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Arkansas Baptist State Convention

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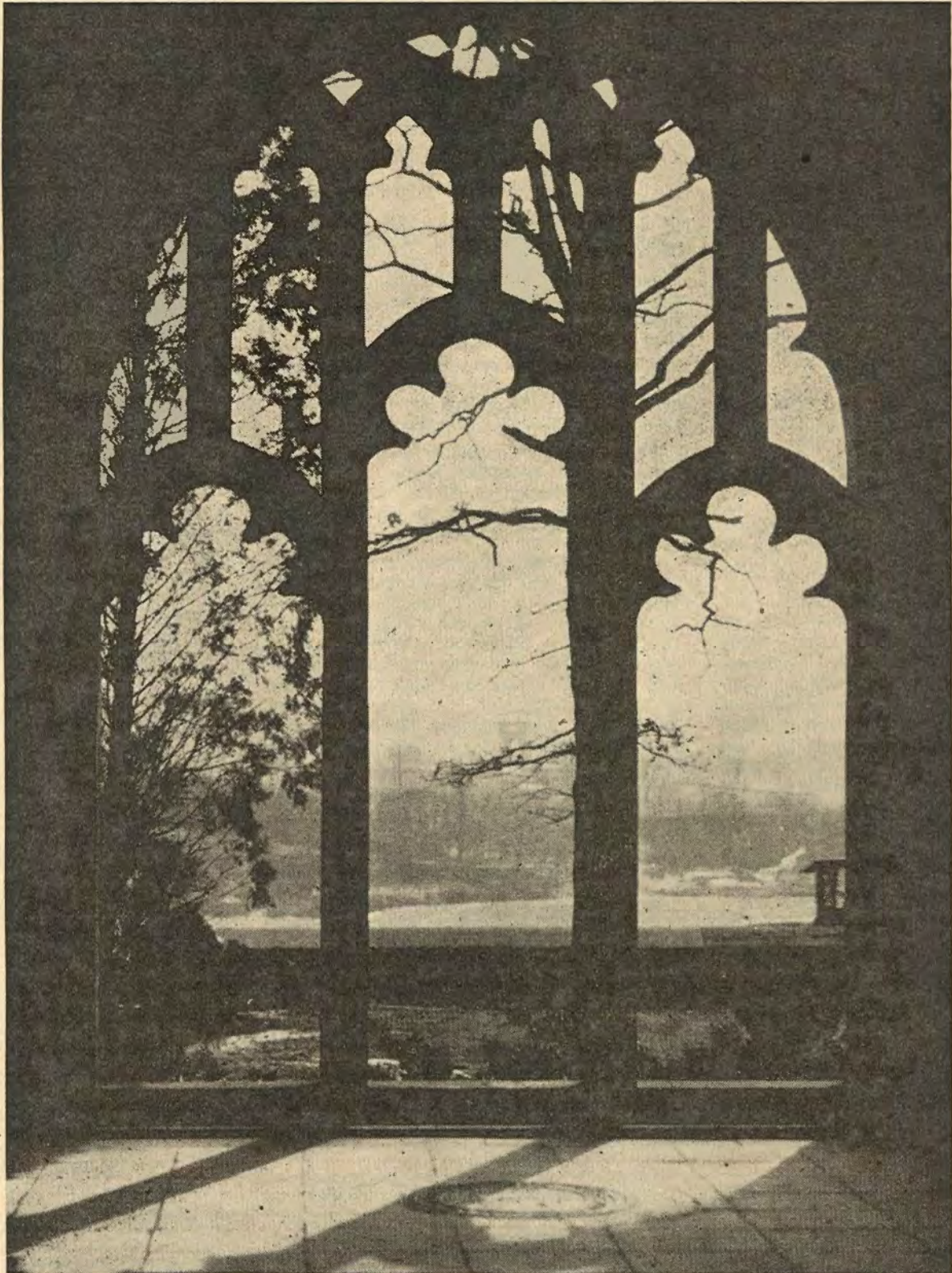
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

NUMBER 29

LITTLE ROCK, ARKANSAS, JULY 22, 1948

VOLUME 47



—H. Armstrong Roberts.

Valley Forge Chapel

Origin of Pouring and Sprinkling

The idea of pouring and sprinkling for baptism originated with Justin Martyr about A. D. 150. One hundred years later we have the account of what they called clinic, couch, baptism. One by the name of Novatian was sick unto death and wanted baptism, and being too ill to be carried to the church and immersed, tubs of water were poured upon him on his bed, thus immersing him.

About this time Tertulian was teaching baptismal regeneration; that there could be no regeneration without baptism and that the pouring of water, aspersion, upon the candidate's head answered the same as immersing him in the water. Cyprion, who was bishop of Africa, gave his advocacy to this form of baptism, holding that it should be triune, the three-fold pouring of water on the head in the name of the Father and of the Son and of the Holy Ghost, thus cleansing away sin because the act had the power of regeneration.

In 1311, pouring a small quantity of water on the head became official Roman Catholic baptism, making it a symbol of cleansing instead as taught in Scripture a symbol of the Savior's death, burial, and resurrection: not only changing the Scripture mode, but the Scriptural design, also. Baptisteries where they immersed their candidates are still to be seen where many popes are buried, and at Florence and Pisa.

So strongly did they then believe as Baptists have always believed, that baptism precedes the Lord's Supper, that imposing structures were erected some distance away from the main building of worship to contain these baptismal pools. The candidates were immersed in these pools that are housed in separate buildings and the Lord's Supper was observed in their houses of worship proper.

When the Lord's Supper came to be no longer observed as a Memorial of "The Lord's death till he come," it was proclaimed to be a "holy sacrament," a "holy communion" with the doctrine of substantiation, the eating of the actual flesh and drinking the actual blood of Christ. Some of these pools are of porphyry stone and are most elaborate and beautiful. In showing you the one in connection with St. John in Lateran, long in disuse but retained because of its history, the custodian takes pleasure in telling you, "This is where Emperor Constantine was baptized."

When Martin Luther made his protest and led the Reformation, he brought the ordinance of baptism and the Lord's Supper as practiced by the Roman Catholics into the new order. Other denominations springing up after the Reformation, the English Episcopacy under Henry the VIII, Presbyterians under Calvin, Methodists under Wesley, and others of lesser prominence since then, have continued the practice of these ordinances as changed by the Roman Catholics. See Vedder's "History of Baptists."

As the author of "See These Banners Go," in which he traces the origin and history of the 12 major denominations usually classed as Protestants, says "How old are Baptists? Well, how old are the hills?" Baptists protested Romanism before Martin Luther was born, and during the Luther regime were persecuted by it. Their stand for freedom of the soul and conscience stamped them

as heretics, and when they took the part of the people in the peasants war, Luther advised that they be "kicked down, strangled and stabbed without mercy," this author goes on to relate. Baptists are not and never have been Protestants.

They never protested and came out of Catholicism for they have never been in. As Cardinal Gibbons when Bishop of North Carolina once said to R. W. Smith, his neighbor, a Baptist minister: "I know history. You Baptists are not Protestants. You have been at one end of the line and we Catholics at the other all down the centuries. If I were not a Catholic priest, I would be a Baptist minister."

Baptists, you have a heritage and a history. Know your history. Know your Bible. Know the doctrines and principles Scripturally founded, upon which as a Baptist you stand.

—Main Street Baptist Bulletin, Hattiesburg, Miss.

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Something You Can Do

Our missionaries who direct and teach in the Girls' Training School in Rosario, Argentina, have written asking that friends in the States send them left-over Sunday School papers and pictures, especially the large teachers' pictures, which have been laid aside. The quarterlies are not useful, but just the illustrations which can be torn out of them.

Magazines, such as McCall's, Good House-keeping, and Woman's Home Companion, have lovely pictures which they would like to have for class and field work, too. Also, they would like to have old Christmas cards.

If you do prepare a package, remember the following: 1. The address is: Mrs. Anne S. Margrett, 9 de Julio 2775, Rosario, Argentina. 2. The package should not weigh more than two pounds. 3. Magazines can be rolled up and sent just two or three at the time. 4. Every package should be marked "impresos sin valor comercial." 5. A custom's declaration should never be made. These materials go like letters, with the postage required for printed matter.

You will be doing a real missionary service if you respond to this request from our representatives on the foreign field.

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Pastor C. S. Maynard reports a successful revival at the First Church, Bald Knob, June 13-23. There were seven additions to the church membership by baptism and two by letter—all were adults. Pastor Joe B. Sullivan, First Church, Earle, was the visiting evangelist, concerning whom Pastor Maynard says, "He is a fearless, sincere, and profound preacher of the Gospel. He held up Christ as the only hope of salvation for the lost, and inspired the Christian people with the idealism of sacrificial service in the church and kingdom of our Lord."

These services were the first to be held in the new building of the Bald Knob church, although the interior of the building was not completed. However, the meeting stimulated the church to make plans for the completion of the building. The membership of the church and many other friends in the community have joined in the effort to complete the building in the near future.

THE HOLY SPIRIT OUR HELPER

A Devotion by the Editor

"Likewise the Spirit also helpeth our infirmities."

In the midst of our deepest confusion and despair "we know not what to pray for as we ought." In the most severe trials of life, when the burdens weigh heaviest and the heart aches as if it would break, we cry, "Oh God . . ." And we can go no further, language utterly breaks down and words become futile and helpless.

No words have yet been coined to adequately express the deepest yearnings of the human heart. And how helpless we feel without words! A loved one standing by, also helpless but sympathetic, asks, "What do you want, dear?" And the answer comes back, "I don't know."

That is a dark picture which may truly represent the experience of many a person. Is there no hope, no succor, no release, no power to cope with the situation? Yes, we may bless God that there is: "For the Spirit helpeth our infirmities."

The Holy Spirit lends a hand in our struggles, in our conflicts, in our sufferings and afflictions. He takes over our struggles. He substitutes His strength for our weakness. If we yield ourselves to Him, the Holy Spirit will fight our battles for us, He will stand by us in temptation, He will not forsake us in our sufferings.

The Holy Spirit also intercedes for us before the Father. When we run out of words and our prayers end in a groan, an upward surge of the heart that no words could express or describe, the Holy Spirit takes up our prayers and presents them to the Father in wordless entreaty. He knows what we need and He knows all the rich resources of the Father.

We may be reassured in our struggles, because the Holy Spirit is taking our part and is presenting our case to the Father who rules over all. Though we may not understand, they do; though we may be confused, they are not; though we may feel helpless, they have the situation thoroughly in hand. They will not let us down, they will bring us through to victory.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

ARKANSAS BAPTIST

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Across the Editor's Desk

Christian Century Editor

Flails Southern Baptists

"Anarchy", "isolationism", "blindly", "similarity" between Baptists and Roman Catholics, "Backdoor methods", "backstairs intrigue", "deals", "patronage dispensers." These are some of the terms used by the editor of *The Christian Century* to describe Southern Baptists.

In fact, the distinguished editor seems to be greatly disturbed about the fate of Southern Baptists, asserting that the denomination is pursuing a course which will lead "to its own disintegration." Just why this publication should take such an extreme view of the situation among Southern Baptists is difficult to understand.

Isolationism

Harold E. Fey, in his report of the meeting of the Southern Baptist Convention in Memphis, in the June 9 issue of *The Christian Century*, declares that the Convention "blasted the small beginnings made by its predecessors in co-operation with other denominations and retired into sectarian but not sectional isolationism." The reason for this blast at the Convention was the fact that the applications of the Kansas convention for admittance to the Southern Baptist Convention was accepted and the further fact that Oregon presented an application for admittance and Alaska is considered a proper field of operation for Southern Baptists.

Anarchists

An editorial in the June 23 issue of this publication states, "The Southern churches are moving from unity to anarchy." That is, rather strong word which means, according to the dictionary, "absence or lack of government; hence, a lawless condition of society; errorism; disorder; confusion in general." Doubtless this conclusion is based upon the fact that Southern Baptists have persisted in declining organic union with the Federal Council of Churches, and other unionizing bodies.

If, therefore, "The Southern churches" will not join hands with the ecclesiasticism of the Federal Council, they brand themselves as anarchists, a lawless people who refuse to recognize constituted authority. It is not enough for Southern Baptists to recognize Christ as the sole head of His churches and the New Testament as the only rule of faith and practice.

Act Blindly

The editor plays upon the words "messengers" and "delegates", asserting that the representatives whom we call "messengers" are, in fact, "delegates" who "determine policy for all the churches through the Southern Baptist convention." He frankly admits that Southern Baptists are not equipped to deal with the

heavy responsibility of a modern denomination and, therefore, act "blindly" in relation to what he calls the "larger church." Just what would save Southern Baptists from acting "blindly" is not definitely stated, though it is strongly implied that if they would join the Federal Council of Churches and the World Council of Churches, and all the local and state councils of churches, Southern Baptists would be able to act wisely and with clarity of vision.

Lack Capacity

It will be surprising to a great many Southern Baptists to learn, according to the distinguished editor, that "their status and obligations as members of the body of Christ are beyond the capacity of Southern Baptists to understand because they refuse to face the facts concerning their own deeds." This statement seems to be based upon the fact that Southern Baptist ministers and members "give little or no support to local or state councils of churches," therefore, "the conciliar movement among Protestant bodies languishes because the one church (meaning Southern Baptists) which could make it a force for good professes to believe that it is of the Devil."

It becomes perfectly obvious that all this vilification of Southern Baptists is called forth because Southern Baptists have not surrendered to the unionizing efforts of the Federal Council of Churches, of which *The Christian Century* is an ardent supporter, and of kindred unionizing agencies.

Similarity To Catholics

Because Southern Baptists have not seen fit to align themselves with the unionizing movements among Protestant denominations the distinguished editor thinks that the only basis for Christian co-operation "recognized by this denomination is that all Christians should become Southern Baptists." He continues, "The Roman Catholic Church holds a similar view and behaves in a similar manner." He seems to forget, however, that the unionizing movement claims that the only way for evangelical Christianity to counter the power of the Roman Catholic Church is for all of them to unite in the Federal Council of Churches. He does not seem to realize that it is just as reasonable to ask that all denominations unite with Southern Baptists (which Southern Baptists do not ask) as that they all should unite in the Federal Council.

Attention is also called to "the first hesitating step toward comity with the Northern Baptist churches" which, he says, was shouted down in the Memphis Convention. He does not explain, however, that the original draft of the report of the committee on comity agreements with the Northern Baptist churches was held in abeyance because of the pres-

ent movement in the Northern Baptist Convention to unite with the Disciples of Christ.

In 1930 the Northern Baptist Convention refused to consider a merger with the Disciples of Christ "so long as they hold to their traditional view of the relation of baptism to salvation." Since Northern Baptists are again considering union with the Disciples, Southern Baptists can't go along, holding as they do that baptism is symbolic and not essential to salvation.

The editor says that large numbers of Southern Baptists are "disturbed" and "dismayed by the similarity . . . between their own church and the Roman Catholic . . . and the only way in which dissenters can bring about change is through backdoor methods of personal influence, backstairs intrigue at conventions, 'deals' between persons in power, and currying the favor of officeholders and patronage dispensers."

Great concern is shown by this minority among Southern Baptists who are considered the "wiser" heads, many of whom have given up the task of reforming Southern Baptists as "hopeless."

To the credit of the Northern Baptists, the editorial points out that "they recognize other free denominations as members of this body (body of Christ) and gladly work with them in the Federal Council and in the World Council of Churches."

A few observations may be in order.

Religious Freedom

Southern Baptists have been true and will remain true to the traditional principle of religious freedom. They have not only given their testimony, but their blood for this fundamental principle of life. Southern Baptists, together with other Baptists of the world, and other Christian people of whatever denomination, would fight today for every individual and every denomination to have the inalienable right to worship God according to the dictates of his conscience. Quite contrary to the implications in *The Christian Century* editorial, Southern Baptists try to force their doctrines upon no other church or denominational body. They do feel free to witness for Christ wherever they are and wherever they find a listening ear and an open door. The thing they resent is that others try to force their doctrines or lack of doctrines upon Southern Baptists. This whole tirade against Southern Baptists grows out of the fact that others are trying to make Southern Baptists yield to their beliefs and convictions at the sacrifice of their own time-honored convictions of truths.

It is not claimed that there are no differences of opinion among Southern Baptists. They do not try to cast the thoughts of their own members into a hard, unelastic mold. Each, therefore, is free to think for himself and each church is an autonomous body. The principle upon which Southern Baptists operate is majority rule. Even though it may be admitted that the majority rule is not always according to the best informed opinion, yet, as a rule, errors made in that manner are usually corrected, after mature consider-

(CONTINUED ON PAGE TEN)

NOTES OF ADVANCE

First Church, Mountain Home, had the services of L. E. Holt, Texarkana, in revival services, June 13-27. Arthur Nelson, Dallas, Texas, was in charge of the music. There were 12 additions to the church membership, six of whom were by baptism. Pastor D. W. Stark says: "Truly, I think L. E. Holt one of our greatest Gospel preachers and Arthur Nelson one of our greatest Gospel singers. Together they make a great team of workers."

One of the largest Vacation Bible Schools in the history of Central Church, Hot Springs, closed June 25, according to Thomas Landers Jr., pastor's assistant and director of music. There was a total enrolment of 176. There were 20 re-dedications and one profession of faith. The mission offering was sent to Alvin Hatton, missionary to Brazil.

June 7-18 was the date of the Vacation Bible School at West Helena Church. There was an enrolment of 223, with an average daily attendance of 204. D. D. Smothers is pastor of the church.

Billy Burge, Paris, Texas, has made an outstanding record. He has attended Sunday School for seven years without missing a Sunday. Billy has also made a 100 per cent record every Sunday, with the exception of being late three times during the seven years.

Dr. M. Ray McKay, pastor of Second Church, Little Rock, was guest speaker in special services held Sunday evening, June 27, in First Church, Springdale, when Lucien E. Coleman, minister of education and finance of the church, was ordained as a minister. Dr. McKay was Mr. Coleman's pastor in Little Rock and is given credit, by Mr. Coleman, as being the one who most influenced him to enter the religious field.

The congregation of the Trenton Church will soon begin construction of a new building to replace the one damaged beyond repair by a severe windstorm. Marvin H. Harry is pastor of the church.

Practically every citizen in the vicinity of Copeland Ridge has laid aside his other work and has done his part in the remodelling of the Harmony Hill Church. An annex, 24 by 42 feet, for the Sunday School Department, is being added. This will provide four new rooms for the Sunday School, including the pastor's study and an assembly room. Raymond Marks, a student at Ouachita College, is pastor of the church.

Sunday, July 4, marked the first anniversary for Pastor H. O. Malone with the Lake Village Church.

During the past year there have been 151 additions to the church membership, 86 of whom were by baptism. The finances of the church have made tremendous gains.

Plans are under way at the present to add a new two-story educational building to take care of the Sunday School.

Correction

Under pastor changes last week, L. W. Williams was reported as having resigned as pastor of the First Church, Dumas, to accept the pastorate of the Galilee Church, near El Dorado. The report should have read that L. W. Williams had resigned as pastor of the First Church, Gould.

First Church, Marianna, reports a very successful Vacation Bible School, with an enrolment of 110.

Pastor Reese S. Howard of the Central Church, Jonesboro, has just closed his first year in that important pastorate. During the year, there have been 96 additions to the church. A campaign is now on to raise \$30,000 with which to begin the construction of a church auditorium. It is expected that the new auditorium will be ready for occupancy on Thanksgiving Day.

Pastor Ralph D. Dodd, First Church, Stuttgart, is engaged in a series of revival services at the First Church, Hampton, with C. A. Maule, pastor.

A unique and progressive program is planned by Pastor Theo T. James and the First Church, McGehee, for the months of July and August.

It is called the "On-to-Victory Program," with the slogan, "Make Our Victory Complete."

One of the departments of the Sunday School will sponsor each service and the Training Union will also co-operate. The program will be featured in the Wednesday evening services, too.

Pastor James says: "We are contending with our people that 'Faith is the Victory' and 'The Victory Depends on them'."

The McGehee church would seem to be in readiness for such a "Victory" program, judging from the record of achievements in June: Average attendance in Sunday School, 417; additions to the church, 12; Vacation Bible School average attendance, 210.

Two mission churches are being sponsored by the McGehee church, in which preparation is being made for revivals.

Pastoral Changes

Charles W. Finch, pastor of Lee Memorial Church, Pine Bluff, resigned, effective July 20, to accept the chaplaincy at the State Sanatorium, Booneville.

Dr. V. E. Boston, Newbern, Tennessee, has accepted the call as supply pastor of the First Church, West Memphis, and will serve in this capacity until the church obtains the services of a full time minister.

Erick C. Hecksher, Grandfall, Texas, has accepted the position as pastor of Immanuel Church, Blytheville. He succeeds A. M. Houston, who plans to enter mission study work near Blytheville.

Sword Drill Winner



Annette Carter

Miss Annette Carter, member of the Second Church, Little Rock, won the first division in the intermediate Sword Drill contest at Ridgecrest, July 10. The first division is composed of the seven following states: Arkansas, California, Illinois, Louisiana, Maryland, New Mexico, and Oklahoma.

Annette is the daughter of Mr. and Mrs. John L. Carter, Little Rock. She is active in her church. She won the State Sword Drill contest March 19, 1948, at Fort Smith.

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After prayer meeting Wednesday, June 30, members of the First Church, Hazen, surprised Pastor C. R. McCollum and family with a pantry shower.

C. Y. Dossey, assistant superintendent of the Department of Evangelism for the Home Mission Board, has recently been in a revival with Pastor Vernon G. Miles and the First Baptist Church, Minden, Louisiana. The meeting resulted in 100 additions to the church, 50 of this number coming on profession of faith as candidates for baptism. Lavan Robinson, Ruston, Louisiana, led the singing for the revival.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents the series, "The World Into Which Jesus Came," by B. H. Duncan.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

KLCN—Blytheville, 8:00 a. m.
 KHOZ—Harrison, 8:30 a. m.
 KCLA—Pine Bluff, 8:30 a. m.
 KTFS—Texarkana, 8:45 a. m.
 KFFA—Helena, 1:30 p. m.
 KWFC—Hot Springs, 1:45 p. m.
 KELD—El Dorado, 3:30 p. m.
 KVRC—Arkadelphia, 4:00 p. m.
 KUOA—Siloam Springs, 4:15 p. m.
 KWEN—Ft. Smith, 4:45 p. m.
 KARK—Little Rock, 10:15 p. m.

Who Will Be Next?

The First Church, Trumann, is the latest addition to our growing list of churches which have put the Arkansas Baptist in the church budget.

Congratulations to Trumann! Who will be next?

The following churches have added new names to their budget subscription list within the past two weeks: First, Piggott; First, Benton; First, Fort Smith; Grandview; Southside, Pine Bluff; North Crossett; Rye Hill, Fort Smith; First, Little Rock; Beech Street, Texarkana; Antioch, Royal; First, DeWitt; First, Ashdown; First, Des Arc; First, Conway; First, Paragould; First, Paris; First, Mammoth Springs; Immanuel, Warren; Rison; Hunter; First, El Dorado; First, Batesville; Beech Street, Gurdon; New Hope, Omaha; First, McGehee; Glenwood; DeValls Bluff; Galilee, El Dorado; Eudora; First, Oden; Lepanto; First, Rector; First, North Little Rock; South Highland, Little Rock; First, Rogers; First, Crossett; Sidon; First, Pine Bluff; Calvary, Fort Smith; First, Springdale; Park Hill, North Little Rock; Caddo Gap; First, Stuttgart; First, Arkadelphia; Second, Little Rock; Geyer Springs, Little Rock; Central, Bald Knob; Central, Magnolia; Biddle, Little Rock; Graves Memorial, North Little Rock; Joyce City, El Dorado; First, Russellville; Baring Cross, North Little Rock; Tabernacle, Little Rock; First, Stamps; First, Cullendale; Immanuel, Little Rock; First, Trumann; Immanuel, Fort Smith; First, Hope; Hopewell, Corning; First, Foreman.

Watch this column week by week. We will list the new budgets as they are received, and mention those churches which add new names to their present budget list.

All churches which have the Arkansas Baptist in their budgets are urged to send in the names of new members week by week as they are received into the church membership, so that these new members may receive the paper as early as possible.

Total subscriptions to the Arkansas Baptist now stand at 32,000. In addition to the paid subscriptions, 35 copies are allowed for advertisers, 340 copies are mailed to the associational missionaries, 100 copies are kept for filing, and approximately 500 copies are allowed for spoilage in handling and addressing.

Our goal is 35,000 paid subscriptions by the end of 1948. You can help realize this goal by adding new names to your present budget list, and by enlisting other churches in adopting the budget plan.

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The Joyce City Church reports the most successful Vacation Bible School in its history. It was a standard school for the first time. There were 138 enrolled, with an average daily attendance of 115. There were four professions of faith. The mission offering amounted to \$39.

Rural Evangelist M. E. Wiles was the visiting minister in revival services recently at Bailey Hill Church, Fort Smith. Bill Perkinson was in charge of the music. There were 35 additions to the church membership, 26 of whom were by baptism and 50 re-dedications. Al G. Escott is pastor of the church.



A novel method of conducting a religious census was undertaken by Pastor Braxton B. Sawyer of the Immanuel Church, Fort Smith. In preparation for a revival meeting in June, Dr. Sawyer called upon the entire membership of the church thirty days in advance to write him letters concerning prospects for the Immanuel Church, and set June 10 as the date when all the letters were to be mailed. Each individual prospect was to be listed in a separate letter, giving the name, address, and all other pertinent information concerning the person who was the subject of the letter. The members of the

church were urged to write as many individual letters as possible, at least one a day, and keep them for mailing on June 10.

The accompanying picture shows the mailman delivering 1,204 letters to Dr. Sawyer, in his study, on June 11, while the secretarial staff of the Immanuel Church looks on.

The experiment proved to be a very successful method of taking a religious census and created considerable interest throughout the city of Fort Smith. The local newspaper carried the story, together with the picture, and the Associated Press carried the same story in a number of papers.

New Building For Park Hill

Construction of the new building by the Park Hill Church, North Little Rock, is progressing rapidly. It is expected to be ready for occupancy in October.

The building is of brick and tile construction, with grey brick and white stone work on the outside. It will be a three-story structure, accommodating 400 in Sunday School. Special attention is being given to the Nursery, Beginners, and Primary Departments.

The heating plant and the plumbing are the gift of two members of the church, Mr. and Mrs. E. W. Daniel.

T. W. Gardner, Nashville, Tennessee, is the architect and Peterson-MacFadyen Construction Company, Little Rock, are the general contractors. Estimated cost, exclusive of furnishing and equipment, is \$80,000.

The Park Hill Church was organized a little more than a year ago with 44 members. The membership has increased to 200. Contributions, since the organization of the church, total \$35,000.

The church was organized by Taylor Stanfill as a project of the city mission program of greater Little Rock. Brother Stanfill has served as pastor of the church since October, 1947, when he resigned as city missionary.

Park Hill is a rapidly growing residential suburb of North Little Rock, with approximately 6,000 residents.

C. A. Johnson resigned as pastor of West Side Church, El Dorado, July 1. He came to the church January 1, 1946, and during the thirty months as pastor the church has made progress in every department. The Sunday School has grown in membership and there has been added an Extension Department and a Cradle Roll Department. There have been 233 additions to the church membership, 118 of whom were by baptism. The church contributed a total of \$61,937.

Shortly after coming to this pastorate Bro. Johnson inaugurated a plan to raise a building fund to construct a church building to take care of the rapid growth of the membership. The fifth Sunday offerings were set aside for this fund. These offerings, together with special gifts of friends, amount to \$22,727. The church is planning to begin construction of the new building sometime this year.

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More than a year ago, through the evangelistic spirit of Tom Layton, deacon in the First Church, Tuckerman, the church began a new type of mission work. The rural people have made their homes and lawns into auditoriums for regular worship services. The service, held in a home or on a lawn, is strictly religious with singing and preaching, followed by a religious motion picture. The people are enthusiastic and ask that the next service be held at their home.

CHRISTIAN HORIZONS

*An addition to God's Kingdom must be a subtraction from the world.
You cannot be counted in both places.*

Canadian Baptists Ask Education Program To Fight Communism: A resolution calling on the Canadian government to set up a non-partisan board to fight Communism by education was adopted by the Baptist Convention of Ontario and Quebec at its annual meeting in Toronto.

Another resolution urged Canadian Baptists to welcome displaced persons from Europe, especially those in Sweden and western Germany who "cannot return to their homes in Soviet-occupied territory without peril of slavery or death."

Presenting a report on behalf of the committee on social service and evangelism, J. E. Wintemute, of Toronto, told the meeting "there has been a lamentable and serious decline in the moral of Canadians."

He said "the signs point to a great laxity in sex relations" and warned that "the sanctity of marriage is being forgotten or denied."

The meeting gave a vote of confidence to the policy being followed by the university, which has been under fire from independent bodies of Baptists because the institution was created with state aid, contrary to Baptist principles of Church-State separation.

Christian University for Japan: The Japanese have already contributed one million Yen, or more than \$300,000, toward a Christian University in Japan, and have set 150,000,000 Yen as their goal, Dr. Carl D. Kriete, prominent missionary-educator, and former president of Miyagi College in Japan, recently announced.

Addressing a group of about fifty leading churchmen and educators at the Gramercy Park Hotel, New York, Dr. Kriete, who returned recently from Japan, said that contributions by Christians in Japan "may represent more sacrifices than the raising of the \$15,000,000 set as the American goal. I hardly dare mention the figure the Japanese have set, because it seems to me to be so far beyond their power to realize."

The missionary described the Christian University, which is sponsored by the Federal Council of Churches of Christ in America, and the Foreign Missions Conference, "as not a request for charity, but as a genuine co-operative effort for an international, interracial, co-educational institution at the highest level of education."

A bill permitting transportation of parochial school children in public school busses in Calvert County was enacted in a special session of the Maryland Legislature in May. An amendment to the measure provides for a county referendum on the proposal in the November balloting. The legislature also approved measures allowing Calvert, Anne Arundel, and Howard Counties to ballot on several gambling bills.

Manfredi Ronchi, general secretary of the Baptist Union of Italy, has called upon the Under-secretary of the Interior to issue orders to local police officials in Italy permitting members of the Pentecostal sect to worship freely and to evangelize both publicly and privately. He also asked that fascist regulations which imposed restrictions on the sect be abrogated. Ronchi's memorandum to the Interior ministry urged the extension of subsidies to non-Catholic cults to permit reconstruction of war-damaged churches. He requested further that a law be enacted which would have the effect of clarifying Article 8 of Italy's new Constitution.

This Article reads: "Public offenses and injuries committed within Italian territory against the person of His Holiness the Pope, by speech, act or writing, are punished as are offenses and injuries committed against the Head of the State." Some Protestant leaders in this country have expressed the view that the article could be interpreted so that one could be penalized for speaking against the institution of the papacy.

Temperance education in high schools will receive help in the future from the Presbyterian church in the United States, Southern, according to an action taken by the denomination's eighty-eighth General Assembly. The delegates adopted a committee recommendation that the assembly help establish Allied Youth posts in high schools. Allied Youth is an organization promoting temperance education.

Women and Liquor: "Never have women drunk as much in the United States as they do now and it is doubtful that the women of any other country have drunk as much. Mostly they drink whiskey and gin."

—Westbrook Pegler in Washington Times-Herald.

"The National Health Research Bureau said that an estimated 420,000 women in the United States 'who drink too much' can be expected to 'smash up' sooner than male heavy drinkers. Alcoholics Anonymous has found that women who drink to excess often 'go to pieces' at 30 while the average male who drinks too much lasts until he is 40, the bureau said. One out of every seven of 3,000,000 excessive drinkers in the United States are women, according to the Yale School of Alcoholic Studies, and at least 2,000,000 of the drinkers are 'exposed to psychological damage.'"

—Miami Herald.

To Improve Comic Books: Publishers of the 50,000,000 comic books sold monthly in the U. S. have drawn up a six-point code of editorial standards designed to overcome the mounting opposition to the publications. Pennsylvania druggists last week voted not to sell any comic books unless drastic changes are made in content.

Dr. Nordenhaug Named Editor of Commission

Dr. Josef Nordenhaug of Oslo, Norway, and Lynchburg, Virginia, has been elected editor of The Commission, monthly magazine of the Southern Baptist Foreign Mission Board.

Dr. Nordenhaug, who is resigning the pastorate of the Rivermont Avenue Baptist Church of Lynchburg to accept the editorship, will succeed Dr. E. C. Routh, who retired May 15. He will assume the new duties September 1.

An American citizen since 1937, Dr. Nordenhaug was born and educated in Norway. He taught four years in the Baptist Theological College of Oslo. Coming to the United States in 1928, he entered Southern Baptist Theological Seminary at Louisville, where he received the degrees of master of theology and doctor of philosophy. He has been prominent in Southern Baptist and world Baptist affairs for many years.

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Baptist Highlights

Southern Baptists have given \$2,894,387.44 through the Convention Co-operative Program during the first six months of 1948, and \$2,405,703.09 in designated gifts. The total of \$5,300,090.54, compared with \$4,281,121.74 for the first six months in 1947.

During the second quarter of 1948, Sunday School Board publications reported a total circulation of 8,232,725. Largest circulation was the Adult Sunday School Quarterly, with 1,285,613.

Texas Baptists will sponsor an institute for church-news writers at Houston, October 4-7. Andrew Allen will direct the institute.

Dr. C. Oscar Johnson has left for Europe to visit Baptist groups in Poland, Prague, Vienna, Geneva, Rome, Milan, and Frankfurt.

Dr. T. C. Allen, Richmond, Virginia, graduate of Wake Forest and the Southern Seminary at Louisville, Kentucky, has been appointed co-secretary of the Department of Race Relations of the Federal Council of Churches.

Baptists of Ontario and Quebec elected Dr. J. W. Brien, Temple Church, Windsor, as the new president.

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General Albert Orsborn, international leader of the Salvation Army, has called upon all Salvationists to witness to their personal faith in Christ, to reaffirm the importance of truth and honor in private life, to reaffirm faith in the Ten Commandments, to campaign against all forms of gambling, to observe and defend the duty and dignity of Christian standards in sexual morality, to witness that war is Satanic, and to re-emphasize the sacred value of individual life and the responsibility that goes with it.

The need is created, says General Orsborn, because "decline in religion, and deterioration of character and conduct are symptoms of a decaying civilization. Negative doctrines and lawlessness are cause and effect. A drift from God, from faith, and from moral standards must inevitably result in the peril and insecurity of all men. When God is dismissed from the affairs of men and human councils are supreme, all individual rights, values, and securities fall; human life becomes a naked struggle, rapacious, cruel, and merciless."

Is Denominationalism Bigotry?

There is a great deal of criticism concerning the various denominations in Christianity which is without justification. The accidents and occurrences of history cannot be revoked. In this country, when so many people who are now citizens derive their religious connections from other lands, either on their own behalf or through their parents or grandparents, it does not fit well to cast aspersions upon these traditions. Since our country has grown up as it has, it is inevitable that there will be great diversity in our religious expression. On the whole, we are an ethical people, and as Christians we are loyal to those attachments which are ours by ancestry or by choice. It does not make a denominationalist feel very good to have his particular group lampooned or his affiliations scorned.

Bigotry Explained

We are not in favor of denominational bigotry. Dr. Robert F. Horton, in one of his essays, quoted a parson who said: "When I speak of religion, I mean the Christian religion; and when I say Christian religion, I mean the Protestant religion; and when I say Protestant religion, I mean the Church of England." Addison has an essay on a Tory fox hunter in which he tells graphically of a Church of England inn keeper who never had time to go to church, but had headed a mob at the pulling down of several meeting houses, and who had "scarce any other notion of religion but that it consisted in taking Presbyterians." Those are examples of bigotry. Bigotry is an unreasonable and intolerant devotion to any doctrine or creed. The bigotry is not in one's devotion to one's faith, but in the unreasonableness and intolerance of one's attitude.

A great many people are confusing denominationalism with bigotry. They are not related. It is inevitable that men will be classified by their convictions of truth. It is natural that we shall like those who are like us, and seek fellowship with them. Birds of a feather flock together. That is what denominationalism demonstrates. A denomination is a body of people united by a common faith and seeking to carry out a common purpose. Even though men feel that those who differ with them and are in other denominations are in error, and recognize it as part of their duty to bring all others to agreement with themselves, they are not bigots unless a spirit of unlovely antagonism is manifest. Men may differ radically, may each be very tenacious of his own conviction, and yet cordially respect each other's rights to his own views of truth.

Yet, it is the growing habit today to cry down any strength of religious conviction that carries a man into a relation of fellowship that separates him from any group of his fellow Christians. There are many who act as though they thought denominationalism was the one unpardonable sin. They fight against denominationalism with a bitterness that no one shows in fighting for it. One of our Christian denominations was organized to destroy denominationalism, but it speedily became more fiercely denominational than any other body.

No apology is needed for our loving one's

By JOHN W. BRADBURY



own the best. We love our own country the best. Most of us are patriots. Few of us are cosmopolitan in our affections. Walter Scott declared:

*"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!"*

We love our own race the best. That does not mean that we indulge race prejudice against all others. It means simply that we recognize the lines that nature itself has drawn. We may have no quarrel with people of other races, but we are bound up inextricably with our own race. We love our own home the best, or should. None of us would care to be the child of a man who professed to love all children as much as he loved his own. No woman would give herself in marriage to a man who declared that he loved a score of others as devotedly as he loved her. A man whose love is so much spread out is too thin everywhere to be much good anywhere.

Good Sense

Why can we not show in religion a little of the common sense we show in these other things? Why should we not love best the people whose convictions about Scriptural truth and about methods of worship and work are most like our own? Why should one put himself into relation with people whose convictions so differ from his as constantly to stir resentment and often precipitate controversy?

To be specific, how could a Baptist, with his well known views, feel comfortable sitting in the congregation of an eminent Presbyterian friend when he declares that the one thing Presbyterians will not give up for church union is infant baptism? How could we be happy cherishing, as we do, no love for the perversions derived from Romanism

if, sitting in the old First Presbyterian Church, New York City, our eyes should light on the announcement made in a recent church calendar that the "sacrament of infant baptism will be administered at this morning's service." How much better for that Baptist to ally himself with people who hold the same convictions that he does, and leave his Christian brethren of other persuasions free to hold their convictions undisturbed by his presence. This is not bigotry. It is good sense.

Standing By Beliefs

Many of our liberal friends declare that the things that separate us are secondary matters and that on the great essentials we are united; and so they indulge the habit of thrusting before our attention arguments or statements that are unrealistic and inconsequential to us.

We sat in a ministers' conference where the speaker spoke lightly about our Baptist insistence upon immersing all unimmersed people before they could become members of our churches. He called the principle, sacred to Baptists, "excess baggage," meaning that it weighted down the progress of inter-denominational union. Such scoffing is neither intelligent nor fair. It is hard to listen when speakers show such disregard for what their hearers hold as sacred conviction.

Immersion of believers is not a secondary matter with earnest Baptists; it is a holy witness of eternal redemption. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:4, 5). We have our Lord's command, "Go . . . baptizing" (Matthew 28:19). Because we put obedience to Christ before all other considerations, not only in baptism, but in all else affecting the Christian, and because for this principle we are uniquely called Baptists, must we patiently submit while advocates of what to us are lower levels of intelligent Christian devotion bemean our ideal in the interests of inter-denominationalism?

Again, in relation to our Lord's Supper, we Baptists have a simple, sincere purpose of memorializing the death, burial, and resurrection of our Lord. Our principle will not permit us to accept the strange, unscriptural theories with which Romish and neo-Romish practices have cluttered the ordinance. "This do in remembrance of me" is enough for us. Beyond this, we enter a complicated mass of error and superstition. And yet, we were once berated for voting against a union communion service which was to be administered by Episcopalians and to which Baptists were invited with others. How could a Baptist participate in the Lord's Supper when performed by those who believe in con-substantiation? Can the conscience be clean and at the same time agree with that which it holds to be error? One never heard of official Episcopalians sitting down

(CONTINUED ON PAGE TWELVE)

1948 Associational Meetings

(CONTINUED FROM LAST WEEK)

Mt. Zion

Place: Lake City Baptist Church.
Moderator: Frank Waite, Jonesboro, Ark.
Vice Moderator: W. E. Speed, Lake City, Ark.
Clerk: H. B. Stone, Lake City, Ark.
Date: October 12-13.

Hope

Place: Calvary-Texarkana first day, and Fouke second day.
Moderator: L. L. Hunnicutt, Magnolia, Ark.
Vice Moderator: Waif Hamilton, Stamps, Ark.
Clerk: L. B. Burnside, Texarkana, Ark.
Date: October 14.

Rocky Bayou

Place: Sage Baptist Church.
Moderator: O. C. Hicks, Melbourne, Ark.
Vice Moderator: Hugh Cooper, Melbourne, Ark.
Clerk: Powell Bone, Sage, Ark.
Date: October 14.

Current River

Place: Ravenden Springs Baptist Church, Ravenden Springs, Ark.
Moderator: W. Harry Hunt, Pocahontas, Ark.
Vice Moderator: C. F. Gwinup, Pocahontas, Ark.
Clerk: L. C. Tedford, Corning, Ark.
Date: October 7-8.

White County

Place: Crosby Baptist Church.
Moderator: L. C. Langley, Kensett, Ark.
Vice Moderator: W. R. Vestal, Searcy, Ark.
Clerk: L. B. Edwards, Searcy, Ark.
Date: October 15-16.

Newton County

Place: Boxley.
Moderator: Ottis Denney, Jasper.
Vice Moderator:
Clerk: Mrs. Ray Casey, Deer, Ark.
Date: October 16-17.

Arkansas Valley

Place: Monroe Baptist Church.
Moderator: D. D. Smothers, West Helena, Ark.
Vice Moderator: J. B. Measel, Barton, Ark.
Clerk: Ralph Douglas, Helena, Ark.
Date: October 21.

Woodruff County

Place: Hunter.
Moderator: R. H. Dorris, Cotton Plant, Ark.
Vice Moderator: J. M. Hitt, Howell, Ark.
Clerk: Mrs. Homer Randall, Cotton Plant, Ark.
Date: October 21.

Faulkner County

Place: Mayflower.
Moderator: Hugh Owen, Conway, Ark.
Vice Moderator: H. B. Tillman, Conway, Ark.
Clerk: T. W. Hayes, Conway, Ark.
Date: Thursday 10 a. m., October 21.

Independence

Vice Moderator: Byron King, Batesville,
Moderator: E. I. Moshier, Batesville, Ark.
Vice Moderator: Byron King, Batesville, Ark.
Clerk: E. P. J. Garrott, Batesville, Ark.
Date: October 21-22.

Washington-Madison

Place: First Baptist Church, Springdale.
Moderator: Dr. C. E. Wilbanks, Springdale, Ark.
Vice Moderator: R. W. Jones, Huntsville, Ark.
Clerk: Joe Webb, Fayetteville, Ark.
Date: Thursday and Friday, October 21-22.

Gainesville

Place: Rector Baptist Church.
Moderator: Russell Duffer, Peach Orchard, Ark.

Vice Moderator: J. O. Young, Piggott, Ark.
Clerk: Frank Carpenter, Pollard, Ark.
Date: Wednesday and Thursday, October 27 and 28.

Caroline

Place: First Baptist Church, Lonoke, Ark.
Moderator: W. B. Pittard, England, Ark.
Vice Moderator: Ernest Baker, Des Arc, Ark.
Clerk: Dale McCoy, Cabot, Ark.
Date: Thursday and Friday, October 28-29.

Centennial

Place: Almyra Baptist Church, Almyra, Ark.
Moderator: Ralph Dodd, Stuttgart, Ark.
Vice Moderator: C. R. Cooper, Almyra, Ark.
Clerk: Pearl Carneal, Stuttgart, Ark.
Date:

Delta

Place: Richland Baptist Church.
Moderator: T. T. James.
Vice Moderator: C. H. Cutrell.
Clerk: Fred Wesner.
Date: October 19.

Greene County

Place: East Side Church, Paragould.
Moderator: J. Ed Thompson, Paragould.
Clerk: J. Sam Thompson, Paragould.
Date: October 26-27.

Black River

Place: Clear Springs Church, near Black Rock.
Moderator: C. V. Chandler, Hoxie.
Clerk: Darrell Ball, Southern Baptist College, Walnut Ridge.
Date: October 19.

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Saving Lost Souls

By W. W. HAMILTON, New Orleans, La.

"Lost! Lost! Lost!" He kept repeating these words on his death bed, and his mother said, "Why son, you remember how happily you trusted Jesus and confessed Him. Surely you are not lost." "Yes, mother, but my life has been lost." We are saved through what Jesus does for us. We are rewarded by what we do for Him.

There is only one foundation which will stand the test of that last great day. None other can be laid. He that hath the Son hath life, eternal life, and there is therefore now no condemnation. They shall never perish, even though they be saved "yet so as by fire." Are we building with gold, silver, granite, or with wood, hay, stubble? In a community where granite is mined and sold at rare prices, there are tobacco barns and chicken coops, and even pig pens with granite foundations. What a shame for a Christian to have such a foundation as Jesus Christ, and to build thereon a chicken coop, a tobacco barn, a pig pen!

Why do we build so poorly? A ne'er-do-well was asked to build a house, with the promise from his employer to pay all bills, and was told to build just as good as he would if building for himself. It was a poor job, just like the man. His benefactor gave him the house for him and his family to live in, and he said, "What a fool I am! I could have had the best house in the community."

Faulty material is plentiful. False teachings abound, and Satan himself poses as a teacher of truth, even as an apostle of Christ. Does this new fad deny the deity of the Son of God? Does it neglect and seek to malign the Bride of Christ? Does it fail to magnify

the sinfulness of sin, and the necessity of the new birth? Does it neglect the lost and fail to bring them to a crucified, risen, and returning Lord? If so, it cannot be of God.

Doubt as to conversion comes from doing doubtful things, and anything built into the life which enslaves, or does not edify, cannot be approved in prayer, or will knowingly cause others to stumble will not stand the fire test. Inactivity and neglect of Bible reading, prayer, worship, and fellowship will surely be injurious to our building.

A church member who moves and takes all his household goods, and even the dog, the cat, and the parrot, and leaves his church membership, need not be surprised if he loses the joy of his salvation, and if his children stumble over him and go to the world and to the Devil. Some people's religion will not bear transportation, and their faith and faithfulness have been buried in the old cemetery along with tender memories of loved ones.

Does God forget His own? No, He says that there are certain "things which accompany salvation," that if we are really sons and not bastards the chastening will be sure to come. If ye endure chastening, God deals with you as with sons. Our Father loves His children too much to let them go on in sin. The pruning may be to produce better and richer fruit, or it may be that there are some who like Job can be trusted with a great sorrow. We are chastened of the Lord that we be not condemned with the world. Sometimes the painting must be destroyed in order to save the life of the artist himself. The great contractor said, as he pointed to the portrait on the wall, "That is the baby which brought me back to God." He kept lying to God and the little casket preceded him down the aisle to the church.

Forgiveness is promised. He is faithful and just to forgive, if we confess. He will not despise a broken and contrite heart. Let us return unto the Lord, and he will have mercy and will abundantly pardon. The place God gives us to live, and the work God gives us to do, and the cross God gives us to bear, and the chastening God sends upon us are intended to make of us what God wants us to be.

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A New Book

Unionizing Southern Baptists is the title of a book by Dr. E. P. Alldredge, in which the author presents a documented "survey of the past and present efforts to bring Southern Baptists into 'Co-operative Christianity' and the 'United Church of America'."

Dr. Alldredge traces the unionizing movement, as it has related itself to Southern Baptists, from the early 1900's down to the present. He also gives the answer of Southern Baptists to these unionizing efforts, as voiced by the Southern Baptist Convention in its 1914, 1919, and 1938 sessions.

The present efforts of the Federal Council and related agencies are noted, together with the progress that has been made toward union among Southern Baptists. The book closes with a plea to Southern Baptists to "repel the invasion of the unionizers."

Whether or not you might agree with all that is said in the book, every Baptist preacher would do well to have a copy, which may be procured from Dr. E. P. Alldredge, 127 Ninth Avenue, North, Nashville 3, Tennessee. Price 50 cents.

Editor.

It's the Set of the Sails

By BILL AND PEN LILE PITTARD

Miss Mattie is a pitiful person. All day she sits in the dark, her hands in her lap, her mind like a child's, toying with something to divert her. Her short stocky frame is covered with flabby flesh and her face, never lovely at best, gives the impression of a mole with its feelers extended, penetrating, yet not penetrating the dark. Miss Mattie is blind, and has been blind since early childhood. Her mother, sorrowing for her, waited on her hand and foot, requiring nothing more of the little girl than to be sweet and helpless. Eventually, she learned to read, though not by the Braille System, in which kind of printing all major publications for the blind are produced. But, reading "makes her nervous," and she cannot bring herself to learn to do any practical thing. Always ready to go with anyone who will take her somewhere, Miss Mattie, nevertheless, will never attempt to take a step alone, even if it is in her own yard, or some other place which is equally familiar.

Dale Kirkland, Plummerville, Arkansas, is also blind. You'd never know it, though, unless someone told you. Always immaculately dressed and with a perfectly normal expression on his pleasant face, Dale travels many hundreds of miles every year, through several states without a companion. He is a magazine salesman. His business is a thriving one, and he manages by selling during six months of the year, to make enough to support himself and his wife. Arriving in a town, he calls a leading citizen, often a minister, and inquires if it will be possible for the person to go with him to visit his customers, most of whom are perennial. His friends are delighted to go with him, for they enjoy his companionship and he remembers their names and many of their personal concerns and is interested in renewing acquaintances, as well as attending to business. Dale is a leader in his church and in his community. He has a pleasing personality and is a successful business man, with no more handicap than Miss Mattie. The difference is not in difficulties, but in disposition. Of a truth, "It's the set of the sails, and not the gales, that determine the way we shall go!"

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The History of Arkansas Baptists

The History of Arkansas Baptists, written by Dr. J. S. Rogers in this the centennial year of the Arkansas Baptist State Convention, is one of the most valuable Baptist publications of this century.

I have just spent several hours with the book—several hours because I found myself unable to lay the book aside until I had checked reference after reference—and I am convinced that it will be one of the most used books in Baptist reference shelves for years to come.

Dr. Rogers has done a wonderful job from the standpoint of inclusiveness and accuracy. There does not seem to be a single omission concerning the 130 years of Baptist advance in the state, and delving back before those beginnings of Baptists in Arkansas

"I Sat Where They Sat"

By ELLIS A. FULLER, President
Southern Seminary, Louisville

I shall waste no time in telling who is the author of this statement, to whom it was addressed, and why he said it. Every Bible student knows. I want merely to make application of this principle to impress upon all Southern Baptists their common obligation.

If every Southern Baptist could sit, hear what I hear, and feel what I feel, there would be a new day for the ministry of faith. Let me tell you this story:

Last night, immediately after dinner, my door bell rang. I went to the door and there stood Tucker Calloway, one of our students who graduated in 1943 with the Th.M. degree. He has just returned from Japan to complete his studies for his doctor's degree and then to take his wife and three babies back to Japan to give his life—or I should say, their lives—in Christian service.

He came directly to the point. He said, "Dr. Fuller, there is a room on the second floor of the old garage on the Simpson lot. I understand that the first floor will be used by the workmen as a storage place for their tools, blueprints, and other things. I want you to let me, my wife, and three babies live in this room. I simply cannot find anybody who will let us have living quarters because we have the three babies."

I remarked, "Tucker, you cannot live in this room. It has no heat, no bath, no toilet."

His face beaming with gratitude and consecration, he said, "Dr. Fuller, when we get to Japan we shall have no bath, no heat, no toilet. I have the oil stove which I will take to Japan, an electric plate we will use in cooking, a galvanized tub which we will use for bathing, and the other inconveniences we are perfectly willing to take. I am conscious of the fact that we are in the Lord's will. If you will just let us have this room, our problem will be solved."

Dr. Rogers has refreshed our memories on general Baptist history from the New Testament period to this day.

Arkansas Baptists have a glorious history, and they are indeed fortunate that the Lord has spared Dr. Rogers a long life for the recording of it. No man living has had more personal experience in such key places with Arkansas Baptist history, nor has anyone better qualifications for the writing.

I am proud to be an Arkansas Baptist. It is true I left Arkansas more than a year ago, now, but my interests are still there. From this vantage point as an employee of the Southern Baptist Convention, I am able to view the progress of Baptists in all the states . . . and I am proud that Arkansas is a leader among all of them.

All Arkansas Baptists should be proud of their state denomination; and to really appreciate that denomination, they should have a copy of Dr. Rogers' history on their bookshelves for ready reference and convenient reading at all times.

I feel sure that every church library in Arkansas certainly will make several copies of the book available to their readers; and I hope that someone financially able will be led to put the book in all the public libraries of the state.

C. E. Bryant.

As I listened to him I thought of many things. I thought of what the government does for its soldiers in preparing and protecting them for service. I also thought of the tremendous amount of money which Southern Baptists are spending here and there. Without any criticism in my heart for any of our programs of expansion, I could not keep from wondering if we are observing the law of equity in the use of the money God has given us.

I rejoice in the expansion of our local church programs, the enlargement and renovation of our meeting houses, and in the building of new churches; but I cannot keep from wondering if we are thinking in terms of an over-all denominational strategy. Unless we have trained preachers to serve as pastors of these churches and to go in the name of Christ to the ends of the earth, is our money being invested in a way to bring the largest kingdom dividends?

The Seminary needs at least two hundred apartment units for married students. If we had them right now, at least one hundred couples would still face the necessity of finding living quarters off campus. Oh, the expense and inconvenience these students incur because of our inability to provide for them!

Some take this deplorable situation to indicate that we should build another seminary. It may be that we need another seminary—I am not debating this question. But the plain, unanswerable fact is that our situation here at Louisville is positive proof that Southern Baptists should meet the needs of this seminary, the mother seminary. We have the library, the classrooms, the campus, and the other equipment necessary to provide for even a larger student body than we have. We must provide living quarters for the students.

No man on earth will ever have a greater opportunity to give two million dollars for Kingdom service than this seminary offers right now. It will take at least that much to provide living quarters for at least two-thirds of the students who are now hunting living quarters. If we could take that many on the campus, I think the remaining one-third would find little difficulty in getting living quarters near the campus.

If every Southern Baptist had the spirit of Tucker Calloway this situation would not exist.

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Calvary Church Holds First Singing School

The Calvary Church, Little Rock, held its first singing school, July 4-15. The school was led by Jack Rowe, one of the associate music workers from the Religious Education Department.

Mr. Rowe is a graduate of Ouachita College and has attended the Southern Baptist Theological Seminary, Louisville, Kentucky, for work on his master degree. He was soloist with the Ouachita Symphonic Choir for two years, also soloist with the Southern Baptist Theological Seminary choir.

The music festival was held on Thursday, July 15. It was the climatic event of the school at which time a demonstration was given of each phase of work accomplished. All choirs were presented in a combined program.

Woman's Missionary Union

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

MRS. F. E. GOODBAR
President

MISS LAVERNE ASHBY
Young People's Secretary

MRS. C. H. RAY
Executive Secretary and Treasurer

Y. W. A. Delegation At Ridgecrest



Thirty-seven young women from Arkansas attended Young Women's Auxiliary Camp at Ridgecrest, June 17-23. With missionaries and nationals from various lands, as well as outstanding Southern Baptists as speakers and leaders, those who attended the camp received great blessing and renewed inspiration to do something in winning our needy world to Christ.

The Arkansas delegation consisted of representatives from 19 churches in the state: Virginia Southerland and Clara Scheuer, First Church, Batesville; Josephine Brents and Patsy Reid, Benton; Martha Ann Hutson and Mary Ellen White, Carlisle; Metta Hartin and Avle Lee Tipton, Clinton; Betty Myatt, Elaine; Juanita Holt and Nancy McKinley, First Church, El Dorado; Charlene De Bord and Marcia Rhoades, Immanuel Church, El Dorado; Lila Smith and Ruth Vineyard, Immanuel Church, Ft. Smith; Frankie McCartney and Mary Kathryn Simms, Huttig; Sue Godfrey, First Church, Little Rock; Dollie Snyder, Immanuel Church, Little Rock; Kathleen Holt and Evalyn Middleton, Second Church, Little Rock; Mrs. E. A. Teaford, Francille Maloch, and Mary Ann Bradshaw, Osceola; Bertha Moseley and Mary

Gean Glover, First Church, Pine Bluff; Bobby Jean Butcher, Mary Ann Carroll, Jeanne Ward, and Mary Ann Cole, Stephens; Irma Helen Hopkins, Texarkana; Katherine Howard and Mary Lucille Owens, West Memphis; Louise Davenport, First Church, Fayetteville; and Mrs. John Riffey and Joan Riffey of Brazil and Fort Smith; and Miss LaVerne Ashby, Young People's secretary.

Many of the young women had all or part of their expenses paid by the W. M. U. or the church. These churches will be reaping blessings from this investment in the lives of their young women.

W. M. U. Conference To Be At Ridgecrest

Beginning with the night session, Thursday, July 29, the W. M. U. Conference will continue through the night service, Wednesday, August 4. Reservations should be made now by writing the Ridgecrest Baptist Assembly. The registration fee is \$2.00.

The missionary program will be in charge of Mrs. George R. Martin, assisted by the new executive secretary and young people's secretary, Misses Alma Hunt and Margaret Bruce. Among the several classes will be the following: Manual of Woman's Missionary Union, taught by Miss Edwina

Christian Century Editor Flails Southern Baptists

(CONTINUED FROM PAGE THREE)

ation has been given and time has been allowed for thinking through the problems.

Faulty Reasoning

It is quite possible that the hierarchies, consistories, synods, presbyteries, and general councils with power to direct the congregation of other denominations, make as many errors and mistakes as Southern Baptists. Southern Baptists are vilified for not submitting to regimentation in the fields of theology, denominational activity, and missionary endeavor. But they seem to have done about as well as those denominations which have submitted to regimentation.

Propagandists for unionizing seem to think that the one essential for taking the world for Christ is for all evangelical denominations to unite and present a solid front to the world. Their reasoning is too faulty to deserve rebuttal, except for the fact that they make so much noise they attract attention entirely out of proportion to their merits.

No worthwhile contribution can be made to the Christian testimony by bringing together into organic union those whose fundamental convictions clash. But, it may be claimed, Christian convictions should not clash. Maybe they shouldn't, but they do. Infant baptism clashes violently with believer's baptism. Sprinkling for baptism clashes violently with New Testament baptism, described by Paul as a burial. Baptismal regeneration clashes violently with re-

Robinson, Mississippi; W. M. U. History, by Mrs. Frank Burney, Georgia; Foreign Missions, taught by Mrs. Eugene Salee, China-Texas, and Miss Blanche White, Virginia; Missionary Round Table, led by Mrs. Taul B. White, North Carolina; Home Missions, Dr. Alfred Carpenter, Home Mission Board.

A pageant entitled "For God and Home and Every Land," written by Mrs. C. D. Creasman, will be presented Saturday evening. Dr. W. O. Carver will lead the Bible Hour and Vespers will be conducted by Mrs. J. M. Dawson. Many women and home and foreign missionaries will participate in the conferences and classes and as featured speakers. There will be special conferences each day for members of Business Woman's Circles.

These and many other features await you at Ridgecrest W. M. U. Conference, July 29-August 4. Write for room reservation and be sure to send your \$2.00, registration fee.

generation on condition of repentance and faith. Sacraments clash violently with memorial ordinances. Centralized authority clashes violently with the democracy and autonomy of the local church.

Unity and harmony among the denominations cannot be achieved by organic union which would bring together the points of friction. Baptists have always cooperated with their fellow Christians, regardless of denominational affiliation, on great spiritual objectives; and they will continue to do so.

Who Is Intolerant?

It is not even conducive to cooperation, much less to organic union, for the unionizers and inter-denominationalists to tell Southern Baptists that their fundamental doctrines are non-essentials and excess baggage, and therefore they should place them secondary to "church union." And when Baptists decline such invitations (?) and refuse to be regimented, they are charged with narrowness, bigotry, and intolerance. When, as a matter of fact, the narrowness, bigotry, and intolerance are on the other side.

Southern Baptists say to all other denominations: We do not ask you to sacrifice your convictions; we will contend for your right to absolute freedom in the matter of your Christian beliefs and practices; only we claim the same right for ourselves. While others say to Southern Baptists, you are moving toward "anarchy"; you are not "equipped" for your responsibilities; you are acting "blindly"; your doctrines are "non-essentials."

In the light of the facts, who are the bigots? Who is intolerant?

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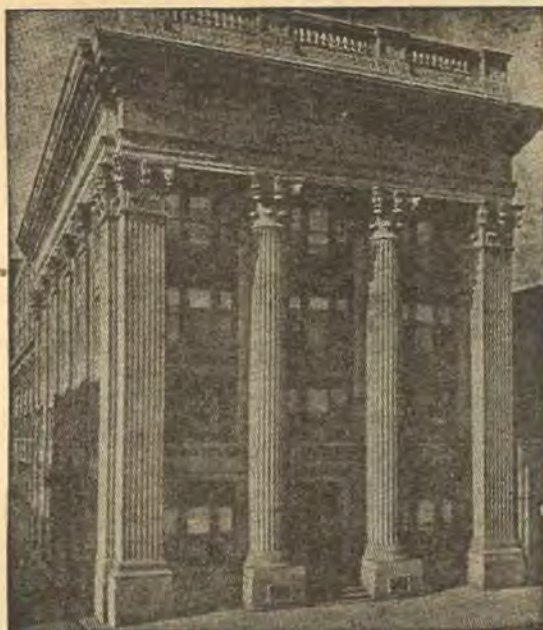
Ouachita College

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Other actions of the trustees were to inaugurate an insurance retirement plan for the faculty members and to increase teachers' salaries.



Southern Baptist BOOK STORE SERVICE

As the publishing and distributing agency of the Southern Baptist Convention, the Baptist Sunday School Board, as a part of its ministry, maintains thirty-four Baptist Book Stores through which to serve Southern Baptists.

A CO-OPERATIVE SERVICE

The supreme purpose of these Stores is to further the cause of Christ and to serve Southern Baptists and their churches. Any incidental earnings revert directly to the promotion of our Baptist work. Any such earnings are handled as a sacred trust and used for denominational work. All purchases from these Stores, therefore, contribute to the progress and expansion of Southern Baptist work throughout the world.

The Sunday School Board and the thirty-four Baptist Book Stores, after careful research among hundreds of publishers and manufacturers, have arranged for dealership representation of the very best sources.

Nine special committees, composed of Book Store Managers and Board representatives, evaluate and select for catalog listing and Store handling the best in Bibles, books, and supplies of all desirable sources.

USE THIS SPECIALIZED SERVICE

Churches and individuals in need of any of the following materials will serve their denomination and its missionary needs as well as themselves if they will contact the Baptist Book Store serving their state or association:

AUDIO-VISUAL AIDS

Films, slides, projectors

BAPTISMAL GARMENTS

For pastor and candidates

BLACKBOARDS, BULLETIN BOARDS

Portable and for walls

BIBLES AND TESTAMENTS

All sizes, prices, versions

BOOKS OF ALL PUBLISHERS

Selected, approved, classified

BOOKRACKS, PEW RECEPTACLES

Card, glass, pencil holders

CHOIR ROBES — BEAUTIFULLY STYLED

Best in material and workmanship

CHURCH LIBRARY BOOKS

All essential accessories

COMMUNION WARE

Silver, Aluminum, Silver-plate

DUPLICATORS — MANUAL, ELECTRIC

For bulletins, letters, circulars

ENVELOPES FOR EVERY PURPOSE

Special, offering, record

HYMNALS FOR ALL PURPOSES

Songbooks, choir music

MAPS, ATLASES, GLOBES

For class and assembly

PROJECTORS — SOUND, SILENT

Reflectorscopes, recorders

RECORD BOOKS FOR CHURCH OFFICERS

Clerk, Treasurer, Secretary

SCHULMERICH CARILLONIC BELLS

For auditorium and tower

SONGBOOKS — ALL PURPOSE

Broadman, Coleman, others

REGISTER BOARDS — METAL, WOOD

Sunday School, Training Union

SPECIAL DEALERSHIP ARRANGEMENTS

The Sunday School Board and the associated Book Stores are proud of their dealership representation of the following manufacturers:

Bell and Howell

World's best manufacturers of sound and silent projectors, movie cameras, etc.

Speed-O-Print Corporation

Various sizes of duplicators for church bulletins, letters, circulars, postcards.

Publishers Envelope Company

Manufacturers of single and duplex church offering envelopes—weekly, bi-monthly, monthly, special.

Schulmerich Electronics, Inc.

Originators and manufacturers of the famous carillon bells, far superior to any church chimes. For inside use or for tower broadcasting.

Bentley and Simon

Manufacturers of the popular Zephyrweave choir garments. Available in choice of color. Superior in style, workmanship, and material.

★ We are equally grateful for our established dealerships in other fields, covering all items mentioned above and theirs.

You will want to keep in touch with your Baptist Book Store. Its foremost objective is to serve you and your church adequately. Remember, your Store will not only serve your need, but will increase the practical, cultural, evangelistic, and missionary ministry of these Baptist service centers.

BAPTIST BOOK STORES

Alabama — Birmingham 3; Arizona — Phoenix; Arkansas — Little Rock; California — Fresno; Florida — Jacksonville 2, Miami 36 (Miami Assn.); Georgia — Atlanta 3; Illinois — Carbondale; Kentucky — Louisville 2, Owensboro (Davless-McClean Assn.); Louisiana — Shreveport 83, New Orleans 18 (N. O. Assn.); Maryland — Baltimore 1; Mississippi — Jackson 27; Missouri — 1023 Grand, Kansas City 6, St. Louis 8 (St. Louis Assn.); New Mexico — Albuquerque; North Carolina — Raleigh (eastern N. C.), Charlotte (western N. C.); Oklahoma — Oklahoma City 2, Tulsa 3, (Tulsa-Rogers Assn.); South Carolina — Columbia (D); Tennessee — Nashville 3, Memphis 3 (Shelby Assn.), Knoxville 08 (Knox Assn.), Chattanooga 2 (Ocoee Assn.); Texas — Dallas 1, Austin 21 (Dist. 15), Houston 2 (Dist. 3 & 4), Lubbock (Lubbock Assn.), San Antonio 5 (Dist. 5 & 6); Virginia — Richmond 19.

Is Denominationalism Bigotry?

(CONTINUED FROM PAGE SEVEN)
at the Lord's table in a Baptist church—and never will! The Baptist conviction on the Lord's Supper is as distinctive as the New Testament makes clear. We owe our simple testimony to the world. But we can never give it by yielding to those who hold "the traditions of men."

Subject To Attacks

Once more, since we, as Baptists, base our faith on God's Word, we are subjected to all sorts of attacks, from being called "Biblicists," "Biblioatrists," "literalists," to "idolaters worshipping a fetish." We heard a protagonist of inter-denominationalism say "My religion does not depend on Biblical infallibility." Another speaker of the same sort said, "You don't have to take all the Bible as it is written." Another disparagingly said, "There are

contradictions in the Scriptures which are so important to some . . ." all of which were intended to belittle Biblical conviction in order to propagandize inter-denominationalism. It seems like an attempt to hit back at the opponent, and if so it has in it the very essence of bigotry, more of it than is often exhibited by those who have the reputation of being denominationalists.

We plead for a real forbearance. We insist on the right of each one to hold to his own convictions of truth, to speak them clearly and positively, and to ally himself with those who are in agreement with him. We maintain his right to seek to persuade others to accept his view. But we declare also that he will do more for the cause he represents by his kindly demeanor and the winsomeness of his spirit, than by any amount of disputation.

—The Watchman-Examiner.

A Day of Prayer

By T. L. HOLCOMB

Saturday, August 28, will be our last week day at Ridgecrest since the season will close on Sunday, the 29th. After conferring with a number of workers we are designating Saturday, August 28, as A DAY OF PRAYER. The service will begin at 9:00 o'clock and close at 12:30. Dr. Duke K. McCall will be the leader.

The world is going through a destiny-determining period. Because of our message, our num-

bers, and our territory at home and abroad, Southern Baptists have a great responsibility. We desperately need and earnestly desire the leadership and power of the Holy Spirit to match the task.

We are expecting all the boards, institutions, and commissions of the Southern Baptist Convention to be represented on this special day of prayer. Friends everywhere are requested to join us in prayer for our churches and for our denomination as we begin the fall's work.



Construction began Tuesday, June 15, on a new building for the First Church, Pocahontas, Arkansas. This building will be of gray brick, trimmed in white cast stone. The auditorium will have a seating capacity of 500, and the educational unit will accommodate 500 in Sunday School. The building will be constructed in two units, the auditorium and basement being built immediately, and the educational unit to be built later. Estimated cost of the first unit is \$60,000.

Thos. W. Gardner, Nashville, Tennessee, is the architect, and James Cone of Searcy is supervisor of construction.

Members of the building committee are: J. N. Pratt, chairman; W. H. Bennett, Erman Haynes, Charles K. Baker, W. E. Trammel, Paul Bowlin, and Ed Newton. W. Harry Hunt is pastor of the church.

Department of MISSIONS

C. W. Caldwell, Superintendent



Charles W. Finch

All the vacancies in the Mission Department have been filled. Charles W. Finch, pastor of Lee Memorial Church, Pine Bluff, has been elected as chaplain of the Booneville Sanatorium. He will assume his duties the middle of July.

Chaplain Finch asks that pastors and friends over the state who have loved ones or acquaintances in the sanatorium write him about them. This co-operation will assist the chaplain greatly in making contacts with the patients in the sanatorium and will enable him to render a more effective and a more personal service.

A. F. Muncy, pastor at Wilson, has been elected as rural evangelist to succeed D. C. Bandy, who resigned to accept the pastorate of Park Place Church, Hot Springs. He has accepted, and plans to move his family to Hot Springs the early part of July and begin his work in evangelistic meetings over the state.

Both of these men are well qualified for the places of service to which they have been elected. The Mission Department is glad to announce to the Baptist brotherhood that these two men will fill these important positions of service.

Did you see the picture a few weeks ago of the mission service of Tuckerman Baptist Church? A report has just been received from Pastor Ray Rhyne of a revival held in that community. It reads as follows:

"We just closed our rural revival at Pond Switch, which we told you was to be held when we sent you the picture a few days ago. The meeting was a success and twenty-five people came forward during the meeting. Twenty-four of them came on profession of faith in Christ and twenty united with the church as candidates for

baptism. One came by statement, making a total of twenty-one additions to the church. The house was filled for the baptismal services, held at the church.

The meeting closed Sunday morning, July 4, and was followed by a basket dinner. More than two hundred were there for the dinner. Many commented saying, "This has been the best meeting I have been in for a long time." Truly, Brother Caldwell, I have never seen prayers answered more abundantly for the unsaved than I have in this meeting. The church plans to continue its work with its rural people."

Has your church held a mission revival this summer?

The sign company in Little Rock is working on filling the orders which have come in from the churches for "name plates." It is not too late to get an order from your church. For only \$10, any church may have its name printed and ready to place on the building. Do not delay in getting your order in.

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The Southern Baptist Convention committee, Oklahoma City, met and organized recently.

It was decided that "No requests for reservations will be accepted except that the card or envelope containing the request is post-marked February 1, 1949, or after. This is in order to forestall an avalanche of requests before the hotels and other housing facilities know exactly how many rooms they may be able to give in excess of original commitments. Also, so that those making reservations may know exactly their arrival and departure times."

Trumann and Basinger

One of our very best churches is the Trumann Church. There are some of the finest men and some of the best Christians, and some of the most useful deacons on earth. Now they are teaming up with Pastor Basinger, who has recently been called as their pastor. They have a good Sunday School led by a progressive pastor indeed. They are giving \$15.00 per week for the Co-operative Program, and they are taking care of their pastor in the right sort of way. The Arkansas Baptist goes to each family in the church.

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A photograph of First Church, Little Rock, appears on a large display poster being distributed nationally by the Hammond Instrument Company, makers of Hammond Electric Organ.

Figures To Inspire

July 11, 1948

	S. S.	T. U. Add.	
Pt. Smith, First	1022	392	3
El Dorado, First	769	156	1
Pine Bluff, First	679	149	2
Hot Springs, Second	603	171	
Paragould, First	564	227	
Sen-ton, First	502	109	5
Including Mission	521		
El Dorado, Second	490	167	20
Payetteville, First	474	152	3
Including Mission	520	190	
Hope, First	482	91	1
McGehee, First	480	121	1
Including Mission	532		
Little Rock, Tabernacle	474	133	3
Camden, First	469	123	5
Including Mission	626	172	
Arkadelphia, First	428	151	2
Magnolia, Central	407	81	2
Including Mission	466	125	
Hot Springs, Central	373	110	
Including Mission	415		
Pt. Smith, Immanuel	394	79	2
For-dyce, First	370	132	3
Hot Springs, Park Place	345	127	
Paris, First	341	115	2
Russellville, First	336	92	1
Including Mission	384	116	
Pt. Smith, Calvary	315	68	1
Hot Springs, First	307	75	3
Harrison, First	303	127	
Including Mission	394	160	
Rogers, First	298	78	1
Little Rock,			
South Highland	288	94	2
Stuttgart, First	286	121	
Cullendale, First	284	119	
Siloam Springs, First	282	162	
Hamburg, First	282	139	
Conway, First	280	33	6
Gentry	270	117	
Mena, First	266	96	
Including Mission	347	132	
Nashville, First	248	86	4
Dumas, First	238	105	
Including Mission	337		
Monticello, First	221	99	
Greenwood, First	217	40	
Pine Bluff, Second	215		
Ft. Smith, Southside	210	53	3
Ft. Smith, Bailey Hill	204	84	1
Stamps, First	200	117	
Ft. Smith, Oak Grove	194	96	
Elaine, First	186	78	4
Monticello, Second	160	80	
El Dorado, Parkview	133	47	
Pine Bluff,			
Matthews Memorial	123	63	
Hot Springs,			
Lake Hamilton	108	65	
Huttig, First	96	53	
South Texarkana	83	63	
Wheatley	65		
Douglasville, Second	60	34	4
Ft. Smith, Bethlehem	43	23	

"Peace And Order" On A Railroad Train

By J. C. MCPHEETERS, D. D.
In The Pentecostal Herald

While riding on a train from Chicago to Cincinnati recently, a young man of the Marines came into the Pullman car where I was sitting, with his eyes and his face swollen, his mouth bleeding, and staggering from the effects of terrible blows that he had just received in another car.

What had happened? Another Marine who was drunk had attacked this young man. It took the whole of the train crew and a Major and a Colonel, and two or three other officers, to subdue this young man crazed with liquor. With his own fist he had knocked out a window light and the glass in the door of the Pullman. Pandemonium reigned on the train.

Porters came and jerked the drawcords out of their laundry bags for ropes with which to bind the drinker. They had to bind him hand and foot and take him off the train at the next station. Li-

April 6, saying: "Of our regular movement, wheat, wheat flour and coarse grains, like oatmeal, none is intended for anything except direct food consumption. No support is given to distilling at all. That includes brewing, too."

-The Voice.

quor was at the root of it all. But that little episode on the train was only one of many such that happen every night and every day.—
-The Voice.

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Other actions of the trustees were to inaugurate an insurance retirement plan for the faculty members and to increase teachers' salaries.

No Liquors Shipped Under Marshall Plan

"No wines, liquors, or even soft drinks are being shipped under the Marshall Plan; none at all," declared an official in the Commerce Department on April 5. "Those are not among the commodities included in the Marshall Plan, not even any grain for the manufacture of alcoholic beverages. The shipments are held down to essentials—flour, grains, fats, oils, etc. If there is anything that is very closely allocated, it is

grains. Grain that is allowed falls into two categories: (1) food; (2) industrial. When requested for industrial purposes, they have to list the industrial uses of the grain. In a few cases the countries requested some for beer, none for distilling. In every case they were turned down on that. The industrial use would be for alcohol for industrial purposes, stock feed, or other industrial use. The attempt is made to keep the shipments within humanitarian lines."

An official in the State Department made a similar statement on



RALPH LANGLEY, Dynamic, Inspiring Preacher



BRUCE McIVER, Earnest Effective Preacher

YOUTH REVIVAL

McArthur Park

July 25 - August 1

Inspiring Preaching and Singing

7:30 A. M. - Second Baptist Church

8:00 P. M. - McArthur Park

Sponsored by - Second Baptist Church

Listen for Radio Announcements



ASA COUCH, Inspiring Song Leader



DR. M. RAY MCKAY, Pastor

BOTTOMS BAPTIST ORPHANAGE

Fifteen Of Our Children Accept Christ In Revival

In a recent revival in our church, 15 of our children accepted Christ as their Savior and became members of our church. Our pastor, Brother R. D. Washington, was assisted in our revival by Brother J. T. Eliff, pastor of the First Baptist Church of Fordyce. There was a total of 38 additions during the meeting. Brother Eliff greatly endeared himself to our community and particularly to our children. During the last 17 months we have had 42 additions to our church from our Children's Home.

Superintendent Studies At Columbia

From June 21 to July 2, I had the pleasure of taking two special courses in group work at the New York School of Social Work, Columbia University. One of my courses was: "The Dynamics of Group Formation," and the other: "Work with Individuals in Groups." In the first of these courses our study was focused upon analyzing the characteristics of various types of groups, upon the contribution of both the psychological and social scene to the development and understanding of group formations, and upon the evaluation of the effectiveness of various groupings in meeting the needs of individuals and in furthering socially desirable goals.

In the second course our study was focused upon the problems and methods of work with individuals in groups and upon the insights and skills essential to the group worker in dealing with needs of individuals in various types of groups in terms of age, basis of grouping, purpose and program of group.

It is the role of the group leader to see that the group functions democratically so that each member of the group can experience a maximum of development. The group provides the skilled leader with the most effective medium for speeding up the development and meeting the social and psychological needs of most children. Through group relationships children can be helped to work through various emotional

Man's Best Friend



There are many things of interest to our boys and girls at our Children's Center. Here three of our boys are playing with our fine registered collie puppies. These boys are from left to right: Cecil Campbell, Doyme Knight, and Eugene Anderson. We try to provide our children with a variety of wholesome outlets for their interests and energy.

problems, to develop along proper lines socially, to gain security in relation to people, to become co-operative, and to develop and use their leadership qualities.

We Need More Cattle

We now have twelve registered Jersey milk cows. All of these cows were bought for us within the last year by various Baptist churches throughout the state. Thanks to our friends who gave us these cows, we are now able to give our children all the milk they can drink.

Our next need in the cattle line is a number of Hereford heifers or cows from which to raise our beef. To date we have six registered Hereford heifers and a fine bull. We need twenty more Hereford cows which we hope our friends will supply. Our land is very thin in this area and feed is very expensive, so it is much in our interest to have a good grade of stock which will give us the best returns for what we put into them. We are not only assured of more beef and better beef with fine stock, but are also provided with fine calves which our boys can use in their 4-H work. Our boys naturally take a much greater interest in working with registered stock than with scrubby or mixed breed stock.



"Pogis Foxy Sophie," shown in the accompanying picture, is one of the fine registered Jersey cows owned by our children's home. This fine cow was bought for the home by the Men's Bible Class of the First Baptist Church of El Dorado. We have a bull calf by this cow—"Morocco Raleigh Boy," whose sire, "Morocco Golden Joy," is the only six star Jersey bull in the state. Pogis Foxy Sophie has given an average of 5.2 gallons of milk per day for the last 121 days.

Program Of Care

A study is made of each child before he is admitted to the Center. The purpose of this study is first, to determine whether or not he actually needs our care and, if so, to learn of his background and particular needs so we can make our services to him as pointed and effective as possible. On the basis of the findings in our study we develop a treatment program for each child. Many dependent children have suffered tragic experiences such as that of being unwanted, unloved, neglected, mistreated, abandoned, losing one or both parents, seeing their homes broken up, which have deeply injured them emotionally. Such injuries are commonly called emotional disturbances.

Some symptoms of deep emotional disturbances are: Inability to utilize one's mental abilities in school, inability to make friends, inability to control oneself, extreme shyness, extreme conformity, suspiciousness, extreme hostility, stealing, periods of extreme elation or depression. In our social investigation we try to learn the cause of each child's disturbance and on the basis of this knowledge we develop a treatment program for him which is designed to help him overcome his difficulty in the shortest period of time.

Jonathan, Loyal Friend

By MRS. ROLAND LEATH

"A friend loveth at all times" are the words of the Proverb; much has been said and written on the beauty and depth of friendship. Sometimes we value our friends all too lightly and fail to realize how dismal and deserted life would be without them.

Douglas' book, "Forty Thousand Quotations," contains more quotations on friends and friendship than any other subject. Some pertinent ones follow:

"A friend may well be reckoned the masterpiece of nature."
—Emerson.

"The way to gain a friend is to be one."—Michelet.

"The wretched have no friends."—Dryden.

"A true friend is one soul in two bodies."—Aristotle.

That last quotation reminds us of the beautiful friendship of the two young men we study in this week's lesson. Somehow, it seems that such a friendship as that is possible only when mutual love and regard has its foundation in faith in God. There is no friendship, regardless of the words of wisdom spoken by men of all nations and generations, like that of people who have a common trust in God and who seek to follow His will.

Such a friendship—true, lasting, growing, endearing—was the tie which bound the lives of Jonathan and David.

The King's Son and the Shepherd Lad

We have a most significant history back of the incident, recorded in 1 Samuel 18:1, of the strange meeting of the son of the king of Israel and an humble, Godly shepherd lad. This meeting followed what is probably the most familiar part of David's life, the killing of the Philistine giant, Goliath. When we know of previous events, we can see this particular victory of David as God's means of placing him in the palace of Saul and of presenting him to the people of Israel.

Saul, first king of Israel, had already been rejected by God because he disobeyed His command concerning the destruction of the Amalekites (1 Samuel 15 and 16). God had placed His hand upon David, youngest son of Jesse of Bethlehem, by directing Samuel to anoint him for the throne of Israel (1 Samuel 14:9; 1 Chronicle 8:33; 9:39).

Sunday School Lesson

For July 25, 1948

1 Samuel 18:1-4; 19:1-6

We have no record of Jonathan's having met this young shepherd lad before his presentation by Abner to King Saul and other notables, after the killing of the giant. Some think he had seen and observed David before this occasion, but we have no way of knowing. Anyway, he has now witnessed the bravery and faith in God of the shepherd lad and has heard him speak, in modest, sincere tones, to his father, the king. As David finished speaking, "the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul."

There isn't very much told in the word of God about Jonathan, but we can readily detect his sterling qualities and his faith in God from his relationship with David. Heir apparent to the throne himself, you might have imagined that Jonathan would have envied and hated David, but instead of that, with utter unselfishness, humility, and sincerity, he loved him.

An Everlasting Covenant

It is almost impossible to think of a covenant of friendship between mere men as being a covenant that endures even unto death, but the covenant between Jonathan and David is just such a one. Jonathan was loyal to his father, steeped in family ties, as were Hebrew sons, yet he did not follow his father's way of living. "He was as lovely and gracious and unselfish in character as his father was selfish, and in his latter days, vicious and murderous." The deeds of David, his popularity with servants, soldiers, and people, his valor and success, served to deepen Saul's hatred, envy, and jealousy toward him. All the while, Jonathan, his son, loved

and cherished David more and more.

First Samuel 18:3 and 4 tells of the covenant between these young men but does not reveal the details of it. That it was meaningful and lasting we know, because of Jonathan's action in his life time and David's loyalty to Jonathan even after Jonathan was killed in battle (2 Samuel 21:7). To seal this covenant, Jonathan stripped himself of his robe, his garments, his sword, bow, and girdle, and gave them to David. This was a token of his generous, sacrificial love for his friend. What a beautiful thing is unselfish, giving, liberal, friendship. Jonathan gave all in order to do what he could for his friend.

The remainder of that eighteenth chapter gives us the antithesis of the son in the father for Saul, consumed with his passion of hatred and jealousy, tries every scheme possible in order to have David out of the way. Envy is, indeed, a "poisonful herb which spreads death." In this determination of Saul to kill David, we see the fruits of Jonathan's love and covenant for he attempts to reason with the jealousy-maddened king. He shows him the wickedness of his deed, points out to him David's innocence, and how he had saved the kingdom.

Love Endures

Jonathan intervened, and saved the life of his friend and was true to him all the days of his life. David was forced to flee the wrath of Saul but he had a constant guard in Jonathan, who warned him and met him in the lonely hours to speak encouragement and words of cheer. Second

Samuel 1:25-27 are the words of David for his faithful friend when news came of the death of Saul and Jonathan in the battle of Gilboa. Second Samuel 21:7 is the story of David's enduring love, as he would not permit Mephibosheth, the son of Jonathan, to be hanged.

Such friendship is ours in Christ !

"What a friend we have in Jesus!"

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Examples For Children

"Years ago, I asked Dr. Wilfred T. Grenfell to give me his definition of a good home. He was very thoughtful for a time, and then said, "A good home is one where the attitudes and habits of the parents can be safely and happily followed by the children."

I have never found a more challenging definition. Note the two nouns: "attitudes" and "habits." Attitudes toward Sunday, prayer, Bible reading, honesty, brotherhood, service—all Christian attitudes. Habits of dependability, thrift, regularity in worship, generosity. These are the very finest kind of stepping stones in the life of the little child.

Note next the two adverbs: "safely" and "happily." How much safer and happier our American children would be if there were no liquor problem, no wasting of money in gambling and tobacco!

—Margaret Eggleston Owen, in "The Christian Advocate."

East Texas Baptist College

Marshall, Texas
1948-49 Session Begins
September 13, 1948

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