor and are heavy laden. Those who come are the ones who will find what Jesus offers. They may have the assurance of rest and satisfaction and have it now. It is a present possession. We, as Christians, who would have rest for our tired questing spirits, may have it in Jesus. He is the way to God, the complete revelation of God, the express image of God. Are we accepting this invitation of God's perfect image—Jesus? Have we come to Jesus with our burdens? "Come unto me . . . I will give you rest."

—000—

The Bible

The Bible contains—The mind of God, the state of man, the way of Salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully.

What Baptist Fathers Opposed and Favored

By DR. L. L. GWALTNEY

The fathers opposed the growth of clericalism, that is the priests becoming a separate and distinct class in human society; they opposed the development of ecclesiasticism, that is the binding of the people and local churches into a vast religious system, controlled by a few overlords; they opposed the union of church and state; they opposed any mediator between man and his soul other than Jesus Christ; they opposed salvation by the mass, or by any kind of ceremony or works, instead of by the grace of God; they opposed indulgences, that is a price paid to priests to pray souls out of purgatory; they opposed the worship of the Virgin Mary and saying prayers to her; they opposed state churches everywhere in the world whether they were Catholic or Protestant; they opposed infant baptism because infants cannot believe in Christ; they opposed public funds being given to sectarian institutions. These are some of the things which the fathers opposed and the same opposition needs to be carried on today, and tomorrow, and forever.

But the Baptist fathers, and their fathers, the Ana-Baptists, and their progenitors who existed under many names favored as well as opposed many things. What did they favor? They favored a democracy of the faith and the equal rights of all believers; they favored the church as a body of baptized believers called out from the world and New Testament baptism by immersion; they favored the integrity of the human conscience and that conscience should never be forcibly coerced; they favored the right of private interpretation by a "church" or a group of ecclesiastics; they favored a free church and free state, both in their own spheres, and that neither should exercise authority over the other; they favored the idea that public funds should be used only in the interest of the public and not be diverted to sectarian institutions; they contended for the dignity of the human personality and that in religious concerns men are responsible only to God; they insisted that rulers should be just and exercise authority only in the state and never in the realm of faith and conscience; they believed and taught that just as the Jewish bloody sacrifices were abolished by the sacrifice on Calvary, so the priesthood was also abolished and Christ only is the high priest and mediator between God and men; they favored the Lordship of Christ and not the overlordship of bishops and popes.

—The Alabama Baptist

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It's all right to pray around the clock if you work around the block.

—Lawson Cooke

A Tribute to W. T. King

By GUY S. WILSON

Arkansas Baptists owe a debt of gratitude for the ministry of W. T. King, who passed from this life to be with the Lord, on January 1, 1950. Brother King was one of the trail-blazers of Arkansas Baptists. For over 40 years he gave himself unreservedly to the Lord and to His cause. He was connected with the State Missions Department, and led in the building of many Baptist churches. It is reported that there are seventeen Baptist churches that bear his name on their cornerstones.

At one time he was financial secretary for the Baptist Hospital, helping to raise money to finance and equip that institution. His faith was like that of Paul and he had the courage of Caleb. He was still active at the age of 75 years. His latest accomplishment was the organization of one of our newest and youngest churches, the Brady Baptist Church, on West Markham Street.

At the time of his death, he was the beloved pastor of Bellevue Church on Number 10 highway. He could have said with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

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Fishing at its Best

Jesus said: "Follow me and I will make you fishers of men." Fishermen out of their own experience may help to interpret the deep truth of the Master's words. The pleasures and thrills of fishing suggests that fishing for men is the most refreshing and rewarding of all Christian activities. Six observations from tarpon fishing may help us to be better soul winners:

First, a definite desire and purpose. A good fisherman wants to go fishing.

Second, preparation. The calendars of a busy man must be cleared. A boat must be engaged, and the place to fish selected. A guide is chosen and time given for careful instructions.

Third, going where the fish are. No fisherman expects the fish to come to him. He goes where the fish are found.

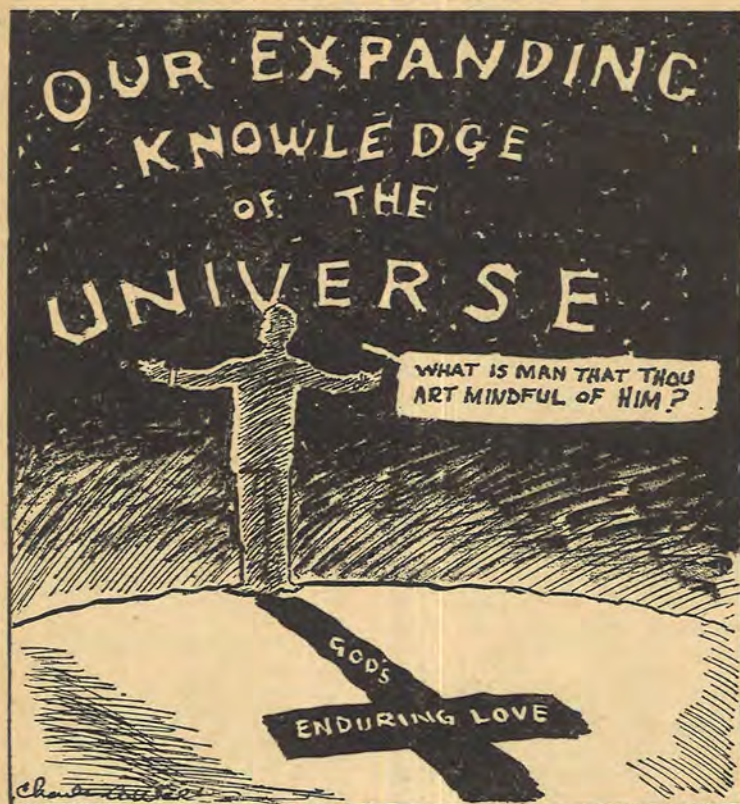
Fourth, persistence. Patience is an attribute of a good fisherman. He keeps on keeping on.

Fifth, fellowship. Fishermen become comrades. God's fishermen enjoy the richest of Christian fellowship.

Sixth, the plus. Jesus said: "I will make you fishers of men." Above and beyond all that men do themselves comes the mighty power of God working surprising miracles in the lives of those we seek to win. Soul-winning is "fishing at its best." Be a fisherman!

—M. Ray McKay

The Answer



In the rush of scientific discovery, with the universe unfolding in such vastness before us, there is a tendency to become lost in the widening wonder of it all. What can man amount to in such an immense span of existence? The old prophet-singer caught a glimpse of this when he viewed the brilliant and wide Syrian heavens and cried, "What is man that thou art mindful of him?" Today, troubled scientists, awed and silent students are asking the same question. Were it not for Christ, there would be no answer. But the impressive evidence of two thousand years of achievement makes the figure of Christ and the Cross the complete manifestation of God's relationship to man. No mere human being could have filled such stature.—Christ was of God! God revealed Himself through Christ as the Father of mankind, bound to us by infinite love, infinite mercy, infinite goodness. And there it is, all so dramatically written in the symbol of the Cross!

The Lord's Table

I come to the Lord's Table not because I am worthy.

I come, not because there is any magic in partaking of the symbols of Christ's body and blood.

I come, not to have communion with others present.

I come, because Christ bids me to come; because it is a memorial to Him; because I find hope.

I come, because I find courage, strength, and power to live for Him who died for me.

—Author Unknown

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Department of Missions

C. W. CALDWELL, Superintendent

Calvary Church, Texarkana

C. C. Ussery, pastor of Calvary Church in Texarkana, invited me to speak in his church, Wednesday evening, March 1, in connection with the Week of Prayer for Home Missions. Several other churches were well represented. There were about two hundred and fifty present; the largest Wednesday night crowd I have spoken to anywhere except in revival services.

The Calvary Church has made a phenomenal record since their organization. The success of their building program is nothing short of a miracle. It is always a joy to be in a church that is so progressive and interested in knowing more about missions.

Tilton and Fair Oaks

Over in Tri-County Association, about half way between McCrory and Wynne, are two little churches, Fair Oaks and Tilton, pastored by M. M. Hinesly, Superintendent of Hickory Ridge School. It was my privilege to spend Sunday, March 5, with Pastor Hinesly and these two churches. Fair Oaks is twelve miles east of McCrory and fourteen miles west of Wynne. The Tilton Church is six miles north of Fair Oaks and six miles south of Hickory Ridge. The Baptist church in Hickory Ridge is Landmark and is pastored by a student from Little Rock.

If it were not for Superintendent Hinesly, there probably would be no Fair Oaks or Tilton churches today. He took the Fair Oaks Church after they had gone two years without a pastor. They have no building but are worshipping in an old school house with so much of the roof gone that light shines through. They don't mind the light, but when it rains, that's different. They are planning to build when an adequate location can be secured. They have eleven hundred dollars on hand.

The Tilton Church was organized just few months ago by Brother Hinesly. There are thirteen members. Their services have been in a school house, also, but the Methodists have the Sunday School. They, too, plan to build and are probably laying the foundation this week.

Both of these churches are weak, but they have possibilities. At Tilton, I counted eighteen men at one of the stores during the Sunday School hour. Much of the county has been developed for rice farming within the last few years. The only other church to minister to the people in the Tilton community is the Methodists and their preacher is only there on Sunday afternoon.

I drove out several miles in

every direction counting the houses and inquiring about where the people attended church, and was told that they did not go anywhere. If Tilton Church can get a building I believe they can reach the majority of the people.

The Fair Oaks Church has unlimited possibilities out the highways in every direction. Six miles east is Morton. Sunday evening as I started home, about six-thirty, I picked up three intermediate boys in Morton. They told me they were going to McCrory to the picture show.

I said to them, "Don't you think it would be better to go to church?"

"We don't have any church to attend in Morton," one of them answered.

"No church of any denomination?" I inquired.

"No, Sir. There was a time when someone would preach at the school house, but they don't any more," one of the three answered.

I then asked, "Are you boys Christians?"

All answered, one after the other, "I'm not."

"Do your parents belong to any church?" I inquired further.

Two stated that their mothers were Baptists. The other said that none of his people were church members. None of the fathers were Christians nor any other member of their families, except two mothers. In fact, they said very few people there belong to any church.

"I'm a Baptist preacher," I said, "And it's my business to help establish churches over the state. I might come there and preach sometime."

"We sure would thank you if you would," said one little talkative fellow.

"I know the people sure would appreciate it," spoke up another.

The third boy then inquired, "Do you like music when you preach?"

"You mean instrumental music?" I asked.

"Yes, Sir."

I immediately thought that he probably had a Church of Christ background. But I was mistaken for he said:

"If you come there to preach, I'll do everything to help you with the music."

I inquired about his musical ability and he said, "I can play the banjo, guitar, or most any stringed instrument, and you can count on me to help you if you come here to preach."

By that time we were in McCrory and after speaking to them about becoming Christians we parted. Somehow I can't forget those boys and the people of their community.

Faith That Sustains

By MRS. HOMER D. MYERS

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.



Sunday School Lesson for
March 12, 1950
Acts 26; Romans 5:1-8

Faith is one of the broadest words in our vocabulary, and a well known fact in every day activities. It appears in every avenue of life, but is often taken for granted and many times goes unrecognized in the farmer's life, in the physician's practice, or in the scientist's workshop. People do many things because they believe results will follow; and that sort of action is faith.

In Acts 26, Paul is rehearsing to King Agrippa his sensational experience on the road to Damascus when he was

saved. From that day to the occasion of his defense before Agrippa, Paul, had lived fearlessly and courageously for the Cause of Christ because of the great faith he had in that person and cause.

Salvation By Faith

Paul was the most prolific writer in the New Testament concerning salvation by faith; and who would know better than he that salvation is by faith, plus nothing and minus nothing? Surely, Paul would know more about the "unmerited" favor of God than any living man; he, who was storming about the country making havoc of the Church Jesus had established, when the Lord reached down and rescued him from his sinful career. Who could accuse Paul of being saved by his works! He was saved first, then went to work for the Lord.

Justification By Faith

"Therefore," says Paul in Romans 5:1-8, "being justified by faith we have peace with God . . ." We, who were alienated from God have been restored to divine favor. We are not merely forgiven sinners, we are not just pardoned offenders, but we are "justified"—I stand just-as-if-I'd never sinned. The forgiven one has sinned, but his sin has been passed over; a pardon denotes that a trespass has been committed but the offended one is willing to forget the offense. But the blood-washed saint of God stands legally acquitted, sinless so far as the law and its penalties are concerned, having been judged and punished and crucified in the person of our Substitute on the cross. How Paul? "By faith . . . through our Lord Jesus Christ." Faith is the basis, Jesus the mediator. Faith isn't our savior but it is a necessary condition, a prerequisite to becoming saved. There must be a willingness to submit one's self to God, to completely entrust self to Him who is able to save.

Faithful Surrounded by Grace

"By whom," (Jesus) we have access (an approach or passageway), by faith, into this grace wherein

we stand." Because we have been restored to Divine favor, because we are justified, we are completely enveloped by God's grace, "Wherein we stand." We are the recipients of God's unmerited mercy; we bask in the sunshine of His unlimited love; it is our privilege to dwell in God's abiding peace. And our passageway into all these wonderful blessings is by faith.

Christian people should go often to Hebrews eleventh chapter and read it for sustaining faith. It begins with a definition of faith: "Faith is the substance of things hoped for, the evidence of things not seen," a very good admonition for us to remember. The Author then lists the heroes of faith from Abel through the centuries, and reminds us of the many accomplishments faith has achieved.

Abel's faith has made him renowned through millenniums.

Enoch was translated, he missed the pangs of death through his faith.

Noah lived through the awful ordeals of his day only because of his great faith.

Abraham became known as the father of all the faithful of all the ages because he believed God and it was counted unto him for righteousness.

Through faith Sara brought forth the child of promise.

Isaac and Jacob were men of great faith.

Joseph clung tenaciously to his faith through thirteen years in a prison dungeon, and was rewarded by his being appointed prime minister of Egypt.

By faith, Moses identified himself with the children of God rather than to be a monarch in Egypt.

By faith the waters of the Red Sea and Jordan River were abated and God's children entered the promised land to set up house-keeping for Him.

And the Author continued, ". . . and time would fail me to tell of others, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the swords . . . others had trial of cruel mockings and scourgings, bonds and imprisonments, they were stoned, sawn asunder, tempted, slain with the sword, wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 12:1. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . ."

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Sustaining Faith

Those people had sustaining faith. Someone has said that saving faith is faith in its weakest form. Christian experience develops one into a stronger faith; the degree of sustaining faith one has is commensurate with his desire. The person of strong faith and great courage is one who has chosen to go all out for the Master; he has exercised his Christian virtues till he has become a spiritual adult. To possess the peace of mind one desires, to have spiritual poise and calm in time of trouble, as Paul had of old, requires that one live for God before trouble arrives.

Paul was able to face an angry mob over and over again, he was able to defend himself before Felix, and Festus, and Agrippa, and before Caesar if he could get an audience, because he had an active faith, Paul had a living faith in the living God. He knew whom he had believed, and was persuaded that He was able to keep that which had been committed unto Him.

Paul admonished Christians to be rooted and grounded in the Word of God, that they might be established, not being driven about by every wind of doctrine. The person who has sustaining faith in the hour of trial is the person who knows God's Word and believes it! He knows "whom" he has believed, and is "persuaded" of His ability to keep.

—000—

We need more preaching on hell. It has got to where hell is almost a comfortable winter resort. We have heard so much preaching on the love of God that we are almost love-sick.

—Lawson Cooke

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The Cooperative Program For February

We did better in February for the Cooperative Program. The total undesignated receipts amounted to \$57,232.26. This is the best month we have ever had for the Cooperative Program. We are making progress. We should always be encouraged and strengthened when we see that we are making progress.

If we at any time fall short of our goal we are prone to become pessimistic, and it is human nature to begin to complain when such is the case. We should not forget, however, to thank the Lord for every victory that he gives us. An increase in contributions is always a victory whether we measure up to our desires or not. So let us thank the Lord for the progress we are making.

This amount of undesignated money is approximately 86 per cent of the amount needed for the "operating" budget, and is about 68 per cent of the monthly "over-all" budget. You know we have two divisions of the budget. The first division is made up of preferred items, and is for the operation of the departments and institutions and agencies. The second division of the budget is for Capital Needs (buildings and equipment and endowment). Unless we do infinitely better the rest of the year there will be nothing for the "Capital Needs" division of the budget.

We have two opportunities to pick up strength in our giving during the year. We refer to the possibility of some of our churches revising their budgets as of April 1, and increasing their allocations for the Cooperative Program. Many of our churches could do this and not hurt their local work. Many of our churches are giving for the Cooperative Program a very small percentage of the money that they handle. We fear that some of them are deceiving themselves by setting out in their budgets a large amount for local building purposes and then making a division for denominational work. Brethren, our church buildings and furnishings and equipment are a part of our local expenditures. They are important to be sure, but absolutely no more important than church buildings and chapels and other equipment that are needed by the Foreign Mission Board and Home Mission Board, and our other institutions. We think it is hardly fair to set out by itself a building item in the church budget as though it were not a part of our local work, and then strike a percentage of the remaining part of our church budget for denominational work. Most of our churches we fear are guilty at this point. Don't you think your church should be inspired by the action of the First Baptist Church in Batesville and increase your allocation now for the Cooperative Program?

That Day in June

Another opportunity that we have to bring our state budget up to the proper level is the special offering that is asked for throughout the Southland on the second Sunday in June. This date was suggested by the Southern Baptist Convention for a big Cooperative Program Day and a special offering made by all of us and that special offering to be for all

our work that is wrapped up in the Cooperative Program. We hope and pray that our churches will observe this day.

We can raise every dollar of this operating budget this year if our leaders will take a new interest. For this we hope and pray.

All That She Had

"... but she of her want did cast in all that she had..." Mark 12:44.

The following excerpt is taken from a letter received from the widow of one of our preacher brethren who recently went to his heavenly reward:

"I would like so much to do more but this is all I have to my name but I am glad to give it in the name of Jesus Christ and for His sake."

Brethren, this good woman's husband was a true Witness for Christ. She is carrying on the work he laid down through sacrificial giving. Do you know of many people who "give all they have to their name?"

Did You See It?

Our Editor published a picture in the paper last week. He often publishes pictures, but this was an unusual one. It is the picture of President Truman's "personal representative" to the Vatican. It shows Myron C. Taylor kneeling (poor simp) to the Pope of Rome, a foreign dictator. God pity any American that would kneel in religious obeisance to a foreign dictator. Let's protest the United States' Government sending another representative to the Pope of Rome. Clip this picture out and write a letter to President Truman and voice this protest.

Pastors

Please announce and urge your people to attend the Denominational Leadership Conference in your section of the state. Call their attention to programs in last week's paper. The meetings will be in Monticello and Fort Smith, March 20, Hope and Harrison, March 21, Jonesboro, March 23, and Little Rock, March 27.

A goal of 1¢ per member for missions (three times the per capita Southern Baptist gift) has been set for Australian Baptists' 32,000 members.

The American Bible Society and the Japan Bible Society have distributed 4,000,000 Bibles and scripture portions in Japan since the close of the war.

Samuel W. Zwemer: "The motherhood of the whole Moslem world is sunken in illiteracy, superstition and degradation, and there is no hand that can turn the key to those homes and hearts save the hand of a Christian."

Baptist History

Have you bought your copy of the History of Arkansas Baptists? If not, you are missing something. You should not only read this excellent book, but you should have it in your home for reference. There are many of us who would not be without this book under any circumstances. Get a copy from the Baptist Book Store, 303 West Capitol Avenue, Little Rock, Arkansas.

We often receive a note of appreciation, and the author of the book gets many such notes that he says nothing about. We have received a copy of a letter from Dr. H. F. Vermillion, formerly of Arkansas, and we are printing it here.

Dr. J. S. Rogers
Conway, Arkansas.
Dear Dr. Rogers:

I am writing to commend you and to thank you for the magnificent work in writing your History of Arkansas Baptists. I rejoice as your longtime friend that the book has been favorably received by so many competent judges of such a work.

I am convinced that it is the result of long and widespread investigation, of careful evaluation of materials, and of laborious work in preparing the copy for the printer, and in proofreading.

You deserve the gratitude, not only of Arkansas Baptists, but of all Baptists, for making so notable a contribution to the history of Baptists. I hope that the memory of having prepared and written this book will a joy to you as long as you live.

Your friend,
H. F. Vermillion

Thirteen Church of Christ evangelists were stoned out of Castel Gandolfo, Italy, after priests had aroused the public against them.

Walter Carpenter, pastor of the First Christian Church, Columbia, South Carolina, has resigned and joined a Baptist Church. He has been ordained by the Baptist Tabernacle, Atlanta.

J. W. Bruner has been asked by Texas Baptists to continue as secretary of the Endowment Department. He had reached the retirement age.

Washington reports say that Francis P. Matthews, Secretary of the Navy and prominent Catholic layman, may go to Ireland as Ambassador and George Garrett, recently elevated from Minister to Ambassador in Ireland, will go to the Vatican as President Truman's personal representative.

The New York Times reports from Rome that the Vatican does not want another "personal representative," but desires a permanent diplomatic envoy. The Times reports that the Vatican has refused to let the U. S. Embassy in Rome handle Vatican affairs.

The Peron Government in Argentina has shut down another leading Roman Catholic daily.

A communist paper in Shanghai reports that 1,000,000 persons out of a population of 5,300,000 in the Suhsien area of North Anhwei are starving.

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