

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1950-1954

Arkansas Baptist Newsmagazine

3-2-1950

March 2, 1950

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_50-54



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

Recommended Citation

Arkansas Baptist State Convention, "March 2, 1950" (1950). *Arkansas Baptist Newsmagazine, 1950-1954*. 52.

https://scholarlycommons.obu.edu/arbn_50-54/52

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

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, MARCH 2, 1950

NUMBER 9



—H. Armstrong Roberts

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY

Faith, Freedom and Love

By J. B. WEATHERSPOON

"Ye are all sons of God, through faith, in Jesus Christ . . . Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." (Gal. 3:26; 5:13).

In the Galatian churches strong and dangerous tensions were drawn. Matters on which they differed had become bones of contention. Some of them were very serious, striking at the very root of the gospel. Emotions were being whipped up, attitudes were crystallizing that threatened to destroy their fellowship.

This Paul saw. What should he do? Keep out of it and allow circumcision and eating of meat to become the criteria of salvation and Christian fellowship? Should he join one group, and denounce all who practiced circumcision and observed laws of clean-unclean as participating in a discredited religious tradition? Or, should he join another group and declare those practices to be tests of fellowship?

He did none of these things. He simply called upon the Galatians to look squarely at their Christian experience and to bring into the present situation what they found there. He spoke to them about **faith and freedom and fraternal love**.

These words I bring for our fresh consideration as Baptists. They are our words. They run through every progressive chapter of our history. They have been a three-ply cord not easily broken, binding us together as one people and girding us with power in our world task. We have increased from a small band of rather despised believers to a host counted in millions; and we have done it because along our rugged road, not completely and not without controversy but, prevalently, we have held on to our **faith and our freedom** in a spirit of fraternal love.

Basis of Our Faith

We have held on to **faith**. We have been a company of believers. Our faith has been in Jesus Christ as our one Lord and only Savior. Not in sacraments, or ordinances or orders; not in creeds, or courts, or codes; not in churches or rituals, but in Jesus Christ is our salvation, and that by personal faith. For the materials and forms of faith we have held by the scriptures of the Old and New Testaments, resorting to divine revelation and not to speculative human philosophy; to facts revealed in history and not to logical inferences, to find the truth of God and his ways among men. We have faced forward with Christ in our hearts, the hope of salvation; and God's book in our hands, the light for our way.

Ecclesiastical Freedom

We have held on to **freedom**, the freedom of the individual to hold, to exercise, and to formulate his faith freely. When the Roman Catholic hierarchy imposed an authoritative interpretation of the Scriptures, our forefathers chose to be numbered among the heretics, as also when the church was substituted for the unmediated saviorhood of Christ. For the freedom of faith and expression we have been willing to suffer. Neither church nor state must interfere with that, for to surrender our freedom or to deny freedom to another is to sell our birthright, to forsake our God-given inheritance.

In this claim of freedom two things have happened. (1) We have found ourselves in agreement upon a central core of basic be-

liefs which identify us as Baptists and draw us together in voluntary association in the churches—those great doctrines of grace, which Baptist confessions of faith express in common. (2) At the same time our freedom has resulted in a broad area of differences in interpretation of the Scriptures. It is well known among us that Baptists have never had a creed. Any group of Baptists has been free to make a creed of its own, but none has succeeded, and only rarely tried, to impose its entire statement upon others.

Local Church Authority

The only ecclesiastical authority we have among us is the local church, and every local church has equal freedom. For this reason, there is no authoritative Baptist creed, and cannot be. General confessions of faith and confessions of local churches differ from one another. These differences have appeared in matters of theological interpretation, ecclesiological practice, and eschatological hope. It was this characteristic of Baptists that Dr. C. S. Gardner had in mind when in reply to a student's question, "What is a Baptist?" He said, "It depends on where one lives."

So we Baptists have lived together and grown. Without uniformity of organization, without theological creed or episcopal authority, without ecclesiastical law we have in all our history displayed a cohesiveness and cooperative strength that have amazed others. Faith and freedom have worked together in a marvelous history. What has made it possible?

Love Covers a Multitude of Differences

In **fraternal love** we have the answer. At any time faith, operating alone, might have become so absolute in form, so dogmatic in certainty as to demand conformity and uniformity within strictly defined limitations. At any time freedom operating alone might have become so powerful a force as to make co-operation impossible. We might in a spirit of independence have remained scattered, isolated local churches, shorn of the power that has made our faith heard around the world. But, thanks be unto God, there has been a third thing: brotherly love, a sense of belonging together in faith and freedom, a spirit which has magnified our basic agreements and tolerated our differences, that has agreed to disgrace without making our differences a test of fellowship. By the strength of this threefold cord we have become a mighty host for a time like this, a more significant fact than we may realize.

An example of what I am saying comes to mind. In the summer of 1913 I went to Fort Worth, Texas, for an interview with Dr. B. H. Carroll concerning an invitation for me to become a member of the faculty of the Southwestern Seminary. Dr. Carroll was a man of strong convictions, a conservative thinker, strict in his views and ready to defend them, ready also to pass judgment upon contrary views. I expected, naturally, to have some questions asked about my views. In his library as we talked he turned to a shelf of books and said "These are my books on Inspiration," and taking down a volume by Wm. Sanday he asked, "Have you read this book?" When I answered that I had, he said, "I do not agree with all that Sanday says but he certainly can write."

Without further discussion he turned to

(Continued on Page Eight)

The Withering Look

A Devotion By the Editor

"And his eyes were as a flame of fire." Here is a fact we are in danger of overlooking, the fact that Jesus looks through us and sees all.

A flame of fire gives light; it penetrates and consumes. I would not press these analogies with reference to the eyes of the eternal Christ as they appeared to John that day on the Isle of Patmos. But I would press this point, that the eyes of Jesus do look through us; and looking through us, they reveal every hidden secret of our lives, they search out the hidden nooks and obscure corners of our souls, they penetrate our inner consciousness and know our unspoken thoughts.

Since Jesus sees and knows all things, the flame of His eyes may well be taken to mean that He gives to us the light of life. He reveals to us the way of life; He makes plain to us the truth of God. Knowing the deep longings and the holy ambitions of our hearts, and knowing the infinite grace of God, Jesus offers us the only absolute assurance which is possible for us to experience.

But there is another and very important implication in the fact that the eyes of the eternal Christ appeared as a flame of fire. A flame of fire withers and consumes and refines. We shall not experience the full blessings which are promised us in this figure unless we recognize and submit to the consuming, refining processes of the all-seeing eyes of our Lord.

There is much, too much, dross in the best of us. There are too many wild growths in all of us. There are tendencies within our natures which, if allowed to determine our course of action, will lead us astray and away from God.

But if we open our souls completely to Jesus, these tendencies will wither under the blaze of His flaming eyes, these wild growths cannot live in the heat of His radiant presence, and the polluting dross will be burned out of our souls by the flame of His eyes.

May we welcome the penetrating, the revealing, the purifying, the refining flame of the eyes of the risen, living, eternal Christ, and so experience the acceleration which John knew that Lord's Day morning on the Isle of Patmos.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. Revelation 1:13, 14.

ARKANSAS BAPTIST

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

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

Publication Committee: J. T. Elliff, Fordyce, Chairman; C. D. Sallee, Morrilton; Paul Fox, Pine Bluff; Luther Dorsey, England; Dell Hames, Augusta; E. O. Brown, Blytheville; Wyley Elliott, Paris.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1198, October 1, 1913.

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

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

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

From the Editor's Desk

An Appeal For Unity Among Southern Baptists

We publish elsewhere in this issue, an article by Dr. H. M. Fugate of Lynchburg, Virginia. You may not agree with everything Dr. Fugate says but the article will be worth your reading.

The main theme of the article, and the passion of the author's heart, and the reason for publishing it in the *Arkansas Baptist* is that Southern Baptists may remain a united people.

We have known Dr. Fugate for many years and count him as one of our very dearest personal friends. We know the sincerity and earnestness and prayerfulness with which he writes on this theme. The author's very heart is reaching out to Southern Baptists in this appeal for unity.

It would indeed be tragic should Southern Baptists allow themselves to become so divided that they could no longer work together, and would have to split up into different conventions.

Dr. Fugate doesn't say much about the issues that tend to divide Southern Baptists. He mentions alien immersion and open communion. But instead of discussing the causes of the factional differences that are arising, Dr. Fugate appeals to Southern Baptists to remain united. There has been more discussion about alien immersion and open communion in recent months than about any other debatable question among Baptists. In succeeding issues of the *Arkansas*

Baptist we shall discuss these questions and we hope to clarify certain points relative to Baptists and the Lord's Supper.

River Falsely Accused

Perhaps you have read the article in *Look* magazine, issue of February 28, on "The Baptists," by Lewis W. Gillenson, staff writer.

We thought it was a very good statement and fairly represented Baptists and their down-to-earth approach to the people, and their direct approach both to the Bible and to the throne of Grace.

However, there was one very serious misrepresentation in the feature and that was the statement that Baptists were no longer divided by the Mason-Dixon line but by the river, meaning the Mississippi River and that it was a doctrinal division.

We do not believe that it is true; in fact we know it isn't. It would be most unfortunate if the general impression should be made that the Mississippi River divides Southern Baptists into two different and distinct doctrinal divisions. The impression certainly should be corrected everywhere and every time there is an opportunity to do so.

Let us hope that Southern Baptists will not allow themselves to become divided geographically or doctrinally.

Evangelize Or Paralyze

By DR. R. C. CAMPBELL

We must evangelize or paralyze. Our generation has been guilty of a type of apathy filled with the virus of death. Our churches are more complacent than compassionate. We have been on the downgrade to degeneration if indeed, not death, spiritually.

Our day has more light but less life; more smoke but less fire; more profession but less possession; more goodness but less Godliness; more activity but less vitality than any generation has known. We need a genuine revival. This need is being deeply sensed by many today. They are coming nearer majoring on the major objective of Christianity than in decades.

This renewed and positive emphasis on soul-winning is taking on the dimensions of a sweeping crusade. Catching the imagination of our people, it is winning and gripping their hearts. It would be hard to find an equal to Dr. C. E. Matthews as leader in this movement. He is qualified. This new emphasis was born in his heart. He is the first individual this writer ever heard speak about it; that was in 1936. He led in growing one of the great evangelistic churches among Southern Baptists, Travis Avenue, Fort Worth. During his pastorate of twenty-three years, membership increased from around 300 to

5,000. Not only an effective evangelistic preacher, he is a great personal soul-winner.

He believes God will send a revival to this broken, bleeding, disillusioned, lost world, in our generation. Dr. Matthews is a genius in organizing. He believes also that if any organization is to be effective, it must be vitalized. He is promoting the simultaneous idea, now a definite movement, grown from a handful of churches in a given city, conducting revivals at the same time, to the association-wide, district-wide, and now to 8,000 churches west of the Mississippi, joining prayers, hearts, hands, voices, at the same time to win the unsaved and advance every cause of the kingdom. Oh, that this vast movement would become a mighty conflagration, sending heavenly fires upon our entire land!

In the very incipency of this renewed emphasis of evangelism, The Preachers' Evangelistic conference came into existence. The first one was held in June, 1937. Dr. George W. Truett said, "There has never been anything like this in the history of Christianity." Now all the states have these conferences. Dr. Matthews works through these in generating interest, formulating plans and creating a proper spiritual atmosphere.

Associational Rallies

We call your attention to the series of Associational rallies which are being held throughout the state in interest of the Simultaneous Revival Campaign scheduled for April.

These rallies should mean much in the preparation for the revival campaign. They will help to unite the people in interest, in prayer, in methods, and objectives. When people are so united they move together and their force is irresistible. So we urge everyone who possibly can to attend these rallies. Put yourselves into the current which is going to sweep over the State in a great evangelistic crusade.

Prayer

By WALTER H. MCKENZIE

When a pastor stands up and says let us pray while Brother John Doe leads, a three-fold obligation rests upon Brother Doe.

One, Brother Doe should pray loud enough for the congregation to hear. This does not necessitate yelling, but his petition should be clear and audible to all if he leads the congregation.

Two, there should be enough earnestness and fervor in his prayer to warm the hearts. If there isn't, there is no response and no "going along" with him by the others.

Three, Brother Doe's praying should have direction and content. Some prayers are no more than a jumble of words, indicating that the one praying is like Abraham when he left Ur of the Chaldeas, "not knowing whither he went."

A pious deacon was said to have started out in his praying on a meandering journey. He usually went around the world, but the one who was telling about it said that the audience grew tired and some dropped off in San Francisco; some in Hong Kong, and so on. Praying should not only have a direction, but it should lead the congregation to the throne of grace and to the God of mercy.

Most of our states have superintendents of evangelism, holding key positions among Southern Baptists. They are working at the heart of our mission.

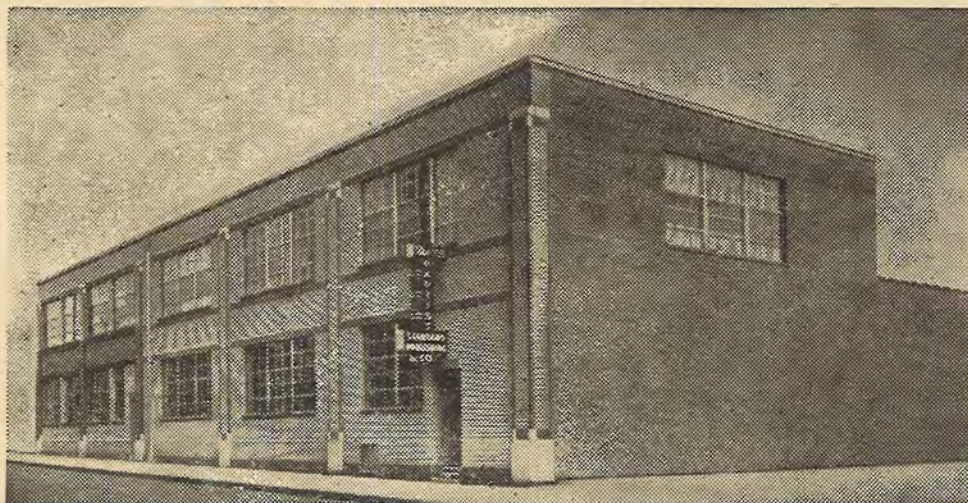
More young people are hearing the call of God to preach the "glorious gospel." While other seminaries are begging for students all three Southern Baptist seminaries are running over and we are laying plans to establish two more. The spirit of foreign missions is receiving a new impetus. We know that we must not stop in seeking to evangelize America; we must "go into all the world."

Our pulpits and pews must burn with the fires of compassion. Our preaching must be more prophetic than apathetic. Then we, like the early Christians, can storm the gilded dens of vice and godlessness, attack festering social corruptions, and drive King Alcohol from his throne. Christians totally surrendered can bring order from chaos, vitalize our organizations, evangelize the lost, and revolutionize our generation.

-Baptist Standard

Kingdom Progress

Baptist Standard In New Home



Recently completed at a cost of \$216,777, the new home of the Baptist Standard, Dallas, Texas, also houses a local firm which prints the paper. The building has been dedicated free of debt. Dr. David M. Gardner is editor of Baptist Standard, which had a circulation of 218,638 on February 16.

Reynolds Memorial Identified by Neon Sign

The Training Union members of Reynolds Memorial Church, Little Rock, have purchased a Neon sign for the church as a part in the Convention-wide program to have signs on all Southern Baptist churches. Since they have a new church, they felt that it should have a sign so the people would know that it was a Baptist church. The purchase was approved wholeheartedly by the Training Union, and on December 11, 1949, it was officially presented to the church. The presentation was made by the Training Union director, B. B. Steele, and accepted on behalf of the church by Pastor Guy Wilson. The sign was dedicated in an address by the associational missionary, Dr. E. A. Ingram.

Twenty-Six Awards To Black Oak Members

Black Oak Church, Rt. 2, Tyronza, has completed a Training Union Study Course with twenty-six qualifying for awards. This church is a mission sponsored by the First Church, Tyronza, John McNair, Pastor.

Coal Hill Church Has Study Course

A. D. Corder, newly elected pastor of Coal Hill Church reports a successful training union study course recently completed with twenty-seven completing the course. Arch Wheeler is Training Union director.

Training Union Rally

Little River Associational Training Union Rally was held at Ben Lomond on February 7, with 113 present. Foreman Church received the banner for largest attendance. The emphasis of the meeting was upon the Simultaneous Revival. Roy Fowler is missionary in this association.

Norphlet Has Study Course

First Church, Norphlet, Glen Crotts, pastor, reports 270 enrolled in a recent Sunday School Study Course. A special feature was the worship service at the close of the study course each evening, special numbers by the church choir and quartet, followed by a message by Lonnie Lasseter, pastor of West Side Church in El Dorado.

Ashdown Has Training Union Course

Pastor Dale McCoy, First Church, Ashdown, has just led the church in a Training Union Study Course. There were sixty enrolled with fifty-four qualifying for awards. The following books were taught: "How to Win to Christ" for Adults, by Pastor McCoy; "Alcohol the Destroyer" for young people, by B. D. Mabrey; "Witnessing for Christ" for Intermediates, by F. T. Caldwell; and "This is My Bible" for juniors, by Mrs. Evia Lee Henslee.



CHARLES WELLBORN, Preacher

March 5—Subject:

"Life At A Price"

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.

New Mexico Pastor



Dr. John Parrott

Dr. John Parrott of Tuckerman, Arkansas, will become the pastor of First Church, Las Cruces, New Mexico, March 19. Dr. Parrott will receive the Th.D. degree from Southern Seminary, Louisville, at the annual spring commencement exercises in May. He received the B. A. degree from Ouachita College, and the B.D. and the Th.M. degrees from Southern Seminary. For the past five years he has been student pastor of First Church, Oolitic, Indiana.

Mrs. Parrott, also a graduate of Ouachita College, is the former Miss Elizabeth Maddox, of Harrisburg, Arkansas. The Parrotts have two daughters, Rebecca Sue, 4, Nancy Elizabeth, 9 months.

Central College Offers Extension Work In McGehee

An extension course from Central College, North Little Rock, was begun at the First Baptist Church, McGehee, February 11. Theo T. James, pastor, is the instructor. "The Survey of the New Testament" 103-b, is the three-hour college course. The textbooks being used are, "The Bible, Book by Book" and "The Bible, Period by Period," both written by Dr. J. B. Tidwell. The class is taught each Saturday from 1:00 to 4:00 p. m. Dr. W. W. Phelps, head of the Bible Department, supervises the work.

The response has been good. It is hoped that this class is the forerunner of more extension college courses.

Pastoral Changes

Eugene M. Greenfield has resigned Haw Creek and James Fork Churches to accept the pastorate of First Church, Magazine.

A. D. Corder has resigned Bethel Church of Red River Association to accept the pastorate of the Baptist Church of Coal Hill, Arkansas, and he is now living on the farm.

J. E. Anderson has resigned the pastorate of First Church, Foreman, to accept the pastorate of West Side Church, Atlanta, Texas.

T. S. Cowden has resigned the pastorate of Oak Grove Church, Harmony Association, to go to Caney Creek Church in Caroline Association.

Attendance Record



Anita and Bettye Garrett

Anita Garrett, age eleven, and Bettye Garrett, age nine, daughters of Mr. and Mrs. Orville Garrett of Malvern, have attended the Sunday School of First Church, Malvern, for more than five years without missing a Sunday.

It has not always been easy for Anita and Bettye to maintain their perfect record of attendance, since they live three miles from the church on Highway 67, and have frequently had to walk the distance through rain or snow.

In recognition of their record of attendance, the Junior Sunday School department of the Malvern Church presented to Anita and Bettye the Five Year Pin.

T. K. Rucker is the pastor.

Great Revival at Hamburg

Led by the pastor and the church Brotherhood, First Church, Hamburg, recently went through a week of Brotherhood Revival. God richly blessed the preaching-praying-going effort to present the claims of Christ to the whole Hamburg community. There were 124 decisions, including 33 re-dedications. The Lord gave the church 87 additions, 67 coming on profession of faith in Christ. Nelson Tull, State Brotherhood Secretary, was the revival speaker, and singing was led by Raymond Carpenter of the church Brotherhood.

Lowell F. Matheny is pastor of the Hamburg Church, having come to Hamburg in June of 1949. During his short pastorate of eight months there have been 135 additions to the church, 91 coming on profession of faith; a mission has been established at nearby Martinville; the church budget has been increased; Sunday School and Training Union have grown; and the church is planning new buildings to take care of the additional numbers of people.

So grows a great church!

Ordination

Mount Olive Church, Little Red River Association, recently ordained Cliff Holder as a deacon of the church. The ordination council was composed of S. M. Cooper, moderator; D. E. Castleberry, clerk; Ross Bowden, questioned the candidates, and the ordination prayer was offered by Mr. Roberts. J. R. Stogsdill, pastor of Mount Olive Church, preached the ordination sermon.

Licensed to Preach



Paul E. Pate

South Side Church, Fort Smith, licensed Paul E. Pate to the ministry on Wednesday night, February 8, 1950. Mr. Pate is 18 years of age, a graduate of the Fort Smith High School, where he was a star athlete on the football squad and president of the student body. He is preparing to enter college to further his preparation for the ministry.

Victor H. Coffman is pastor of the South Side Church.

Central College News

The B. S. U. Student Center project is progressing toward completion. Alfred Mullins pastor of West Side Church, Pine Bluff, is in charge of interior decoration of the building. The students, faculty, and churches are contributing to the fund, which now amounts to approximately \$125. Immanuel Church, Pine Bluff, and First Southern Baptist Church, Pontiac, Michigan, have contributed to the Center fund.

J. P. Leverett, head of physical education department, spoke in chapel Wednesday, February 22, on the subject "Harry and the White House." For a time during the war, Mr. Leverett was at the White House serving as Mr. Truman's muscle builder.

Josef Blatt, director of Arkansas State Symphony, along with three members of the cast of the Opera "Il Trovatore," Miss Dorothy Lusk, soprano; Ross Graham, bass; and Rudy Jorgenson, tenor, presented a musical program in chapel Friday, February 10. Mr. Blatt played Chopin's Minute Waltz on the piano.

Dr. Edgar Williamson, Mrs. B. W. Nining-er, Ralph Davis, and Fred Vogel were on our campus February 15-17, presenting Arkansas Baptist's program of religious education to the students. Dr. Williamson said that the purpose of going to the three Baptist schools with this program is to acquaint them with our denominational program.

A Little Theatre group has been organized on our campus. The first performance, Tuesday, February 28, was a Negro Minstrel held in the college auditorium. Half the proceeds of the Minstrel will be turned over to the B. S. U. Student Center Fund.

Porter Routh Says . . .

Accidents took the lives of 91,000 in the United States in 1949, with 31,500 of them being killed in motor accidents.

The National Association of Education has warned that the number of "schools" offering spurious divinity degrees is on the increase. It has been reported that some of the schools offer to put ministers on a "preferred list" to receive the Doctor of Divinity degree for \$25.

Religious publications have been exempt from a postal rate increase passed by the House and sent to the Senate. But a two-cent postcard will replace the one-cent card if the bill is approved.

The National Committee for Mental Hygiene reports some 8,500,000 in the United States suffer from mental disease.

The Royal Ambassador has reached a circulation of 38,460.

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.

D. A. (Scotchie) McCall, state mission secretary in Mississippi, has resigned to become pastor of the Tabernacle Baptist Church in Chicago.

Alcohol Tax Units estimates that production of moonshine whisky is about 46.5 per cent higher than 1946.

After adding the costs for the 544,000,000 miles travelled by the 80,000 cars operated by the government civilian agencies, Uncle Sam found they used 68,400,000 gallons of fuel for average mileage of 14.9 miles per gallon. Operation, maintenance, and tire cost for autos was 3.7 cents per mile.

And someone has come up with the information that headaches come in forty-seven different types.

The Foreign Mission Board has issued No. 1 of World Digest, a digest of world mission news fashioned after The Survey Bulletin in format. It reports that an effort will be made to enlist 100 missionary appointments for 1950.

Dr. Gilbert L. Guffin was installed February 18 as the new president of Eastern Baptist Seminary. Dr. Guffin has been connected with Howard College, Birmingham, Alabama.

—00—

Wynne Church Is Busy

Wynne Baptist Church, Boyd Baker, pastor, reports three items of interest: the week of January 9 through 13, the book, "Studies in Acts," was taught by the pastor with 28 average attendance.

The Brotherhood is sponsoring a man and boy movement by handing out names of unenlisted boys to the men, who try to enlist them in the services of the church.

The churches of Wynne have on a Community Loyalty Program during which they are endeavoring to increase their attendance in Sunday School and church services forty per cent within the next ten weeks. The last two weeks of this campaign the Wynne Church will be led in a revival effort by Paul Caudill, First Church, Memphis, Tennessee.

*** Christian Horizons ***

Blanshard to "Cover The Holy Year" in Rome

Paul Blanshard, author of "American Freedom and Catholic Power" will leave for Rome on February 23 to "cover the Holy Year" for the Nation, weekly review published in New York.

An official of the magazine said Blanshard had been assigned to write a series of articles on The Vatican in World Political Activities.

Blanshard, who will also serve as the Nation's general European correspondent while in Rome, is scheduled to visit Israel shortly after his arrival in Italy. Purpose of the Israel visit, the Nation official said, will be to gather material for an article on "the Vatican's plans in Jerusalem."

The proposed Nation series will be Blanshard's second dealing with the Roman Catholic Church for the weekly. His first, later incorporated in "American Freedom and Catholic Power" appeared in November, 1947, and April, 1948. The articles caused much controversy because of their alleged anti-Catholicism.

Blanshard has also been commissioned by Beacon Press in Boston, publishers of "American Freedom and Catholic Power," to write another book while he is in Rome. The new volume, it was learned, will deal with "the Vatican and Russian governments."

Graham Addresses Georgia General Assembly

America, like ancient Babylon and even France and Germany of World War II, is heading for destruction unless it saves itself with a grass roots spiritual revival.

That is the warning of evangelist Billy Graham, delivered at a session of Georgia's General Assembly in Atlanta. Graham was in Atlanta to map plans for a revival service he will open October 22, 1950, and which may run through December, 1950.

The evangelist's noonday address to the state legislators reverberated through the Capitol halls, attracting great crowds of listeners. It followed the singing of "Amazing Grace" and "Rock of Ages" by members of the Legislature.

Churchmen Study Cancer Problems

Representatives of Protestant, Roman Catholic and Jewish organizations attended a training school here devoted to the study of "The Physiological and Psychological Impact of Cancer." The three-day school sessions, held in Trinity Cathedral, were the first of their kind in the United States.

Mrs. David S. Long of Harrisonville, Missouri, national deputy commander of the field army of the American Cancer Society, spoke on the spiritual and psychological impact of cancer.

She told more than 250 persons attending the school, sponsored by the Arizona Division of the American Cancer Society, that specialists treating the disease hold that the spiritual and psychological attitude of the patient is important to his recovery.

Delegates of the three major faiths attending the sessions were instructed in educational methods in the fight against cancer. In their home localities they will cooperate with medical societies and church and lay groups in battling the disease.

Kansas City Church Council Honors Layman

James Salter, treasurer of the Kansas City Southern Railroad, was awarded a plaque and citation for having "done the most in recent years for co-operative Christianity here" by the Kansas City Council of Churches. It was the first time such an award has been made by the council.

A leading Baptist layman and civic figure, Salter has been treasurer of the council for three years.

Religious Instruction Gaining in Prisons

Religious instruction in prisons is on the upswing, it was reported by the International Council of Religious Education.

Richard E. Lentz of Chicago, head of the Council's adult division, said religious courses sponsored by the Council were being given at San Quentin and three other penitentiaries in California, while at least half a dozen other penal institutions are currently exploring the program.

Mr. Lentz said the program, called "Learning for Life," was started about eighteen months ago at San Quentin at the request of the prison chaplain. Four courses were originally offered, each running from nine to sixteen weeks. Three hundred convicts took the instruction. Afterwards, a total of 700 men enrolled for the courses.

Mormon Missionaries Arrested

Two American Mormon missionaries who were reported to have "disappeared" in Moravia are under arrest for "attempting to enter a prohibited area," the Czechoslovak Foreign Ministry has disclosed.

Replying to an urgent note from the American Embassy enquiring as to the missionaries' welfare and whereabouts, the Ministry said the two men had been arrested by the security police and would remain in custody until an investigation is completed.

The missionaries are Stanley E. Abbott, of Lehi, Utah, and C. Aldon Johnson, of Idaho Falls, Idaho.

—Religious News Service

English Falter in Naming Gospels

"Can you give me the name of any of the four Gospels: that is to say, the first four books of the New Testament?"

Answers to this question, used for a survey by the "News Chronicle," a British paper, indicate that only three out of five English people can name all four Gospel books; twenty-five per cent of those asked could not name any.

A break-down of the statistics shows that the Nonconformists come off best, seventy-five per cent of them naming all four books, and only twelve per cent none. The lowest standard of knowledge was that of the Roman Catholics, with only fifty-one per cent naming the four Evangelists, and thirty-six per cent unable to name any.

Editorial comment in the "News Chronicle" pointed out that "the proportion of the ignorant rises as the age grouping falls. Those who left school fifteen years ago, either received less or have forgotten more knowledge of the Scriptures than their older fellow citizens."

—Ecumenical Press Service

A Smile or Two

An Irishman, who was coming out of the ether after an operation, exclaimed audibly: "Thank goodness! That's over."

Just then the surgeon stuck his head in the door and called out: "Has anybody seen my hat?"

The Irishman fainted.

—Baptist Observer

A woman, having the upstairs painted, thought the painter was making slow progress. Listening at the foot of the stairs, she couldn't hear a sound.

"Painter," she shouted, "are you working?"

"Yes, Ma'am," came the reply.

"I can't hear you."

"I'm not putting it on with a hammer!"

—Exchange

Having finally won the hand of his loved one, the youthful suitor broke the good news to his father, who promptly began to dish out some advice.

"Marriage should be a co-operative affair," the father said. "If she wants to take a walk, walk with her. If she's in the mood to sing, sing with her. If she's drying the dishes, dry dishes with her. Get the idea?"

The young man was thoughtful for a moment. "What if she wants to mop the floor?"

—Contributed

A Baltimore minister and his men's Bible class visited a neighboring Bible class one Sunday morning. The preacher headed the procession, and as they moved down the aisle, the host class was singing, "See, the mighty host advancing, Satan leading on!"

—Church Bulletin

An irate reader called a newspaper editor on the telephone, stating his name.

"Did you put that notice of my death in the paper?" he shouted.

"Yes, I did," the editor admitted, "er—by the way—where are you calling from?"

—Baptist Student

"Poor ole Jim! He's so nearsighted he's working himself to death"

"What's being nearsighted got to do with it?"

"Well, he can't see when the boss ain't looking, so he has to keep shoveling all the time."

—Baptist Student

The clergyman was preparing his sermon, and his little daughter was watching him.

"Daddy," she asked, "does God tell you what to say?"

"Of course, child," the father answered, "why do you ask?"

"Oh," said the little girl, "Then why do you scratch some of it out?"

—Watchman-Examiner

Bill: "Where have you been for the last two years?"

Jim: "At college taking medicine."

Bill: "Did you finally get well?"

—Biblical Recorder

Teacher: "What's a 'deficit,' Johnny?"

Johnny: "That's what you've got when you haven't got as much as when you had nothing."

—Charity and Children

Interesting Items

Religious Workers Object To Social Security Act

Southern Baptists have let loose a strong volley of objection to the U. S. Congress' latest effort to compel Protestant church and religious agency lay workers to enter the fold of the Social Security Act. The main attack came from Dr. Duke K. McCall, executive secretary of the S. B. C. Executive Committee, who sent a message to Dr. Walter R. Alexander, the Convention's representative at the Senate Finance Committee hearing on the question.

Dr. McCall pointed out the existing denominational social security plans for ministers and lay workers and said: "At great expense we have provided these security plans for our employees, both lay and ordained, because we do not believe it a part of our basic American principles for our religious bodies to become involved with our governmental agencies."

Following is the full text of his message:

"While genuinely appreciative of the humanitarian purposes embodied in House of Representatives Bill Number 6000, we Southern Baptists whose churches extend through the twenty-three states in an arc from Maryland to the state of Washington, numbering 27,286 churches, are gravely concerned over the mandatory inclusion of the lay employees of our churches and religious agencies. We feel that as a minimum the option to enter or not to enter into the benefits of this bill allowed employees of municipal and state governments should be extended to the lay employees of the Southern Baptist Convention and similar religious bodies.

"We frankly feel that the exclusion of members of religious orders which thereby exempt lay workers in the Roman Catholic Church without a similar provision for the lay workers of evangelical churches is discrimination sufficient to warrant the most extreme re-action. It is in order to preclude the necessity of violent attacks upon a bill whose purposes are of the highest humanitarian sort that we urgently petition the Senate Finance Committee to make exemption of lay workers of evangelical churches.

"The lay workers of the Southern Baptist Convention in most cases are already included in the plans of the Relief and Annuity Board of the Southern Baptist Convention which actually is more generous than the proposed plan under Federal Social Security. We feel that those who elect to be included in this plan provided by our denomination rather than the plan of the Federal government should be under no coercion in their choice.

"At great expense we have provided these security plans for our employees, both lay and ordained, because we do not believe it a part of our basic American principles for our religious bodies to become involved with governmental agencies. We plead for the right to continue this relationship."

Dr. Robert G. Lee, Memphis, president of the Southern Baptist Convention, joined Dr. McCall in his protest. He said: "Our people urge you to give the same consideration to our lay employees as is accorded in the bill to the members of religious orders so that our lay workers shall have the same blanket exemption now granted the Roman Catholic Church. In the administration of our affairs as Southern Baptists the employer has agreed to and is maintaining the matching of the employees' money. This seems to be wise for all."

Howard Stays in Texas, Rejects Southwide Offer

"I am convinced that we can make Texas a 'spearhead' of advance into new areas and development of new techniques," is the way W. F. Howard, student secretary for Texas, explained his decline of an invitation to become Southwide Baptist Student Union secretary. "I see a greater challenge and opportunity for service in Texas" than in the Southwide department, he said.

With a much larger budget than any other state offers for this department, the Texas student office is now promoting four specific phases of work with young people. These are Baptist Student Union work on college campuses, teaching of the Bible at state-supported schools, youth evangelism, and a new program of ministerial student orientation in Baptist doctrines.

The department has led in establishing thirteen Baptist student centers adjacent to state-supported colleges, sixteen Bible chairs at colleges all over the state, and has sponsored more than 400 youth revivals in the past three years.

650 Decisions for Christ Result from Youth Revival

More than 350 decisions for Christ were made here last week in a city-wide youth revival sponsored by the Baptist Student Union of Nashville in co-operation with more than twenty churches of the city. An additional three hundred decisions were made in the three youth rallies and in various churches the month preceding the revival as preparation was made for its public services.

Services were held each evening at the First Baptist Church where crowds overflowed the auditorium into a number of supplementary auditoriums and class rooms where the speaker was heard over a public address system. Many persons were turned away from each service. Public services for the week-long meeting ended at the Ryman Auditorium, which was built in 1892 by a river captain converted under the preaching of Sam Jones, who came to Nashville for preaching engagements for eighteen consecutive years. More than 5,000 overflowed the Ryman Auditorium and it was estimated that more than 1,000 persons were turned away.

Preacher for the revival was Howard E. Butt Jr., youthful and successful business executive of Corpus Christi, Texas. He is a graduate of Baylor University, Waco, and has done graduate work in other schools in Texas. At present he is vice-president of the H. E. Butt food stores of Texas. The singer was Frank Boggs, also a graduate of Baylor University and at the present time a student at Southwestern Theological Seminary, Fort Worth.

Services were under the direction of Floyd North, student secretary for the city of Nashville. Commenting on the revival, Mr. North said, "The main thing was that the young people all over the city prayed for a revival. No person deserves the credit. Only God could give such a revival. The result was beyond the expectation of anyone. We are hoping and praying that this is only the beginning and that it will keep going and spread from the city of Nashville into the adjoining rural areas. We are expecting almost immediately that young people making decisions in this revival will go out as youth workers in nearby communities."

Delta Air Lines Provides Discount to Convention

Delta Air Lines announced that for the first time in the history of commercial aviation the Civil Aeronautics Board had approved the special Southern Baptist tariff filed by the airline several weeks ago to provide for substantial discounts for messengers attending the Southern Baptist Convention in Chicago, May 9-12.

Laigh C. Parker, vice-president of Delta, said that the discount of 33 1/3 per cent available to the messengers is intended to stimulate travel to the Convention. The special Southern Baptist Convention fares will apply into Chicago from all Delta cities with the exception of Kokomo and Richmond, Indiana, and stations west of Birmingham, Alabama. As an example, while the regular round-trip fare from Miami to Chicago is \$149.80, the special Southern Baptist fare between those points will be \$104.80, or a savings of \$45.00 over the regular air fare on each round-trip ticket.

The new low rates will be in effect for those passengers proceeding to Chicago on May 5 through May 8, and the return portion of the round-trip ticket must be accomplished between May 10 and May 15.

Headquarters for Foundation

The Southern Baptist Foundation may move its headquarters. A tentative step in this direction was taken here in a recent meeting of the board of directors. The announcement was by Dr. Charles H. Bolton, secretary of the Foundation. A committee to study the proposed move was appointed with Judge John W. McCall, Memphis, as chairman. Named as the cities to be investigated as sites were Houston, Kansas City, St. Louis, Oklahoma City, and Tulsa.

Nashville, where the Foundation has been located since its organization in 1947, is also to be considered as the permanent site.

—Baptist Press

Alcohol Education Program Barred from Colorado Schools

Colorado Attorney General John W. Metzger has ruled it "unlawful" to disseminate anti-alcohol "propaganda" in the state's public schools.

The ruling came in connection with the activities of two full-time temperance workers hired by the Interchurch Temperance League of Denver.

Metzger said he considered it "just as harmful for these do-gooders to be propagandizing the children in schools as it would be for the 'wets' to be instructing the youngsters."

The temperance workers, described by the temperance group as "school leaders," received the approval of Mrs. Nettie Freed, state superintendent of public instruction, to conduct "scientific lectures" for the benefit of school children.

In his ruling, the attorney general referred to the Temperance organization as "another pressure group," but operating in violation of the law.

Dr. H. H. Donnenworth, executive director of the Interchurch Temperance League, denied that the "strictly scientific" instruction given on alcohol contained any propaganda.

He said the program fulfilled the terms of a state law requiring schools to teach the effects of alcohol. Until the league offered its services, it was said, this law was not being fulfilled.

—Religious News Service

Tedford and Moore to Hawaii



Willis T. Moore



Thomas Lee Tedford

The Hawaiian Mission Committee composed of Miss Elma Cobb, Dan Bates, John McClanahan, Dot Ladd, Charles Ripley, and Fred Vogel met on February 18, 1950, and after prayerful consideration, and we feel under guidance of the Holy Spirit, selected Thomas Lee Tedford of Ouachita, and Willis Trueman Moore of the University of Arkansas, to represent the students of Arkansas in Hawaii this summer. Troy Carrol Jr., of Ouachita, was selected as alternate in the event either of the others are unable to go.

In all, nine students made application to take part in the Hawaiian Mission program,

five from Ouachita, two from the University of Arkansas, one from Arkansas State Teachers College, Conway, and one from Southern Baptist College, Walnut Ridge. The task for selecting two from the applicants was a gigantic one. The committee wishes to express appreciation to each of you for the time you spent in prayer over this selection and we request that you will continue to remember these who prepare for Hawaii, as well as those who will stay at home and work in the Summer Field Work, in Vacation Bible Schools, and Youth Revivals.

Faith, Freedom And Love

(Continued from Page Two)

another shelf, saying, "These are my books on the millenium. I don't know what you believe on that subject. I am myself a very strong post-millennialist, but we Baptists agree to disagree on that subject." And such was the spirit of the entire conversation. What was the great Baptist saying to the young man? It was this: Convinced that you are a Baptist, I trust you as an honest mind and an earnest student of the Bible. Come, study and teach, and don't worry too much about conforming to my personal views about this and that.

No Centralized Control

It is for that spirit, that sense of kinship in faith and freedom, that we need to set ourselves in this critical hour. The trend of the time is strongly in another direction; many forces would move us toward centralized controls. In such a day when political democracies feel compelled for security's sake to abandon democratic faith and processes, we must cling with intense conviction to the principles of personal responsibility, personal freedom, and fraternal love. We shall be tempted to abandon them.

We shall be tempted to build close-drawn fences about our freedom, to condense our Bible into authoritative creeds, to convert our Conventions from co-operative associations into ecclesiastical bodies with authority to force uniformity upon the churches. To yield to that temptation would be to yield to the spirit of the age, and forget our history and the genius of our fellowship. Surely that cannot be our choice.

Leadership Conferences Favorably Received

By LUCIEN COLEMAN

Since our announcement in last week's issue of the *Arkansas Baptist*, we have received and heard much favorable comment on the Leadership Conferences to be held in our state the latter part of March.

Principle comment is on the emphases to be given to Evangelism, Doctrine, Stewardship, and the Cooperative Program. Then too, most of those who have made comment have expressed an appreciation for the stress being given to the enlistment of our laymen to attend these meetings. One of our weak spots has been in failing to get our men to attend denominational meetings. Many of them are complaining that they are not acquainted with our program.

We hope our pastors can help us get the laymen and women to attend these leadership Conferences. It will build their interest in the work both in their local churches and the denomination.

Good programs have been arranged for all Conferences and will be published again in the *Arkansas Baptist* with complete details.

—000—

Business Man Becomes Pastor

A 67-year-old grandfather in Newark, New Jersey has quit business to become a clergyman.

He is John G. Riso, who will shortly be enrolled as a minister of the New Jersey Baptist Convention. Riso believes the Christian ministry offers the greatest opportunity to combat juvenile delinquency.

1950

Simultaneous Revival

"We are looking forward to the April Revival. We are busy making plans and our people are very enthusiastic. I believe that the Lord is in this effort and that His Name will be glorified as perhaps never before."

—Roy Hilton, Crossett

"I wouldn't miss being in this great campaign. I hope we will have a revival that won't stop."

—J. O. Miles, Cardwell, Missouri

"Our church is in the campaign. We will have about 50 workers going afield after some three or four times that number of prospects."

—Ernest Baker, Ward

"Wabbaseka Church is making plans for the revival along with other Harmony Association churches. We are making plans to have a rally at the church for different groups as men's night, young people, etc."

—Frank Claiborne, Wabbaseka

"Yes, we are planning to participate in the Simultaneous Revival. Fact is, we have already secured a preacher for the revival, M. E. Perry, pastor of Second Church, Greenville, Mississippi. We are also planning to have prayer meeting each night for a week before the revival."

New Hope Baptist Church.

—L. J. Ready, Eudora

"We are in the revival campaign with all our hearts. We have talked, planned, and prayed for little else the past three months. In fact, all of Benton County is planning for the revival in every possible way."

—John V. Terry, Decatur

"We have had the study of the Book of Acts and we are studying the book, 'The Place of the Sunday School in Evangelism.' The small group that is taking part in this study is making plans to go out and win people to the Lord. I am going out with them one at a time to the homes of lost people helping them to get started. Pray for us that we might reach many lost people between now and the close of the revival in April."

—Dean Newberry Jr., Mena

"We are looking forward and anticipating a great revival in East Hot Springs and the other Baptist churches. We are visiting lost people and praying that God might give us a great outpouring of the Holy Spirit in this campaign."

—H. B. Marks, Hot Springs

"Just a note to assure you that we will join hands with our sister churches in planning and co-operating in the Simultaneous Revival."

—Charles Riley, Gould

"We are planning the Simultaneous Revival for the association and the fellows seem to be swinging into it in a good way. Believe we are going to have a good one."

—J. W. Buckner, Crossett

We Can Think Our Friends Away From Us

By H. M. FUGATE
Lynchburg, Virginia

+ + +

I was born and reared at Abingdon, Virginia. I was licensed to preach by the First Baptist Church in Knoxville, Tennessee in 1894. I was ordained in the Grace Street (now Grace) Church in Richmond in 1897. After leaving the Southern Baptist Theological Seminary I went to Grayson County, Virginia, as state missionary. After more than fifteen years work in Virginia I left the Park Place Church, Norfolk, to go to Georgia. There I served as pastor of three fine churches: Waynesboro, Tattall Square in Macon, strategically located on the corner of the campus of Mercer University, and First Church, Valdosta. Now since July 1, 1935, I have been at College Hill in Lynchburg, Virginia.

In addition to my work as pastor I have helped in many meetings and have spoken on many special programs. The time I have served on boards and important committees would add up to fifty years or more. At all times I have worked for the furtherance of the gospel and the peace and unity of our great brotherhood.

Now, as I approach my seventy-seventh birthday, I am deeply grieved at the threat of disunity among, and division of, the people I love. I am impelled to speak. Of your patience hear me, my beloved brethren.

There are three things in particular that threaten our unity: alien immersion, open communion, and membership in the various church councils. Let us look briefly at our differences, our agreements, the dangers that threaten, and the challenge of the hour.

Differences Among Baptists

Among our differences—alien immersion is perhaps the thing that carries the greatest threat to unity. Early in my ministry an immersed woman asked me if she would have to be baptized in order to become a member of a Baptist Church. I told her the church would decide that. My advice would be to receive her if she believed she was saved before she was immersed. If not, I would advise that she be baptized. Her answer was, "I guess you had better baptize me." I wonder if it would be at all possible for us to come to some such common ground. In this way all would give expression to the belief that baptism is for the saved and for these only.

Could it be that to insist too strongly on the qualifications of the baptizer brings us closer than we realize to the position of others who require for the validity of all Christian acts that they be done by certain religious orders? Could it be that dangers for us lie in that direction? May the Holy Spirit make the way plain for all of us. Let each of us believe in the sincerity of others. May we raise no unnecessary barriers to co-operation and fellowship!

I will say about communion that I believe I can take my New Testament and make out a strong case in favor of restrictions—maybe even greater restrictions than we usually find. I Corinthians 5:11-13 could mean that only the members of the local church should partake. How else can a church enforce the discipline we read about there?

I fear sometimes that we may become so concerned over who is to sit with us at the Lord's Supper that we may miss the main purpose of the ordinance. A subtle danger lurks here. It is so easy to think of the Lord's Supper as a love feast, an occasion for the expression of our fellowship with one another, that we will be led to forget His word, "This do in remembrance of me."

Church Autonomy

We believe in the autonomy of the local church. We speak of the Lord's Supper as a church ordinance. Let us not quarrel among ourselves if we fail to reach full agreement among these thousands of autonomous churches in the matter of restrictions or lack of restrictions. Rather let us pray that all of us may, at all times, remember that first of all our communion is to be with Him. "This do in remembrance of me." May we with subdued and grateful hearts think of His broken body and shed blood, "broken for you," "shed for you."

Membership in the various church councils is to me undesirable for several reasons which I will not stop to state. I believe the question of whether to go in or to stay out is one for each local church to decide.

Things On Which We Agree

The overwhelming majority of the Baptists I have known have adhered closely to the great body of beliefs commonly held by Baptists. They have believed in the inspiration of the Bible; in the deity and the virgin birth of Jesus; that Christ died for our sins, was buried and rose again; that salvation is by grace through faith, entirely apart from works and ordinances; that regeneration should come before baptism; and that the immersion of believers is the only New Testament baptism. They have believed that the two ordinances our Lord gave to the churches are of equal and great moral worth and dignity; that each declares in striking symbol half the saving gospel; and that taken together they remind us that Christ died for our sins, that he was buried and rose again. It should fill all of our hearts with deepest gratitude that we have and hold so many great things in common.

The Danger That Confronts Us

The threat of division grows. Look back for a moment to the things over which we have our differences. Now look at the things we believe in common. Surely the latter far outweighs the former in importance.

Dr. Henry Herbert Harris was, I think, the greatest teacher I ever knew, a great Grecian and surely one of God's gentlemen. He taught Greek in Richmond College for twenty-five years. On occasion he would wrinkle his face and utter the distress sound, "W-h-e-w," then would say, "I would as soon have you stick a pin in me." What was the matter? A student in trying to pronounce a word had accented the wrong syllable.

"The Misplaced Accent!"

Brother preachers, suppose you take this for a sermon topic and see how many illustrations you can find without ever going away from home. Brother Baptists, let us raise the question of possible guilt in reference to the things now under consideration.

A fresh study of Acts 15 would help all of us. The First Baptist Church in Jerusalem was in conference. The question under discussion was what tests of fellowship should be required of the Gentiles who had become Christians. It is a story that should have special interest for us as we are considering

the very same question, "What tests of fellowship?" if Southern Baptists are to remain united. Pause when you come to verse twenty-eight. How artlessly it is stated, "It seemed good to the Holy Ghost and to us" not to make the tests too hard. Let us ponder this very, very prayerfully.

We can think our friends away from us. It is all too easy to think ourselves into a "holier than thou" attitude. It requires little effort to put on superior airs. We do not need much gray matter to be able to pin labels on one another. Honestly, brethren, it is easier to do these things than it is to weigh clearly comparative worth of the things that should forever unite us and the things that could divide us but should not. God help us to think ourselves into a finer, happier fellowship. When we come to know one another better, I am sure we will love one another more.

The Challenge of the Hour

We are potentially a great people. I believe we are in position to become the mightiest force for world evangelization that God has on earth. Think of the program for evangelizing our home land. Consider the great offensive planned by our Foreign Mission Board. As I see it we stand at Kadesh-barnea.

"We are not ignorant of Satan's devices" II Corinthians 2:11. He is ever seeking to gain the advantage. The matters we are debating are not new. We have had these differences for years. We have worked together to come to this place of possible great usefulness. We should not be surprised that with our awakening to larger things for God, Satan should use his most cunning devices in his effort to divide and to defeat us. Of all hours we have ever known this is the most challenging. In such a time as this will we allow Satan to divide Southern Baptists?

I have written after much prayer and many heart searchings. I wish I could stand before our conventions and pour out my soul to you.

Please, dearly beloved, read my plea and join me in prayer that God may bring us into greater unity and send us forth to ever enlarging ministries.

—000—

Baylor Erects Library Building

A majestic \$800,000 library building is rising at Baylor University, Waco, Texas, because a lad 50 years ago caught spiritual visions in the poetry of Robert Browning. The building which cornerstone was laid February 25, will be a memorial to Browning and will house the world's largest collection of personal items and first editions of the poet.

The collection and the building, together valued at \$1,500,000, is the result of piece-by-piece, dollar-by-dollar solicitation through the half-century by Dr. A. J. Armstrong, chairman of the Baylor English department and world authority on Browning. He was just a lad when he caught the spiritual message of the poetry and determined to dedicate his life to its teaching. The message of Browning's writing, he says, is hope and life.

—000—

"The name of Jesus stands for holiness and purity, for love and righteousness, for mercy and grace, for truth and faith. Therefore, to pray in his name requires that our praying shall be consistent with his character. This rules out all selfishness and pride, all insincerity and bitterness, all laziness and wilfulness."—Clifton J. Allen.

It's The Same Water



Communism comes to power by making promises. Recognizing the fact that democracy dares not neglect its less fortunate, it is still true that a society that becomes self-seeking or absorbed in physical things, rather than the spiritual values of life, soon becomes susceptible to any promise that guarantees physical advantages. Such a civilization moves towards those conditions that produce tyranny. Democracy is springing some bad leaks here and a storm would be hard on us. In our frantic push for physical defenses we are neglecting our inner defenses. The total we spend annually on armaments,—added to what we spend as a nation on gambling and intemperance as over against what we invest in education, religion, even better homes,—becomes a shocking revelation of our sense of values. There is real danger that communism might some day sink us, but there is even greater danger that we might some day sink ourselves!

Not Found Out

The rector of a fashionable London church was induced to preach at a well-known prison. When in the vestry he said to the prison chaplain, "Now I have come, but don't know what to say to your convicts."

The chaplain replied, "Preach to them exactly as you do your own congregation; and remember only one thing—my people have sinned and been caught and yours have not been yet."

"Be sure your sins will find you out."—Numbers 32:23.

The Traditional Bible with the MODERN COVER in Color

Rich Maroon
Royal Blue
Traditional Black

When you see them, you too will prefer the new National Bibles with covers in color. Their rich, modern beauty pleases the eye as well as the soul. Bibles shown have easy-to-read Crystal clear type ideal for home or lecture. With their many fine helps and appealing, genuine leather covers in a range of colors, they are prized possessions or welcome gifts.

BELOVED KING JAMES VERSION

Ask for
National BIBLES
Wherever Bibles are Sold

GOWNS
CHOIR • BAPTISMAL

ORDER FROM THE
BAPTIST BOOK STORE
SERVING YOUR STATE
OR ASSOCIATION

BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

The Challenge Remains

By MILDRED DUNN

Missionary needs are just as pressing today as back in the eighteen hundreds when Miss Annie Armstrong was busy organizing Southern Baptist women into societies for the advancement of missions.

Some can remember the days when "Miss Annie" encouraged the women of the Southland to send missionary boxes, food, clothing, and furniture to the poorly paid missionaries working on the frontiers in our, then, new and developing country. Miss Armstrong's active interest in home missions was greatly enlarged by a visit which she made at her own expense into what was then Indian Territory and is now Oklahoma. It was a hard trip for one so delicately reared as she was, but she returned to the East full of enthusiasm for sending the gospel to her Indian brethren.

During the eighteen years Miss Armstrong served as the first executive secretary of Woman's Missionary Union, she was tireless in her efforts to enlist women in mission work. The scope of her interest included all lost people everywhere. She is said to have worked with Negro women with dignity and sympathy. Although she was definitely interested in foreign missions, she was always a special friend of home missions. She was often heard to say: "America must belong to King Immanuel if we would have a base of operation broad enough to bring the world to Christ." The truth of that statement is especially before us today. Just as no army can be stronger than its supply line, so the advance of foreign missions will be successful only in proportion to the strength of the home base.

To meet the dire necessities of the Home Board, the March offering for home missions was launched in 1895, after the December 1894 report to the Executive Committee showed the Board closing the year with a debt of \$25,000. It was Miss Armstrong who originated the March Week of Prayer which was first called the "Self-Denial Offering." The importance of this offering to the cause of home missions can hardly be estimated. When the women of missionary activities throughout the South met in Richmond, Virginia, in 1888, the Home Board reported that \$7,014.36 had been given by Woman's Missionary Societies in Southern Baptist ter-

ritory. This was nearly one-seventh of the entire amount given to home missions during that year.

From that time to the present the work of the Home Mission Board has leaned heavily upon the support received through the Annie W. Armstrong offering. Today, although the Board is on a good financial basis, still many missionaries depend upon the offering made through the March Week of Prayer for their salaries and many mission stations would have to be closed if it were not for the money received through these gifts.

The challenge to Southern Baptists to give to the offering is as great today as in the past. Although the offerings have greatly increased each year, so have the territory, population, and scope of work of the Home Mission Board.

Although the name of the offering has been changed to Annie W. Armstrong Offering, it is still a self-denial offering for many, and to all it represents a great challenge and opportunity to help in the great task of making America, Alaska, Panama, and Cuba Christian.

The challenge of the sacrificial life of Annie W. Armstrong should be a challenge to every Southern Baptist woman to follow worthily in her steps as she thus concretely expresses her interest in the lost in her own homeland.

—Southern Baptist Home Missions

Give—That the lost may live!
March Week of Prayer—
February 27-March 3

Do You Care?

You can prove to yourself and the Japanese your love as you give in their time of great need. Chaplain P. E. Cullom reports that Japan suffers greatly from lack of adequate clothing: "Everywhere you look in Japan you see people in need of clothing. They wear anything they can get." They need other things, too. CARE has made plans for you to send boxes. Send money (money order or check) through your church to: CARE, 200 Terminal Building, Honolulu, T. H.

Request that CARE send your boxes to missionaries or friends whose addresses you know, or to: Mrs. Mutsu Ikebe, 124 Tsanoura, Shimizu Mochi, Kumamoto City, Japan.

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



IMPORTANT INFORMATION TRAINING UNION CONVENTION
Immanuel Baptist Church
Little Rock
March 17-18

1. All Juniors who are to participate in the Junior Memory Drill are to meet Mrs. Wm. J. Perkinson in the Mary and Martha class room on the ground floor of Immanuel Church, Friday morning, March 17, at 10:30. The State Junior Memory Drill will be held at 11:05.

2. The Immanuel Church is preparing to serve 500 people at noon Friday, and 250 at five o'clock Friday afternoon. These meals will be served cafeteria style with each person buying what he wants. There will be sandwiches, cold drinks, coffee and desserts. Many people will take advantage of this service because the afternoon service begins at two o'clock.

3. All people who wish to stay in hotels or tourist courts should make their own reservations. The leading hotels are: Marion, Albert Pike, Sam Peck, Lafayette, and Grady Manning. All who are able to put up at hotels or tourist courts will help the housing situation greatly because hundreds of people will be cared for by the churches of greater Little Rock.

4. Do not register in advance. Come immediately on Friday morning to the ground floor of Immanuel Church, Tenth and Bishop Streets. There will be thirty-five people ready to register the messengers, and fifteen people ready to make home assignments. One person can register an entire bus load provided he has the registration fees, the names, and whether they are Juniors, Intermediates, Young People or Adults. The convention begins promptly at ten o'clock.

5. Provision cannot be made for anyone on Thursday night. Bed and breakfast Friday night and Saturday morning will be provided free.

6. The Friday night session in the Robinson Memorial Auditorium begins at seven o'clock and consists of the finals for the Speakers' Tournament, and Sword Drill, the combined college Choir Festival under the direction of Mrs. B. W. Nininger, and Dr. Chester Swor's message "Faith That Commits." Three thousand are expected to attend that service.

7. For further information write Rev. Ralph W. Davis, 212 Baptist Building, Little Rock, Arkansas.

Caroline Association

The Caroline Association Hymn-Sing met with the Ward Church on Sunday afternoon, January 29, with eighty-four present, representing eight churches.

Special numbers were rendered by Ward, Cabot, and Toltec Churches. The congregational singing was led by Henry Jayroe.

ASSOCIATIONAL ELIMINATION TOURNAMENTS

It is the responsibility of the Associational Training Union Directors to set the time and place for the Associational Elimination Tournaments for the Junior Memory Drill, Intermediate Sword Drill, and Young People's Speakers Tournament. The associational winners will represent the association at the State Tournament which will be held at the State Training Union Convention.

Pre-Convention Training Union Attendance Night

March 12 has been designated as Pre-convention Training Union attendance night, and the Training Unions of Arkansas have been given their goal for that night which is the same as the enrollment that they reported to the association this past fall; 160 churches have accepted their goal and sheets of suggestions have been sent to these Training Unions as to how they can go about reaching their goal on March 12.

All churches that reach their goals must notify the State Training Union Director not later than Tuesday, March 14, and the names of the Training Unions reaching their goals will be printed in the State Training Union Convention Program Bulletin.

Tour of Europe

C. Aubrey Hearn, associate editor of the Training Union department of the Baptist Sunday School Board, is conducting a party to Europe in the summer to see the Passion Play and to visit the Southern Baptist mission fields in Europe. The party will leave New York by plane on June 18 for Barcelona. Eleven countries will be visited. The return flight will leave London, July 18. For further information write C. Aubrey Hearn, 209 Fourth Avenue, North, Nashville, Tennessee.

Little Red River Associational Vacation Bible School Clinic

Information from R. R. Shreve, Heber Springs, states that the Vacation Bible School Clinic for Little Red River association is scheduled for March 10, at the Lone Star Church.



WHY ARE THESE WORKSHOPS BEING HELD?

Both workshops are being held for one purpose: To help church workers get maximum benefits from the use of visual aids. The theme, "Whatsoever ye do, do all to the glory of God" indicates something of the spirit which has characterized the planning and will characterize the program.

There will be conferences and workshop periods dealing with every phase of using visual aids.

How to start; how to continue; what officers are needed; what organization is needed; what to buy; how to use each visual aid, etc. These are just a few of the things to be dealt with in conferences, experiments, demonstrations, exhibits, previews, and visual presentations.

WHO IS SPONSORING THESE WORKSHOPS?

Fort Worth—Sponsored jointly by the Baptist Sunday School Board and Southwestern Baptist Theological Seminary.

Ridgecrest—Sponsored by the Baptist Sunday School Board as a part of the regular summer assemblies.

WHERE ARE THESE WORKSHOPS BEING HELD?

Fort Worth—On the campus of Southwestern Baptist Theological Seminary, Fort Worth, Texas, June 5-9.

Ridgecrest—At Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, August 17-23.

WHO SHOULD ATTEND THESE WORKSHOPS?

Every worker in a church who is interested in using visual aids! However, something special has been planned for the following:

- Directors of visual aids
- Members of visual aids committees
- Pastors
- Educational directors
- Sunday school officers and teachers
- Training Union directors, leaders, and sponsors

Yes Sir! Something for all these and many more! But let us underscore the importance of **Directors of Visual Aids** and **Chairman of Visual Aids Committees** being present. Your church can't afford to miss this help.

WHEN SHOULD ONE REGISTER FOR THESE WORKSHOPS?

Immediately! Indicate that you are planning to be present and request a room immediately. See below for details.

WHAT ABOUT ROOMS AND HOTEL SPACE?

Fort Worth, June 5-9

There are a limited number of rooms on the seminary campus. These are available at \$1.00 per day and each guest furnishes his own bed linens and towels.

Downtown Fort Worth hotels also have rooms available. Here are some of the hotels and other rates:

	Single	Double	Double with twin beds
Blackstone*	\$3.50—\$6.00	\$5.50—\$8.00	\$6.00—\$9.00
Texas	3.50—7.50	5.00—9.50	6.50—9.50
Worth	3.00—4.50	4.50—8.00	6.00—8.00

* three persons to room—\$2.50 each, four persons to room—\$2.00 each

Ridgecrest, August 17-23

Regular assembly accommodations are available at Ridgecrest Baptist Assembly. Prices range from \$2.25 to \$4.50 for room and meals.

HOW TO REGISTER FOR THESE WORKSHOPS

Fort Worth, June 5-9

Mail your request with a \$2.00 registration fee to:
Miss Dorothy Hair
Southwestern Baptist Theological Seminary
Fort Worth, Texas.

Please indicate whether or not you desire a room in one of the seminary dormitories. Write directly to one of the above hotels for a hotel room.

CENTRAL COLLEGE

North Little Rock, Arkansas

OFFICE OF
THE PRESIDENT

March 2, 1950

Dear Arkansas Baptists:

Some letters are more vital than others. This one is personal and urgent. Please allow me to present the cause of Christian Education and ask you to lead your church to magnify this offering. The date of the offering is March 19, 1950. The Arkansas Baptist State Convention authorized the designation of Christian Education Day with all offering to go to Central College.

The college administration had planned a fund raising campaign in Greater Little Rock for this spring. The Appeals Board, acting for the city, approved a campaign for the Catholic Hospital and rejected the request of Central College for the privilege of promoting a campaign. We come to you, the Baptists of Arkansas, with this challenge. Central College needs your support now.

Our official enrolment for this school year is 327. Of this number, thirty are ministerial students. An active mission band is sponsored by mission volunteers. A large number of students plan to enter the teaching field. Music and Religious Education work is the chosen field of many. Our work is fully accepted by the University of Arkansas, Baylor University, and other outstanding universities of the South.

Central College is the only Christian College in the Capital City. It is the only college in the city with dormitory facilities. Located in the center of the state in the largest city of the state, it has many advantages not found in other schools of the state.

Central College is worthy of your consideration. Baptists need this institution in the heart of Arkansas. Your gift for Christ in this cause today will help prepare a workman for His kingdom tomorrow. We are depending on you.

Lead your people to know and support Central College with their prayers and offerings, and encourage your young people to attend Central.

Yours in His service,
Irving M. Prince
President

IMP/jam

Two Sources . . . Of Home Mission Support

By COURTS REDFORD

The Home Mission Board travels on two legs, the Cooperative Program and the Annie Armstrong Offering. The support secured from these sources largely determines the financial strength of the Board for the task. More than half the activities among the language groups, the Indians, the Negroes, the Good Will Centers and in Cuba, the Canal Zone, Panama, and Alaska are underwritten by the Annie Armstrong Offering.

Gifts thus received also help to support the evangelistic program of the Board, its summer student program, its field mark, its Jewish and deaf work, and its work in the West.

The goal for the 1950 offering is \$800,000. Of this amount \$550,000 will go for current operations and \$250,000 for desperately needed buildings on mission fields.

The Home Mission Board has no reserve funds except those which the Convention instructed it to lay aside for emergencies. In prosperous times such as these reserve funds must not be used.

The Board reports more than forty vacancies, most of which cannot be filled because of the lack of funds. There are at least 112 new fields that need to be opened. Few, if any, can be entered without additional resources.

Much more needs to be done for the migrants, the deaf, the blind, the unfortunates in our slums, and the unchurched fields in the West. The response to these calls awaits the increase of financial support.

The entire amount available last year for buildings by the Home Mission Board on all its fields was less than some of our large churches use in a single building project. Scores of churches and mission stations have no houses of worship. They have little hope of buildings unless and until Southern Baptists help them.

Missionaries have been struggling to get along on very meager salaries. The average family on our mission fields receives from all sources \$188.02 per month, and living quarters. A missionary who is a graduate of both college and seminary wrote, "Every associational missionary in my state receives more than I do."

Southern Baptists do not want their home missionaries to suffer financial sacrifices. They will improve conditions when they know the facts. The advance in living expenses has been far greater than the advance which the Board could make in its salary adjustments. Baptists will want to make up this difference.

The Annie Armstrong Offering

seems to provide the best opportunity to supply the increased needs of the Home Mission Board this year. The Board will receive \$660,000 from the Cooperative Program for current operations. All agencies will join wholeheartedly in the all-out effort to raise additional funds through the Cooperative Program for foreign missions. We all want that, but home missions does not share in Cooperative Program receipts beyond the \$6,500,000 level.

The one hope for additional funds for home missions is in the larger support of the Annie Armstrong Offering. This offering is a part of our Southern Baptist co-operative effort. When one gives to this offering he gives to a program that has had the endorsement and support of Southern Baptists for many years.

Only by going beyond the goal of \$800,000 can money for the pressing needs of the Home Mission Board be met. Why not make possible some advance in home missions, some increase in missionaries' salaries, some achievements in new fields, and some reinforcements in fields already entered through a sacrificial offering at this season?

Do not allow the Home Mission Board to hobble along. Help it to walk on two strong legs. It is Southern Baptists' medium for helping to build a Christian homeland.

—000—

Happy Hymn Singers

On January 22, Nall's Memorial Church was host to the monthly meeting of the "Happy Hymn-Singers." One hundred-four people were in attendance representing six churches. Special numbers were rendered by the Bellevue Church, and Nall's Memorial. Congregational singing was enjoyed for the afternoon. The next meeting for this group will be held the Fourth Sunday in February at Bellevue Church.

Southwest Zone Hymn-Sing

First Church, Douglassville, was host to the regular monthly Hymn-Sing for the Southwest Zone in Pulaski County Association, Sunday afternoon, February 5; 130 people were in attendance, representing ten churches. Special numbers were presented by the Crystal Hill, and Douglassville, First Church.

M. O. Kelley, the associational music director, was in charge of the service, and the accompaniments were by Mrs. Dilbeck. Rodney Weeks, host pastor, had charge of the devotional, and E. A. Ingram, Associational Missionary, presided over the business session.

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary
219 Baptist Building
Little Rock, Arkansas

Attend Your Associational Men's Rally

Last week this column featured the program for the Washington-Madison Associational Men's Rally to be held at First Church, Fayetteville, on March 3.

We present herewith another such program. It is a program for the Pulaski County Associational Men's Rally to be at Second Church, Little Rock, Friday evening, March 3.

All over Arkansas Associational-wide Men's Rallies are being planned some night during March. These Rallies are for the purpose of helping to arouse the Baptist men of our associations to the sacred responsibilities that are theirs for the coming Simultaneous Crusade.

Be sure to attend the Rally in your association!

Tentative Program

for the PULASKI COUNTY ASSOCIATIONAL MEN'S RALLY

Second Baptist Church, 8th and Scott Streets, Little Rock
March 3, 1950

Song Service	William C. Burnette
Prayer	
Purposes of the meeting	Nelson Tull
Devotion: "The Great Commission"	G. W. Blankenship
Song (Standing): "Onward Christian Soldiers"	
Offering*	
Special music	
A series of pointed messages:	
(1) "The Simultaneous Crusade—What It Is"	Happy Ingram
(2) "The Place of PREACHING in the Crusade"	Harvey Elledge
(3) "The Place of PRAYING in the Crusade"	C. W. Caldwell
(4) "The Place of GOING in the Crusade"	C. Graham Smith
Song (Standing): "Bring Them In"	
(5) "The Seeking Savior"	K. Owen White
Commitment service and Benediction	

(* The offering will be turned over to the Associational Secretary-Treasurer to pay for postage, stationery, and other incidentals of the Pulaski County Associational Brotherhood.)

Pike Avenue Music School

Pastor R. H. Dorris led the people of Pike Avenue Baptist Church in a School of Church Music the week of February 12. Mrs. B. W. Nininger, the State Music Director taught classes each evening for three special groups. The first period was spent with the Youth Choirs, the second period for the general congregation in singing, music fundamentals, and directing. The last period was given over for rehearsals for the Adult choir. Music was prepared for the regular Sunday services and also for the choirs participating in the Baptist Choral Club which will sing in May.

Fifty-five people were enrolled in the School and there was an average daily attendance of forty-five. Thirty-eight people qualified for awards in "Practical Music Lessons." Miss Rose Ann Gibson was the accompanist throughout the week, and R. S. Corder, the music director had an active part. An hour of fellowship was prepared by the ladies of the church for the closing night of the School.

Leave the Thread to God

"Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread to God."
—Selected

EAST TEXAS BAPTIST COLLEGE

"A Service Institution"

Marshall, Texas

Orthodox Accredited
Co-Educational

Rates Reasonable

1950

Summer Session:

June 5 - July 14
July 17 - August 25

Regular Session:
September 11

Information on Request:
H. D. BRUCE, President

Department of Missions

C. W. CALDWELL, Superintendent

Pope County Survey

With Missionary T. D. Douglas as my companion, I spent an entire day traveling over part of Pope County in a general survey of our Baptist work and missionary opportunities. By airline it is thirty-three miles from Atkins to the northern boundary of Pope County which is included in the Dardanelle - Russellville Association. In traveling the highway over the mountainous road, the distance is probably forty-five miles.

Leaving Atkins, we went to the community of Moreland. There is a community church there which originally was a Freewill Baptist. The Methodist denomination has purchased the stone school building and it is their plan to open regular services in the near future. There is no Baptist work at Moreland, which is about nine miles north of Atkins.

Leaving Moreland, we went to Caglesville, about three miles northeast of Moreland. There is no Baptist work there. If I recall correctly, the church is a Freewill Baptist.

Our next stop was at Appleton, which is about eighteen miles northeast of Atkins. We found three churches there—Presbyterian, Christian, and Nazarene. In the open country near the town are some Freewill Baptist churches.

From Appleton we went to Hector where we talked with the principal of the school, who is a Baptist. In Hector there is a Cumberland Presbyterian Church, Assembly of God, and a Freewill Baptist. Sometime later, I will write an article about the different Baptist groups in our state. Throughout Pope County there are many Freewill Baptists.

The next visit was in the town of Scottsville. We had dinner in a home where the woman is a good Baptist. We were told that years ago there was a well organized Convention Baptist Church, but today everything has been combined into a community church. The pastor, by the way, is a Baptist who attended a Baptist school in Chattanooga, Tennessee, and his wife attended the Baptist Bible Institute of New Orleans. It was a pleasure to meet them and have fellowship in their home.

Our tour carried us next to Dover, a town of about 1,400 people, nine miles north of Russellville. We have a Baptist church at Dover and last year we gave some aid in the re-building of the church house and supplemented the pastor's salary. It is still a weak church, having an average of less than thirty in Sunday School. This church at Dover is

the only Baptist work affiliated with our Convention in Pope County north of Highway 64, which goes through Atkins and Russellville. The nearest Baptist church north of Dover is Deer Church in Newton County, about forty-five miles. The nearest to the west is Clarksville, thirty-five miles, and in the eastern direction, no one seems to know how far you would have to go before arriving at the nearest Convention Baptist church—probably at least thirty or thirty-five miles.

We traveled from Dover back to Atkins by way of the home where Dr. J. R. Grant was reared and in the community where there is a Landmark Baptist church, the only one in all that section of Pope County. At Gip, there is a large open air tabernacle which has stood through many years where people use to have camp meetings. They still have a revival there each year. It may be possible that I will go there for a revival this coming summer.

Traveling from Dover toward Atkins, we went through Gumlog and other communities. There are churches in most of the areas but no Baptist work.

The area we survey is by no means a poor country. There are splendid homes, good farms, and thoroughbred cattle. The people are not without churches but the fact remains that there is only one little Baptist church in all the area I have described. Are we willing to leave that entire section to other groups? To establish the Baptist work will be a slow process. It will take a lot of money, but don't you think it should be done?

Workers' Conferences

I had the privilege of attending the Dardanelle-Russellville Worker's Conference, meeting at Atkins. The missionary and pastors are working faithfully in making preparations for the Evangelistic Crusade.

In company with Chaplain J. F. Queen, I went to the Caddo River Associational meeting, held with the Oden Church. The whole program gave emphasis to the Simultaneous Revival. The people present were practically unanimous in expression of the fact that they want a revival and are willing to pray and work for it. Brother Queen remarked as we drove away, "If every association has the same spirit and interest as has been manifested in Caddo River Association, we will have one of the greatest spiritual awakenings we have ever experienced."

The Christian And the Truth

By JOHN BRADBURY, Editor
The Watchman-Examiner

It is the duty of every Christian to be true and to deal only with the truth. There has grown up in recent years a type of propagandist who professes to come in the name of Christ, but who follows the unchristian practice of dealing in half-truths, overstatement, slanted information, and what is often apparently deliberate misrepresentation. All this is done in order to support discrediting objectives. It is unethical political propaganda.

Our God is a God of truth. They who worship and serve Him must do so in His Spirit and in His truth. Every true statement, to deserve that merit, must be based on all the facts. For Christians to play fast and loose with the truth, to misrepresent the truth, to design, to overstate circumstances for ambitious or malicious purposes, to resort to slander and misrepresentation to further a cause is to invite certain awful results.

First, attestation of divine accompaniment will be withdrawn; God does not traffic in falsehoods, nor does He own those who deal in them.

Second, subtlety and insincerity are like worms in the apple's core; they destroy in time, the health and substance of the cause that employs them.

Third, nothing so reveals the poverty of a cause as for its representatives to have to resort to sinister and defaming propaganda to obtain even slight advantage. These are the tactics of the world. But Christians should have nothing to do with them.

These are times of fractious moods. Apparently, anything goes so long as an advantage is won. To import such Satanic technique into Christian sphere is anti-Christian, and it does not purify it to pretend it is done in zeal for the cause of Christ.

We urge upon all Christians that they guard their statements against inaccuracy, exaggeration, and misrepresentation. Guarding one's speech is a Christian obligation. Publishing that which is untrue against the people of God is certain to incite the wrath of God.

Pompous little men who put on the robes of divine justice in passing judgment upon their fellows only make themselves ridiculous. If every idle word is to be brought to judgment, then what must we say concerning those who deliberately falsify, deceive, in order to divert from Christian fellowship the elect of God.

—000—

Do you like "first" things? Come to the first meeting of the Southern Baptist Convention in Chicago!

Be one in the record attendance at the Convention in Chicago!

Figures To Inspire

SUNDAY, FEBRUARY 19, 1950

	S. S.	T. U.	Addi.
Little Rock, Immanuel	1300	390	13
Including Missions	1577	590	15
Fort Smith, First	1194	413	4
Including Missions	1282	482	
Little Rock, First	955	325	12
Including Missions	1026	355	14
El Dorado, First	941	246	
North Little Rock, Baring Cross	906	289	
Including Missions	1055	360	12
Little Rock, Second	807	140	6
Hot Springs, Second	783	196	
Fayetteville, First	711	244	3
Including Missions	801	289	
Pine Bluff, South Side	675	267	6
Including Missions	743	290	
El Dorado, Second	609	213	
Camden, First	566	180	4
Including Missions	620	334	
McGehee, First	541	168	
Including Missions	681	229	
Little Rock, Pulaski Heights	518	113	3
El Dorado, Immanuel	509	252	10
Including Missions	560	305	
Crossett, First	508	185	7
Magnolia, Central	503	170	3
Including Missions	668	219	
Warren, First	501	91	
Little Rock, Tabernacle	500	154	2
Texarkana, Beech Street	493	181	8
Pine Bluff, Immanuel	490	178	2
Forrest City, First	471	177	
Paragould, First	465	208	3
Including Missions	606	268	
Hot Springs, Park Place	457	122	3
Hot Springs, Central	455	147	
Paris, First	456	152	
Including Missions	510		
Fordyce, First	443	157	1
Hope, First	442	140	3
Little Rock, Gaines Street	435	245	10
Including Missions	535	309	
West Helena	420	119	1
Russellville, First	414	143	4
Including Missions	488	185	
Malvern, First	405	121	4
Fort Smith, Grand Avenue	399	110	1
Fort Smith, Calvary	396	124	
Springdale, First	396	281	4
Including Missions	604		
Fort Smith, Immanuel	391	160	
Including Missions	451	189	
Little Rock, South Highland	390	126	
Smackover, First	382	132	
Cullendale, First	376	174	3
Coaway, First	375	83	
Searcy, First	364	64	
Monticello, First	359	134	
Rogers, First	345	113	2
N. Little Rock, First	344	95	
Including Missions	359		
Hot Springs, First	332	83	2
Mena, First	309	107	1
Norphlet, First	309	250	
Pine Bluff, Second	305	156	
El Dorado, West Side	303	107	1
Bauxite, First	298	87	1
N. Little Rock, Central	260	96	
DeQueen, First	235	70	
Fort Smith, Bailey Hill	226	71	3
Jacksonville, First	222	95	
Little Rock, Reynolds Memorial	217	71	2
Sweet Home, Pine Grove	188	127	3
N. Little Rock, Bethany	187	95	3
Strong, First	175	78	
Hot Springs, Piney	170	125	
Hot Springs, Lake Hamilton	153	62	
Hoxie, First	152	68	
Little Rock, Woodlawn	146	68	
Warren, Immanuel	140	107	1
Rohwer, Kelso	134	99	
Eureka Springs, First	133	52	1
Hot Springs, Grand Avenue	112	62	3
Little Rock, Hebron	109	106	2
El Dorado, Park View	105	59	
Bald Knob, Central	105	52	
North Little Rock, Highway	103	42	1
Douglasville, Second	99	49	3
Fort Smith, Northside	99	52	1
Little Rock, West Side	90	64	2
Little Rock, Ironton	89	53	
Woodson	82	67	8
Little Rock, Capitol Hill	81	41	
Little Rock, Biddle	70	44	
Monte Ne, First	64	46	
Hot Springs, Emmanuel	62	44	
Little Rock, Martindale	60	48	
Oden	60	66	1
Little Rock, Bethel	48	32	2
Garfield, First	45		4
Stuttgart, Air Base Mission	20	12	

—000—

You can't build character with faulty materials.

A Center of Christian Influence

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.

We journeyed through Athens with Paul last week, as he unsuccessfully preached to the Epicureans and Stoics. He left Athens discouraged and went to Corinth, said to be the "most wicked city in the Roman Empire." In a day when immorality was taken for granted, Corinth was considered intolerable for the vile conditions existing there. Yet Paul left a strong church in Corinth.

Black Magic and Superstition

This lesson begins the third missionary journey of Paul as he visited all the churches he had established in Asia on his first tour. He now enters Ephesus for the first time, a city famous for black magic; a center of superstition.

Paul spent his first three months trying to reason with the Jews and others in the synagogue; being unsuccessful, he separated the disciples, and shifted his location to the school of one Tyrannus, where he worked for two years.

We are pleased to note, that in spite of unfavorable circumstances and surroundings, "Paul spoke boldly . . . and many believed and confessed." There is possibly as much power in a minister's delivery as there is in the words he utters. A great message, delivered in meekness, or fear, or weakness, may be lost upon the ears of complacent hearers. On the other hand, a speaker may not say much, but speak with such forcefulness that he leaves his hearers feeling that he has said a great deal. And to speak with "forcefulness" does not demand that the speaker ruin his vocal cords; neither is a demonstration of gymnastics necessary to good delivery. We cannot believe the Apostle Paul resorted to such tactics in his preaching, but we can be sure that he had a great message—and that he delivered it as though he really believed what he was saying!

Again, we read that "Paul reasoned" with the superstitious Ephesians. He knew their environment and background so he could be patient with their ignorance; he was lovingly persuasive. He preached effectively, so much so, that \$10,000 worth of black magic books were piled up and burned in a spectacular demonstration of their faith in the Christ. "So mightily grew the word of the Lord, and prevailed."

Thus, Ephesus, a stronghold of Satan, became a center of Christian influence. This great city of spiritual darkness found centered

Sunday School Lesson for
March 5, 1950
Acts 19:1-20:16; Ephesians

within it a lighthouse in the form of a New Testament church. Ephesus had its share of idolatry, as well as black magic; a great temple stood there for the worship of Diana. Soon many victims of Diana became converts for Christ and Paul found himself in trouble with the civil authorities.

Paul's Letters To the Ephesians

While studying the origin of the Ephesian Church be sure to read Paul's Epistle to the Ephesians written while he was in prison.

In Ephesians first chapter we see the mighty power of Jesus as the Redeemer, the Keeper, and the Head of His church.

In Ephesians Two, we learn that Salvation is by grace through faith, and "not of works, lest any man should boast."

In Ephesians Three, Paul's prayer is that all Christians comprehend the "breadth, the length, the depth, and the height of the love of Christ, which passeth all knowledge. As to "breadth." His love is as broad as the universe; "black and yellow, red and white, all are precious in His sight."

If one can measure eternity—then he can measure the length of Christ's love.

His love reaches down into the gutter and rescues the vilest, lowest sinner on earth; such depths of love is beyond the understanding of mankind.

His love is as high as the heavens; science may estimate the distance to the sun, but it cannot penetrate God's heaven.

To sum it all up, His love is broad enough, long enough, deep enough, and high enough to cover all the sins of all His children, throughout all ages, and around the universe.

If Baptists have a creed, it is summed up for us in Ephesians four, in the unity of the Spirit: we have one body; one Spirit; One hope; One Lord; one faith; one baptism; and one God and Father.

It is in Ephesians that Paul tells us of the five walks so important to our Christian experience. They are:

One, Walk Worthy, and that walk includes the unity of the Spirit already discussed. Ephesians 4:1-6.

Two, Walk in purity. Ephesians 4:17-32.

Three, Walk in love, Ephesians 5:2.

Four, Walk in the light, Ephesians 5:8.

Five, Walk in wisdom, Ephesians 5:15-18.

In Ephesians six, Paul not only commends to us a spiritual armour, but commands that we put on the whole armour of God in order that we might be able to withstand evil. "Stand therefore," it takes strength to stand. A sick person may be able to sit up; an invalid may be able to sit in a wheel chair for many years, but he is hindered from active service. God wants people who are strong enough spiritually to stand for something. And Paul tells us how God will provide us with the necessary strength to stand for Him, in Ephesians 6:13-18.

Truth, is a girdle of strength; righteousness a breastplate of protection; the gospel of peace provides the protective pathway for our feet; and with the shield of faith we ward off the fiery darts of the wicked. Our heads are protected with a helmet, the helmet of salvation; and the only weapon furnished for our warfare is the Sword of the Spirit, the word of God, for we wrestle not against flesh and blood, but against principalities, powers, rulers of darkness, and spiritual wickedness in high places.

And do not forget to pray. "Praying always . . . watching . . . persevering . . ."

Equipment is useless unless it is accompanied with motivating power. God is our power house and prayer is the channel through which that power is appropriated to His soldiers and servants.

Carl Giers told about his first year at Carlson-Newman College. He saw the colored yard man burning the grass off the lawn and accosted him with the remark, "John, didn't you know that if you do that the ground will be as black as you are?" The colored brother scratched his head and said, "Yas

guh, boss, but next year it will be as green as you is."

GOWNS

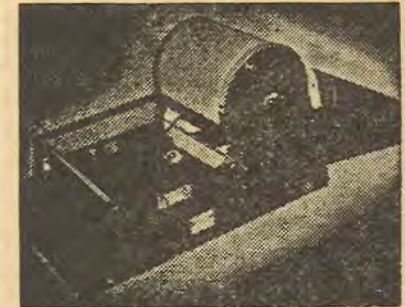
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




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

CATALOG ON REQUEST
National
CHURCH GOODS
SUPPLY COMPANY
221-223 ARCH STREET, PHILADELPHIA 7, PA.

AUTOMATIC DUPLICATORS



\$33.60 to \$58.50

\$9.75 POSTCARD
MODEL

All above prices include Federal Tax
and Supplies

- STENCILS (Postpaid)
- NEW "B" qu \$1.98
 - NEW "B" TOP-PRINTED, qu. 2.15
 - "BEST", qu. 2.50
 - "BEST", TOP-PRINTED, qu. 2.75
 - NEW PLIOFILM, TOP-PRINTED, green, qu. \$3.25
 - BULLETIN, folder form, tp., qu. ... 2.85
 - CEMENT, for above, bottle 20

- INK (Postpaid)
- SPECIAL, for closed drums, lb. \$1.25
 - BLACK, ECHO, 1 lb.80
 - BEST, 1 lb. 1.20
 - FOUR COLORS, ½ lb. each color 70

- FOLIOS (Postpaid)
- "BEST" 200 designs for churches \$2.10
- Also buy Paper, Master Addresser, Scope, Trimming Board, etc., from
VARICOLOR DUPLICATOR CO.
Dept. AB-Catalogue Free-Shawnee, Okla.

Your very
Special Bulletin
for Sunday, April 9



On Sunday, April 9, your church will want to distribute a very special bulletin — the appropriate, four-page edition produced this year by the Baptist Bulletin Service. The quiet beauty of the lovely lily is strikingly presented on the four-color page 1, a masterpiece of simplicity which speaks volumes.

The other pages are left blank so you can print, mimeograph, or multigraph your own program on them. And the over-all result will be one of the most desirable bulletins you've ever had!

This special bulletin will be delivered unfolded for your convenience in printing. Size, when folded and ready to distribute, 5½" x 8½". Price, \$1.50 per hundred.

Order right now from the
BAPTIST BOOK STORE
Serving you

For information about this bulletin service every Sunday, write
BAPTIST BULLETIN SERVICE
127 9th Ave., North
Nashville, Tenn.

Undergirding
OUR AMERICAN WAY OF LIFE

Christian

Education

"FOLLOW ME"

Central College Day

MARCH 19, 1950

STATE-WIDE OFFERING IN EVERY BAPTIST CHURCH FOR CENTRAL COLLEGE

AUTHORIZED BY THE ARKANSAS BAPTIST STATE CONVENTION

A GREAT BAPTIST OPPORTUNITY

CENTRAL COLLEGE, in her second year as a Junior Co-educational Institution, located in Greater Little Rock, has an enrollment of 327, with 30 Ministerial Students. Central College is the only Christian College in the Capital City—the only College

in Little Rock with dormitory facilities. Central College is approved by the State Department of Education, the University of Arkansas, and the Veterans Administration.

**A CHALLENGE TO EVERY BAPTIST
To Support Christian Education
With a Worthy Gift to Central College
March 19, 1950**

IRVING M. PRINCE, President

Send All Gifts for Christian Education Day to Dr. Ben L. Bridges, 200 Baptist Building, Little Rock, Arkansas

N22-A-B
MRS T A SPENCER JR
429 W 3RD
N LITTLE ROCK ARK