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August 26, 1948

Arkansas Baptist State Convention

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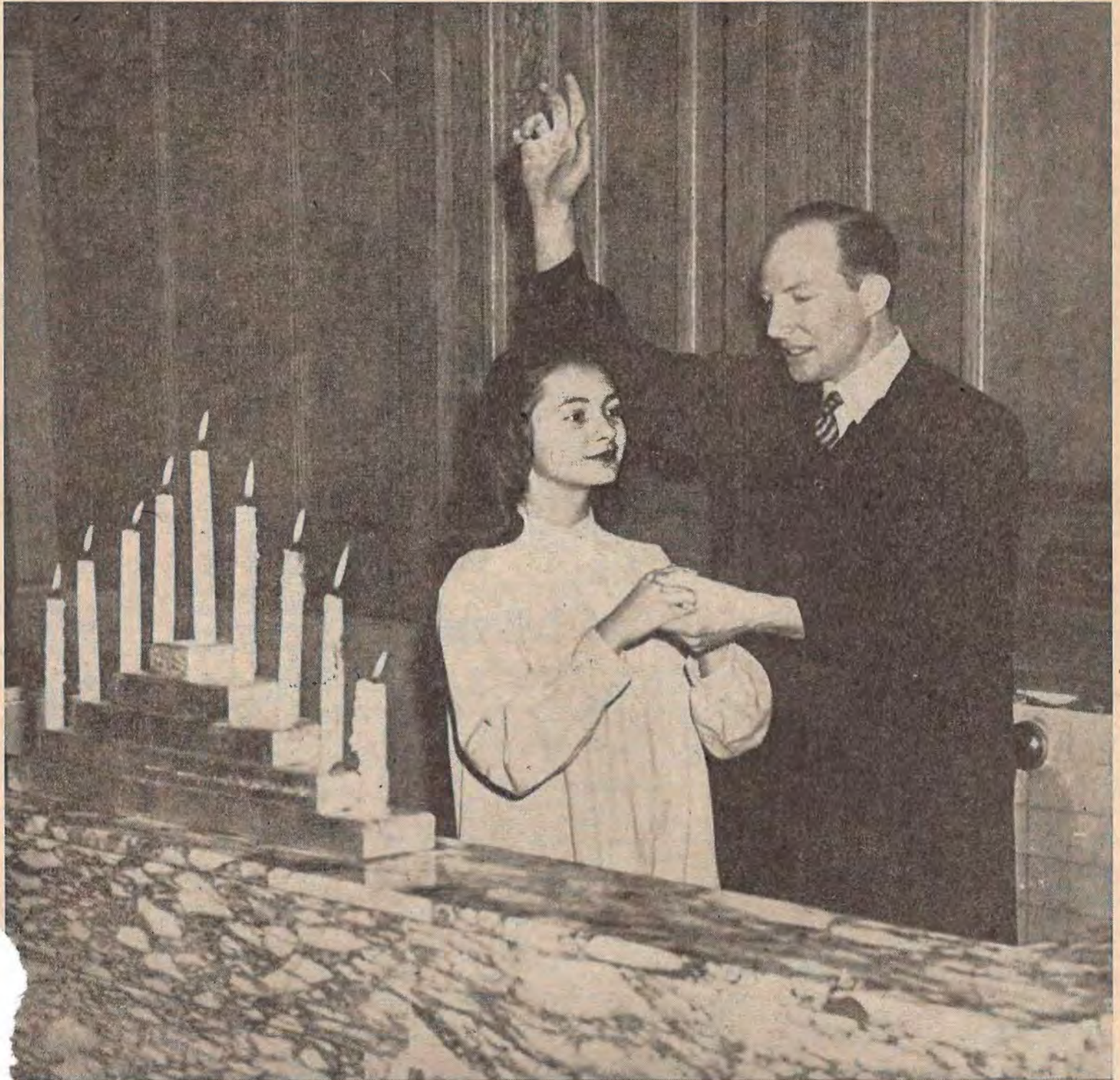
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, AUGUST 26, 1948

NUMBER 34



—Religious News Service.

*Baptism...*

As a Public Witness and an Evangelistic Opportunity—Page 7



## Executive Secretary Makes Reply

McCall Objects to "Race Prejudice" Charge Levelled  
By World Council Leader Against Southern Baptists

Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, has objected to a published charge that racial prejudice caused the Southern Baptist Convention to refuse participation in the World Council of Churches.

Dr. McCall is in London attending a meeting of the Baptist World Alliance Executive Committee. The statement to which he objected was made by Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, as he left New York, August 6, for Amsterdam to attend a meeting of the Council, and was published in The New York Times.

"It is unfortunate, to say the least," Dr. McCall asserted, "that low motives should be ascribed specifically or by implication to those religious bodies which have not joined the World Council.

"That is not the course to strengthen the ties of fellowship between evangelical Christians. Rather it will destroy the genuine good will which existed prior to any 'ecumenical movement,'" the Southern Baptist leader charged.

### Good Will More Important

Dr. McCall said that "this good will in the hearts of individual Christians is far more important than any mechanical, organizational ties."

The published statement to which Dr. McCall objected quoted Dr. Leiper as expressing belief that refusal of the Southern Baptist Convention to participate in the Council is due to "the refusal of that body to follow the general attitude of the council regarding races and nationalities—a natural decision to make since two-thirds of the human race is not of the Caucasian race."

Dr. McCall said that he and Dr. Leiper conferred aboard the Queen Elizabeth on their trans-Atlantic crossing, and that the World Council leader did not deny the statement.

### Denies Race Involved

Denying that any racial implications are involved in Southern Baptist refusal to join the World Council, Dr. McCall cited that the Southern Baptist Convention is already a member of a world-wide interracial fellowship—the Baptist World Alliance.

### Reasons For Action

Main reasons for Southern Baptist action ten years ago declining an invitation to World Council membership, were listed by Dr. McCall as follows:

"Organizational: the inability of the Convention to commit its independent Baptist churches to membership in any other organization;

"Doctrinal: the belief that the leadership of the World Council and its influence would favor theological liberalism, and

Historical: Baptists have never been willing to submerge their convictions in a union movement and they fear that the ultimate goal of the World Council is organic church union."

Dr. McCall suggested that Dr. Leiper's charge might be a revival of published rum-

ors from Copenhagen last summer that Southern Baptists demanded racial segregation in Danish hotels and eating places during the session of the Baptist World Congress there. These rumors were later squelched and proven untrue by affidavits secured by Dr. Louie D. Newton, then president of the Southern Baptist Convention, and Dr. McCall.

—Baptist Press.

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## The Baptist Hour

"Christ Is Lord" is the theme of THE BAPTIST HOUR, to be heard over 71 stations at 8:30 a. m. EST or 7:30 a. m. CST each Sunday of September and October. Dr. W. Boyd Hunt, pastor of the First Church, Houston, will be heard the first three Sundays in September on "Wages Without Work," "No Security Without Investment," and "Determine Your Own Destiny."

Other speakers in the series will be Dr. Arnold T. Ohrn, executive secretary of the Baptist World Alliance, Washington, D. C.; Maxey Jarman, chairman of General Shoe Corporation, Nashville, Tennessee; and Dr. James L. Sullivan, pastor, Belmont Heights Church, Nashville, Tennessee.

The Baptist Hour Choir, directed by John D. Hoffman, will furnish music for the series, with Frank Willingham at the organ. The programs are produced and directed by Jack R. Robertson, associate director of the Radio Commission.

The Baptist Hour may be heard in our state over radio stations KLRA, Little Rock, 10:30 p. m.; KUOA, Siloam Springs, 7:30 a. m.; KSD, St. Louis, Missouri; WREC, Memphis, Tenn., 9:30 a. m.

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## New Church In Memphis

At the close of a 28 days revival in Memphis, Tennessee, conducted by Arkansan Aubrey C. Halsell, the Poplar Avenue Church was organized on August 8, with 100 charter members. Mr. Halsell was called to the pastorate of the church.

The new church is located in a residential district of the city of Memphis at Poplar Avenue and Holmes Street. It is one and one-fourth miles from the nearest Baptist church and more than a mile from any other church.

Starting with 100 members, 127 in Sunday School, and 54 in Trainin Union, the new church received over \$8,000 in offerings. One family gave \$5,000 to start the church building fund, another person gave \$500.

Pastor Halsell recently resigned from the First Church, West Memphis, and went to Memphis to do mission work under the auspices of the Tennessee Baptist State Board of Missions.

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It is all right for the ship to be on the ocean, but not for the ocean to be in the ship. It is all right for the Christian to be in the world, but not for the world to be in the Christian.

## Negative Effect of Gospel

A Devotion by the Editor

"That seeing they may see, and perceive; and hearing they may hear, and understand."

"The duty men voluntarily refuse to do and in point of fact do not do, they at length become morally incapable of doing." It may be as truly said that the powers men refuse to exercise, and in point of fact do not exercise, they at length become incapable of exercising.

Our eyes are given us that we may see. But a person might conceivably bandage his eyes and so shut out the light until he would lose his sight. A person may refuse an appropriate response to the vision of the beautiful until he becomes incapable of appreciating the beautiful.

Our ears are given us that we may hear. But the sense of hearing is capable of discipline and control. Appropriate responses to what we hear may be cultivated or inhibited. The most beautiful harmonies in all the realm of music, which thrill one person to the tips of his fingers, will tire another person and grieve on his nerves.

We are given intellects with the powers of thought and reason. By the exercise of these powers we may properly adjust ourselves to the intelligence which controls and directs the universe. But the most casual observation will disclose to us the illogical lives which run counter to every reasonable and intelligent course of life.

We are given hearts and souls which are capable of responding to the creative spiritual approaches of the eternal God. The undisciplined and depraved nature of man recoils from the presence of God and refuses to respond to the appeals of His love.

What shall we say of those who see not the beauties of Christian life and character, of those who hear not the melodies of Christian love and grace, or of those who perceive not the truth of the gospel, or of those who respond not to the appeal of eternal life?

They have eyes but see not, they have hearts but hear not, they have minds but understand not.

"... of God, but unto them that are without all these things are done in parables:

"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:11, 11b, 12).

## ARKANSAS BAPTIST

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*From the Editor's Desk*

# Kingdom Finances Every Budget

Upon the first day of the week let every one of you LAY BY HIM IN STORE, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

We are familiar with the art of budgeting, whether skilled or unskilled we may be in practice. We have heard and read much of budgets, particularly during the past decade or two. Budgets are provided for every institution, from the government of the United States down to the smallest institution.

## Two Approaches

There are two approaches to this matter in making a budget. The one is to determine the various financial needs and then endeavor to raise enough funds to cover those needs. The other is to take the known income and divide it proportionately among the needs or demands which must be met.

Budgeting, however, is not a recent development. It was taught by God ages ago. While we may not claim that the Old Testament provides examples of budgeting in all the details which are known to us, yet the fundamental principles of budgeting are definitely found in the Old Testament. The tithes and other stipulated amounts which we find in the Old Testament teachings, and which are prescribed as priority items in the budget of Israel, are the basic elements in this method of budgeting an income.

It is the same principle we find in this instruction given by inspiration by the apostle Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This definitely refers to one's income and the proper distribution of that income among the various claims which are made upon it.

Standing at the head of the entire list of needs, for which the income is expended, is the kingdom of God. And the apostle instructs that there shall be set up in the budget of each individual income an item for kingdom finances. That is precisely what is meant by "lay by him in store." Set aside a definite amount. This amount is to be set aside first, before any other apportionments or commitments are made from that income.

## Evaluation of Income

To put the kingdom of God into the individual or family budget is to place the highest possible valuation upon the income. The income of the individual or the family is evaluated by the way it is used. The lowest possible evaluation of one's income is found either in the dissipation of the income in profligate spending or by miserly hoarding. The spendthrift wastes and squanders his earnings in reveling, dissipation, and degeneracy. He takes that which should go for

bread and clothes and the home and the school and the church and all the higher necessities of life and squanders it in senseless spending. The miser, on the other hand, hoards for the sake of possessing, even to the extent of personal privation. He values his money, not for what it can do and provide, but for the joy of possession. In giving his money a fictitious value above everything else, he actually reduces its value to nothing.

An old miser, shortly before dying, said to his pastor, "Dear pastor, I wish I could take my money along in the next world." "It might melt," was the apt reply.

## Balancing the Budget

We have heard a great deal about a balanced budget. There are two fundamental principles underlying a balanced budget. Obviously the budget must be balanced with the income, else serious deficits will accumulate and the whole budget will be completely disrupted. The other principle underlying a balanced budget is that the items making up the budget should be arranged in the order of their importance. It is precisely this principle which is taught throughout the Bible. The principle which God sets forth in both the Old and New Testaments is that the character of the whole budget is determined by the item which is placed first. If an unworthy item is placed first in the budgeting of one's income, he lowers the value of the whole income and distorts the whole budget and throws it out of balance.

God insists that His kingdom shall be given first place in the budgeting of each individual income. This will give character, meaning, and value to the whole income. Every other item in the budget is given a greater valuation when it is placed second to the kingdom of God.

It is said that Sam Jones went out one Sabbath afternoon from Atlanta to preach in a country church. Just before beginning his sermon he looked all around at the unsealed walls, at the broken window panes, up through the broken places in the roof to the sky above, and then looking into the faces of his audience said, "Well, I know what kind of a crowd I am to preach to this afternoon."

## Budget Items Valued

To give the kingdom of God first place in budgeting one's income places the highest possible value upon all the items in the budget. Much of the average income is spent on temporalities and the necessities of this life. This is recognized by God Himself. He does not ask that all one's income be designated to the kingdom of God and that the family go hungry and poorly clad. On the other hand, God teaches emphatically that

one's earnings should be used to supply the temporal necessities of life; in fact, it is by the gracious provision of God that such use may be made of one's earnings, it is according to the divine plan and purpose.

But when one has provided first for the spiritual interests of himself and his family, and has also provided for the extension of these spiritual interests through kingdom finances, he has by so doing placed a higher estimate upon the temporal necessities of life and will judge with greater wisdom the order of their importance.

## Temporalities Spiritualized

It is by this method of budgeting one's resources that even the temporalities of life are spiritualized. When one has given God's kingdom first place in his earnings and in his spendings, he has given God first place in his living. The provision for one's temporal needs, for the temporal needs of one's family; the provision for the social and educational needs of one's self and family; the provision for all other needs of life becomes an act of consecration to God, and the whole life is lifted out of the purely material and temporal to the plane of the spiritual and eternal, when one puts God first in budgeting one's income.

It is the investment of a portion, and the proper proportion, of one's earnings in the kingdom of God that gives spiritual and eternal value to the whole of one's income. Suppose you take the kingdom of God out of your budget; the value of your budget will end with that which is material and temporal.

Dr. Robert E. Spear describes a painting by Watts: "So Passes Away the Glory of the World." He says, "It is a strange picture. It represents simply a bier with a shroud thrown over the silent form lying on it. All around the picture are the little emblems that tell the story of the man's life. He was fond of art. He was a man of wealth. He had the best culture of his day. All that the world speaks of as riches had entered into his life, and this is all there is of it at the last.

"To tell the story of the picture the artist has painted around the three sides of the picture these three inscriptions: 'What I spent, I had; what I kept, I lost; what I gave, I have.'"

Some day we shall realize the truth of the statement that only what we have invested in the kingdom of God do we hold as an eternal possession.

## Viewed Objectively

If we could stand off at a distance and view objectively the channels into which our resources go and judge them from a detached point of view, would we be quite satisfied with the order of our expenditures and the arrangement of the items in the budgeting of our income? A time is coming when our earnings will cease and our material income will be discontinued and our spending will come to an end. At such time we will view objectively the channels into which our earnings have gone. What then shall be our satisfaction?



# Kingdom Progress

## Chain Reaction

By Claude Crigler

In April, 1946, while engaged in a Vacation Bible School at Pilgrim's Rest Church, five miles north of Gassville, I learned that J. W. Melton, who had recently moved from near Ridgecrest, North Carolina, was seriously ill in the hospital.

I visited Mr. Melton and was able, by the grace of God, to lead him to accept Christ as his Savior. As soon as he was able to attend church, Mr. Melton presented himself for membership on profession of faith and baptism. He is now a very devoted Christian, superintendent of the Sunday School, church clerk, and deacon.

A few months ago, one of Mr. Melton's daughters from North Carolina came to visit her father. On a Sunday night while she was there, I supplied the pulpit at Pilgrim's Rest. This daughter was converted in the service and made her public profession of faith. After returning to her home in North Carolina, she won her Catholic husband to personal faith in Christ, and they are now happily united in faith and service in the Baptist church of their community.

Back of this chain of conversions is a praying wife and mother, Mrs. J. W. Melton, who is a grand niece of the late George W. Truett. This chain reaction, resulting in the salvation of lost souls, will continue until it will require an eternity to tell the complete story.

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Worrell's Memorial Church, Little Rock, and Pastor H. R. Boyd had the services of Missionary E. A. Ingram in a revival meeting August 8-15. G. S. Autrey was in charge of the music. There were eight additions to the church membership, six of whom were by baptism; two surrendered to full time Christian service; there were many re-dedications.

Work began August 2 on the new Three Creeks Church, which will be 34 by 50 feet with basement, Sunday School rooms, and a small auditorium.

Pastor J. B. Ritchie said that the materials in the old church building, labor pledged by four carpenters, and \$5,000 will complete the building.

Kingsland Church and Pastor Don Williams had the services of Guy Wilson, Little Rock, who did the preaching in recent revival services. Purl Stockton, also of Little Rock, directed the song services. There were 33 additions to the church membership, 27 by baptism and six by letter.

August 1-12 was the date of the revival at Good Hope Church, Woodruff County Association, in which Pastor Ernest Baker, Des Arc, did the preaching and C. S. Ramseyer, pastor of the church, led the singing. There were 15 additions to the church membership, 13 of whom were by baptism.

Dyess Church reports one of the greatest Vacation Bible Schools in the history of the church. There were 150 enrolled, with an average daily attendance of 103. Pastor O. W. Auten says: "Our church has been greatly blessed by this school."

## Definite Progress

Pastor Lawrence Ferrill reports 59 additions to the Kelso Church, 34 by baptism and 25 by letter, Delta Association, since January 1, when he assumed the pastorate of the church.

Other signs of progress by the Kelso Church include an increase in Sunday School attendance from an average of 40 to an average of 109; reduction of the church debt to \$750, which is covered by pledges; advancing from half time to a full time program; completion of the pastor's home; plans for additional Sunday School rooms and for the purchase of a bus for transporting people to and from church.

Gregory Church, Woodruff County Association, reports a successful revival, July 18-28, in which R. H. Davis did the preaching and Pastor C. S. Ramseyer led the singing. There were eight additions to the church membership, seven by baptism, and one by letter.

August 1-15 was the date of the revival meeting at Grace Church, West Memphis, in which Pastor W. C. Halsell, Douglassville Church, Little Rock, did the preaching. There were 33 additions to the church membership, all of whom were adults except two. W. A. McKay is pastor of the church.

Dr. Roland Q. Leavell, president of the New Orleans Seminary, spoke twice daily to the annual convention of Maritime Baptists of Canada, August 25-28, in Wolfville, Nova Scotia. After having accepted this invitation, he was elected as fraternal messenger of the Southern Baptist Convention to the Canadian convention.

En route to Nova Scotia, Dr. Leavell supplied the pulpit of the Tremont Temple, Boston, while the pastor was on vacation.

Pastor Sidney Oxendine, First Church, Watson, had a unique experience recently in that it was his privilege to preach in a church near Sumter, South Carolina—Long Branch Church, in which he was reared, converted, baptized and ordained to the ministry. This is the church which his mother, father, sisters, brothers, and other relatives now attend. There were 15 professions of faith, 14 coming for baptism and membership in the church, and 30 re-dedications.

Missionary S. D. Davis, Harmony Association, sends in the following report: "We had two great revivals with Pastor J. F. Brown, Rankins Chapel, New Bethel, and Anderson Chapel churches. There were 42 additions to the church membership at Anderson Chapel, 29 of whom were by baptism; eight additions at New Bethel, five of whom were by baptism. Allen McCurry held the meeting at Rankins Chapel with seven additions."

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## Pastoral Changes

W. J. King, formerly pastor of Brady Church, has assumed the pastorate of the Bellevue Church, Little Rock.

Darell Ross, a student in Ouachita, has accepted the pastorate of the Wickes Church.



Dr. John M. Price Jr. will assume the position as head of the department of Religion in the New Orleans Baptist Theological Seminary at the opening of school, September 6. This is a case of "like father, like son" since his father holds the same relation in the Southwestern Seminary.

Dr. Price received the A.B. degree from Baylor University, the Bachelor of Divinity and the Master of Religious Education from the Southwestern Seminary. He has completed the work for the Doctor of Theology degree at the New Orleans Seminary. He has served as pastor of churches during his college and seminary days. Pursuing his studies for the Doctor of Theology, he served as tutor in the department which he will now direct.

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Second Church, Hot Springs, is pleased to have Ollie Trout, an Intermediate boy, who rendered to preach the Gospel Sunday morning, August 8.

Pastor E. P. Smith, Caddo Heights Church, Shreveport, Louisiana, was the evangelist in revival services at the First Church, Wood, July 25 to August 8. Pastor George Fink was in charge of the music. There were 24 additions to the church membership, 14 professions of faith, and a number of re-dedications.

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## "Yes, I Tithe"

The real test of Christian Stewardship is the TITHE.

I believe in and practice tithing. I believe my Master tithed. Jesus fulfilled the Law and we may know that a keeper of the Law. One who kept the Law certainly would give the tithe.

The practice of tithing makes giving and enables one to give his offerings.

The church of which I am pastor, Baptist Church, began tithing when I was at a very low ebb. The Lord richly blessed our people financially and spiritually soon we were able to increase our offerings to fifteen per cent of our gross income.

The need of the world today calls for stewardship among all the Savior's followers. It is the only means of meeting the numerous calls from all the fields of the world.

—W. Dawson

*Every Baptist a Tither*



## Who Will Be Next?

Wickes Church has sent in a splendid club subscription list to the Arkansas Baptist. Thanks and congratulations! Who will be next?

The following churches have added to their subscription lists: Immanuel, Little Rock; First, Newport; First, Elaine; Walnut Valley, Hot Springs; First, Little Rock; Central, Magalia; New Hope, Omaha; First, Fayetteville; Olive Hill, Fort Smith; First, Arkadelphia; First, Ashdown; First, Warren; Immanuel, El Dorado; Pilgrim's Rest, Little Rock; Calvary, Pine Bluff; Second, Little Rock; Lepanto; Central, Bald Knob; First, Mena; Gaines Street, Little Rock; First, Fort Smith; First, Ragould; Fordyce; South Highland, Little Rock; First, Stamps; College Hill, Texarkana.

J. T. Elliff, pastor of First Church, Fordyce, served as camp pastor of the Muskogee Baptist Association Heart O' The Hills Camp the last week in July near Tahlequah, Oklahoma. The camp is an annual affair sponsored by the association and directed by Jay W. C. Moore, superintendent of missions for the district.

There were four conversions, fifty-nine rededications, and twenty-four volunteers for special service, during the worship services. Muskogee and two other Eastern Oklahoma associations have a lease on a large acreage on the shores of the new Fort Gibson Lake for a permanent camp that will accommodate for three thousand campers.

### North Crossett Holds Music School

Miss Odessa Holt, one of the associate music workers, conducted a Summer School of Church Music with the church at North Crossett. Ninety-nine people were enrolled and there was an average attendance of forty-six. Twenty-nine awards were given, including Elementary Theory of Music to adults and Certificate of Participation and Certificate of Achievement to Juniors and Intermediates, who had daily classes in the morning. Harold White, pastor, expressed his appreciation for the work Miss Holt accomplished among his people.

The First Church, Pineville, Kentucky, reaching out to a mission opportunity in its surrounding mountain area, has conducted 14 simultaneous mission Vacation Bible Schools. Wayne Dehoney, pastor, reports that 666 pupils were enrolled in the schools held in school buildings, outlying churches, an abandoned store building and a garage. Volunteer workers from the Pineville church traveled a distance of 3117 miles commuting to the schools.

### Bauxite In Successful Music School

Jack Rowe, one of the associate music workers, directed a large Summer Music School at the First Church, Bauxite, opening with a hymn-sing on Sunday evening, July 25, with 100 present. One hundred forty-nine enrolled in the school and the average attendance was 75. Twenty adults and 78 Juniors and Intermediates received awards for the work completed. The Music Festival which closed the school consisted of many choral numbers and hymns sung by three choirs. A splendid tribute to the work done by Mr. Rowe was printed on a program and signed by the pastor, Roger Miller.

## Central Association Hymn Sing

More than 250 people gathered in the First Church, Bauxite, on the evening of July 22, for the Quarterly Music Festival of Central Association. Because large numbers of delegates were attending the Assembly at Siloam Springs only five churches had representatives at the Festival. Robert McMillan led the singing and special choir numbers were presented by First Church, Hot Springs; Second Church, Hot Springs; Benton; Bauxite; and Mt. View.

The Supper Conference of pastors and music directors was held in the basement with the ladies of the Bauxite church preparing the meal. Ray McClung, the associational music director, led the discussion on church music problems and how to solve them. The next regular Quarterly Music Festival will be held on the fourth Thursday night, in October.

W. M. Pratt, pastor, Lonoke Church, was the visiting evangelist in a revival meeting at Salem Church, near Trenton, Tennessee, August 1-8. There were 20 additions to the church membership, 14 of whom were by baptism. H. A. Turner, formerly of Arkansas, is pastor of the Salem church. He sends greetings to his many friends in Arkansas.

Pastor J. N. Vandiver, Mulberry Church, reports on a recent revival as follows: "There are people here who say it was the best meeting the church has had in a quarter of a century. L. E. Cunningham, Alma, led in the singing and did the preaching. He did both well. He is a relentless worker. There were 28 additions to the church membership, 27 of whom were on profession of faith and baptism."

### WHY JOIN A CHURCH?

"Can't I live a Christian life outside of the church?" asks someone. "Yes, just as easily as you can make a fire with one stick." Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove, and put them singly on the ground and see how quickly they are black and dead.

—James E. Denton.

## Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, present "Remote Control," 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.
- KWHN—Ft. Smith, 4:45 p. m.
- KARK—Little Rock, 10:15 p. m.

## An S. O. S.

The Centennial Committee, charged with the responsibility of arranging the program of the Centennial session of the Arkansas Baptist State Convention, is planning a pilgrimage, on September 21, to Tulip, Arkansas, where the Convention was organized.

The committee is anxious to extend a special invitation to all descendants of the messengers who were in the organizational meeting, September 21, 1848.

A list of the messengers at that meeting is given below. It will greatly assist the committee, if all persons who know any of the descendants of these messengers will write the Arkansas Baptist, giving their names and addresses.

List of messengers: J. Harrod, S. T. Conn, Henry Halbert, C. Dyer, W. Chinault, J. James, G. Hutchinson, M. McAlister, E. W. Chinault, Rev. J. Y. Lindsey, S. J. Chinault, H. R. Hicks, W. H. Edwards, J. D. McDonald, J. Veasy, D. Dodd, Samuel Pelton, J. Kelsoe, S. J. Appling, G. Taylor, H. Gartman, J. P. B. Alexander, William Gillespie, J. J. Randolph, R. J. Coleman, W. L. Estes, D. C. Hall, Rev. Wm. Wyatt, Tilman Brawner, Rev. Jno. B. McColloch, Rev. J. T. Craig, Wm. Parker, A. Adams, Dr. W. H. Bayliss, Gen. Nat. Smith, A. Daniel, Wm. C. Randle, D. H. Ross, Rev. Samuel Stevenson, J. Theford, Rev. J. Minics, D. Flower, Wm. Tucker, Wm. F. Browning, A. Yaeger, M. Yaeger, Mrs. D. Spakes, Rev. Isaac C. Perkins, Thomas J. Parker, G. Parker, Wm. J. Wright, L. Vickers, W. Cooley, J. Holt, D. C. Paxton, T. Holt, S. McDaniel, Wm. Fort, G. W. Whitfield, H. M. Lemay, Rev. J. Reeves, T. B. Finley, Wm. G. Dorsey, J. Stevenson, A. Westbrook, D. Cunningham, G. Gatlin, T. Cox, Dr. F. Courtney, Dr. Jesse Hartwell, Rev. M. M. Wallis, Rev. S. T. Cobb, T. A. Heard, Rev. P. S. G. Watson, John C. Brickey, Rev. Henry McElmurry, Rev. A. W. Elledge, B. C. Brickey, Joseph K. King, Moses Barnes, A. C. Billingsley, Rev. T. S. N. King, Rev. John Wolf, James E. Duren, William S. Jones, Jacob Wolf, John W. Miller, G. W. Kennard, James M. Sneed, Rev. Absolem McElmurry, William Gray, Thomas Woodrell, William Lawrence, George Shed, John Taylor, Albert Benbrook, James Wear, Rev. Benjamin Cason, Lewis Kent, Joseph Collard, Robert Adams, and Andrew Walker.

"God does not ask about our ability or our inability, but our availability."

Before passing judgment on a sermon, try it out.

Ability is usually rated by what you finish, not by what you start.

The government estimates that for every legal distillery today there are 100 illicit stills. It is said that 18,000,000 gallons of bootleg liquor were made last year.

### Definitions

- Boy: Merely a noise with dirt on it.
- Home: The place where we are treated the best, and grumble the most.
- Honesty: The best because it has so little competition.
- Steam: Water gone crazy with the heat.
- Cleanliness is next to godliness, but in childhood it's next to impossible.
- Youth: The first fifty years of your life — the first twenty of anyone else's.

—Copied.



# ★★★ Christian Horizons ★★★

*God always answers prayer, but man often fails to hear the answer.*

**Facts of Interest:** Americans puffed on 345 billion cigarettes during the year ending June 30, or about 121 packs for every man, woman, and child in the United States, according to the Department of Agriculture.

The American Tobacco Company reported sales of \$416,454,000 for the first six months of 1948, compared with \$391,449,000 for the 1947 period.

And the cost of living continues its upward climb with average primary market prices advancing .5 per cent during the week ending August 7, a 11.2 per cent gain over the same week last year. A person receiving \$2,500 in 1939 would have to receive \$4,664 today to have the same purchasing power, and a person receiving \$5,000 in 1939 would have to receive \$9,819 today to have the same purchasing power, according to the latest price index figures.

**In the World of Religion:** A recent conference survey made by the Methodists indicated that 54 per cent of the children who attend Sunday School in their early years and then "drop out" left at the age of 12, 13 and 14. Of those who continued in Sunday School, 81 per cent said they were influenced to do so by the attitude of their parents toward the Sunday School. Of those who remained in Sunday School, 86 per cent remained for the preaching service.

Latest reports from the Foreign Missions Conference of North America indicate that United States evangelicals maintain a staff of 239,046 in missions around the world, with 27,577 missionaries operating in 55,395 churches and 61,869 Sunday Schools.

American church groups have contributed a large share of the 7,000 tons of private relief sent to Japan since V-J Day. The shipments are valued at nearly \$4,000,000.

Catholic groups in New Jersey are seeking to have bingo legalized. Protestant groups are fighting the action.

Hearings on the suit to prohibit garbed nuns from teaching in New Mexico has been moved up to September 27.

**Rapid Increase in World's Population:** There are economists and sociologists who hold that, if the rate of the world's increase in population continued at its present level, there will come a time when the earth, under present agricultural methods, can no longer support its inhabitants. In a recent statement, Secretary of State George Marshall estimates that the world's population has increased by some 200,000,000 in the past decade.

**Million Dollar Gift:** When the \$2,000,000 nurses' building of the Memorial Hospital, Houston, Texas, the city's Baptist hospital, was dedicated on July 3, announcement was made by H. R. Cullen that he and his wife were giving a second million dollars to the Hospital to free the nurses' home from all debt.

According to a report of the Gulf Coast Baptist, Mr. and Mrs. Cullen have now given something over \$6,000,000 in hospital gifts for the Methodist Hospital in Houston, for

the building of an Episcopal hospital, to the Baylor College of Medicine, to Hermann Hospital, and for the Memorial Hospital. The Memorial Hospital property covers two city blocks and is roughly estimated as worth \$4,500,000. It consists of an eight story building, a beautiful school of nursing, and dormitories. There are 284 beds in the hospital.

**Film of Missionary's Life:** A motion picture portraying the life of the renowned American missionary, Mary Reed, who spent fifty-two years in exile to minister to leprosy victims in northern India, will be released this fall by the American Mission to Lepers. A 2-reel film in Kodachrome, the picture was produced for the Mission by Crusader Films under the direction of Alfred Franz Stury. Mary Reed was born in Lowell, Ohio, in 1854 and served in India from 1884 to the time of her death in April 1943. Her heroism has been an inspiration to Americans of all denominations. The premiere showing of "Mary Reed" will be held in Chicago on the occasion of the forty-first annual convention of the American Mission to Lepers, October 21, 22. It will be available to interdenominational church groups, church federations, and councils of church women this fall and winter.

**America's Number One Problem:** Americans spent an unprecedented 450 per cent more for alcoholic beverages in 1947 than in 1934, first year of repeal, while drinking 2½ times more, also a record, Mrs. D. Leigh Colvin, president of the national WCTU reported in making public a comparison of Department of Commerce reports on consumer expenditures and the consumption of liquor, wine, and beer for the last year, just issued, with upwardly revised expenditures for previous repeal years.

"The \$9,640,000,000 spent by drinkers for alcoholic beverages in 1947," Mrs. Colvin said, "compares with \$2,080,000,000 in 1934. Last year's 'drink bill' was \$140,000,000 more than in 1946, the next highest in the 14 years since repeal. The total 1947 expenditures included \$4,560,000,000 for liquor, as compared with \$665,000,000 in 1934; \$525,000,000 as compared with \$90,000,000 for wine, and \$4,555,000,000 compared with \$1,325,000,000 in 1934 for beer."

**On the Move:** Never before in the history of the world have so many people been on the move. One out of every twenty-five people inhabiting the globe is either migrating or considering migrating. This moving is caused by population stresses, by the forced dislocations of war, and by the colonization of lands still available. Of special interest is the fact that since the end of the war about 6,000 Puerto Ricans have migrated to New York City each month. Today one out of every twenty-two New Yorkers is a Puerto Rican.

A Michigan congressman says: "The cocktail party, as a Washington institution, is the deadliest land mine in the path of an honest, God-fearing politician."

## A Smile or Tw

Uncle: "You boys of today want to money. Do you know what I was getting I married your aunt?"

Nephew: "Nope, and I bet you either."

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"According to the law of supply and demand—" began her husband.

"No one demands anything at a store, dear," she interrupted, "it's the law of supply and request."

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Mother: "John, it's positively shameful the way Junior talks. I just heard him say 'ain't went nowhere'."

Father: "I should say it is a shame. He has traveled twice as much as me in his age!"

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Reuben: "Some one has said that the world a man must be either anvil or hammer."

Glyn: "He was wrong. Some men are anvils; they are merely bellows."

Lunch Wagon Man: "I suppose you've found something fresh to complain about, Girl Customer, (sweetly): "No, nothing but eggs!"

Wife (trying on hats): "Do you like this turned down, dear?"

Husband: "How much is it?"

Wife: "Twenty-five dollars."

Husband: "Yes, turn it down."

Have you heard about the moron who bought a clock in an airplane to see how time flew?

Father (in drugstore): "I want to buy this fountain pen for my boy's birthday." Clerk: "It is a surprise, I suppose."

Father: "Yes, he's expecting a new convertible coupe."

A golfer trying to get out of a trap: "The traps on this course are very bad, aren't they?"

"Yes," said the second golfer trying to putt, "would you mind closing yours?"

### RATHER RARE

When Dr. Charles A. Beard, the political scientist, was spending a few days in a small Connecticut town, the postmaster asked him what kind of a doctor he was. Dr. Beard explained: "Doctor of philosophy."

The postmaster scratched his head and said, "Guess we don't have any of that around here."

### TOO MUCH FIGURING

A one time army statistician told a mess sergeant who, when asked how to write that his report on food wastage in the mess read "No waste but bones," explained:

"When they get through, I make them show me their plates. If there's any food left, I tells them, You go back and bring me every scrap of that good chow you get from Sam gives you, and they does. Why do they do that? Because regulations say I gotta show the percentage of potatoes, percentage of carrots, percentage of everything they don't eat, when I was a kid in school I never heard of far as percentage."



# Baptism...

## As A Public Witness and an Evangelistic Opportunity

(Condensed by Mrs. Frank Leavell from a series of articles in THE BAPTIST LEADER by Dr. Kenneth I. Brown, Denison University.)

"Throughout the centuries, Baptists have been faithful to the practice of immersion as 'believers' baptism."

"There is in many sections of our denomination, however, a feeling, amounting to a fear, that our ministers are falling to make the ordinance of baptism a drama of power and beauty. Too often baptism is allowed to become a service of crudity and ugliness, offensive to the congregation, and an unhappy memory to the candidate. Too often insufficient care is taken with the details of the service, and the beauty that might be there is embarrassingly absent. Too often baptism is allowed to become a public spectacle wherein the public witness becomes cheapened.

"This is written to serve both as a warning and a reminder to our ministers and deacons that if baptism by immersion is to continue as a respected and beloved practice, there must be given to it a much larger measure of care of preparation and attention to the details that make for beauty, to assure its being a spiritual experience of joy and consecration. Stories could be told, unbelievable in their crudity; experiences recounted, ugly and thoroughly unpleasant, that give the young man or woman, or the older man or woman, reason to pause about beginning the Christian life in those churches, if they must undergo such initiations.

"Baptism in its full dignity and loveliness can be one of the strongest witnesses it is within the power of the Christian to make. Baptism properly prepared for and executed with dignity, is an invitation to Christian commitment as strong as words."

May we add an illustration here to this point of Dr. Brown's? Recently the story appeared of a Jewish young woman who attended a Baptist church for the first time because she was invited to see a baptism. The service won her respect, its symbolism stirred her. She went back repeatedly and finally accepted the crucified and risen Christ first introduced to her through baptism. To those who cannot read or have not read the Bible plan of salvation, baptism shows in action the story of Christian Conversion. It is the first "visual aid" given us by the Lord Himself. It ranks second in the commands of the Great Commission and is the only thing we are told to do in the name of the three persons of the Trinity.

To continue in the words of Dr. Brown:

"But baptism will be an impressive public witness very largely in terms of the reverence of the baptistry arrangements, in the care with which the candidates are prepared for the experience, in the degree that the pastor uses the moment for an emphasis on the things of the spirit, in the utter sincerity of those who participate.

"Some of our churches have accepted blindly an inadequacy and an irreverence of equipment which is tragic. A public witness can both speak in favor of Christ and against him. It must honor him. Some of our baptisms seem to shout their disrespect in accents stronger than words.

"Any building committee planning a new or



a remodeled auditorium owes it to their leader to make sure that the arrangements for the baptistry are adequate."

Under this thought Dr. Brown, speaks of the adequate size, the lighting, the entrance and exit, the care and cleanliness and temperature of pool and water. He discourages the practice of "hiding" the candidate when he, or she, is raised from the water in wet clothes. This is often done by the minister who stands in front of the candidate, or by a curtain being dropped or even by turning out the lights. Dr. Brown tells why this should not be done:

"The use of this procedure seems to many to shatter completely the symbolism of baptism. Baptism is burial—that the congregation sees; but baptism is also resurrection, and any symbolism of resurrection is destroyed if the congregation is not allowed to go through the entire act of immersion with the candidate."

However, may we add here, if the candidate is not concealed, in an alarming number of cases—the inadequate clothing when wet creates an embarrassment to the minister, to the congregation, and most of all, to the candidate. Without a sense of personal security and confidence, much of the spiritual value is irretrievably lost.

The solution would lie in adequate clothes furnished by the church for its candidates and pastor. To tell a candidate, especially an adult, to bring his or her own garments is to place a puzzling problem on the inexperienced. Individuals rarely own outer or under garments which serve much protection in public when wet. The church should own the complete equipment, towels, underclothing, robes, and all. When only robes are furnished, experience finds that repeatedly, candidates come expecting baptism without extra dry underclothing. This means postponement, confusion, or inadequacy.

"It is assumed that in the service of baptism the appearance of both the candidate and the minister will be clean, attractive, and

dignified. The robes should be of a quality sufficiently heavy to keep their shape with frequent use, and with weights to hold them down in the water. Furthermore, the robes need to be washed or dry cleaned with frequency. These may seem like needless precautions, but on too many occasions unsuitable equipment and offending gowns have created a distaste for a very sacred moment. One candidate rather precisely the importance attached by a church to baptism by the equipment provided. The churches offering the careless dress are saying, 'We are not concerned, so wear these before your friends and the members of our church as you make your confession of faith in the Lord Jesus Christ.'

"Let it be said at once that many churches have for their candidates robes which are well designed, carefully laundered after each use, and kept in dust-proof closets. They lend dignity and beauty to the service."

This has been especially commendable that until recent months little was offered the way of ready-made garments suitable for immersion. They may be bought now, however, in the book stores and supply houses of the denominations that immerse, garments which seem to meet the problems of laundry, adequate protection, and becomingness. It is not necessary even for churches baptizing in the open streams to cause embarrassment to the audience or candidates because proper protection now is afforded by the well-designed clothes.

Not only should attention be given to the right baptistry, and the right clothes, but Dr. Brown suggests we check further points of preparation:

"Was the significance of baptism fully and clearly explained? Did the pastor have a conference with the candidates preceding baptism? Just what instructions were given in preparation? Was there a rehearsal in the dry baptistry or conference room? Was the candidate told exactly what would take place? Were the dressing rooms clean, and private provided for each candidate in dressing and undressing? Was the mood of the service reverent? Were there well-chosen attendants or baptismal committee members for both men and women? Was the aftermath such to reinforce the deep spiritual meaning of the experience?"

Having done all of this, let us get a firm word from Dr. Brown: "The most significant word to be written about the act of immersion is that it shall be extremely slow, rhythmic, and noiseless. One minister commented, 'I have seen hundreds of baptisms which were too rapid; I have yet to see one which was too slow.' There is added beauty if the rhythm of lowering and raising the body is held to a slow pace.

"Some ministers believe the witness strengthened if they use the words, 'Buried with him in baptism' as each candidate lowered to the water and 'Risen to walk in newness of life' as he is raised."

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The soul is an empire where God would set up His kingdom. Whenever He carries out His big program most interesting things happen. Any one having the Kingdom of God building within will live a life of infinite interest and great significance.



# News of Arkansas Baptists' Children

By L. B. SNIDER, Superintendent  
Bottoms Baptist Orphanage

## Sixty-Seven Children Attend Summer Camp

Sixty-seven children, Mrs. Snider, and I attended one or the other of our Baptist camps during the summer. Twenty-nine children, Mrs. Snider, and I attended our Baptist Assembly, Siloam Springs; 13 girls attended G. A. camp; and 23 boys attended R. A. camp.

The camps were happy, broadening, and inspiring experiences for our children. Every child who attended reported that he had a good time and wanted to return next year.

The camps seemed to be a combination of fun, education, and inspiration for the children. They had a good time preparing for the camps, fun en route, and a delightful time while there. It really did one's soul good to see how much fun and happy anticipation they had as they made ready for camp, and the fun they had on the way. From the minute the bus rolled away from our gate they began to sing, laugh, and shout. This continued in some measure during the entire trip.

They were on tiptoe to see the sights of interest along the way. The smaller children stood up most of the time and gazed out the windows, and few of them sat in their seats for any length of time. Many things were of interest to them, as the small animals, rivers, lakes, towns they had not seen before, and particularly, the mountains.

The children who went to Siloam Springs were thrilled with the Ozarks. They requested that we make our trip in the daytime both going and coming, so they could enjoy the scenery.

We drove slowly through the mountains, stopped at Mt. Gaylor, and the children climbed the tower there. Another source of fun and pleasure for them was that of stopping along the way for cold drinks, hamburgers, souvenirs and other things.

The experiences at the camps were a joy and inspiration to the children. They met new friends, learned new songs, and had many inspiring experiences. A number of them rededicated their lives to Christ and all of them, I believe, without exception, had their spiritual lives quickened.

We wish to take this opportunity to thank our many friends throughout the state who made possible these camp experiences for the children.

Last spring, when so many of the children first expressed an interest in attending camp,



Pictured above is a group of children from the Baptist Children's Center who attended the Assembly at Siloam Springs. Those who have been to the Assembly will recognize the location of this picture. It is at the spring. This was one of the favorite spots of assembly.

we did not have any funds with which to send them. However, by the time the camps opened we had sufficient money on hand to send everyone who wanted to go and enough to give each one some extra spending money while away.

## Any Children to Adopt?

Almost every day letters and telephone calls come to us from individuals and couples in this state and neighboring states wanting to adopt children. A great majority of these want babies, but a number are willing to take children up to four years of age or even six. The stack of applications for babies and young children grows larger each day.

We have admitted only one baby in the last 18 months and only five children during this period under six years of age. Not one of these when admitted was available for adoption. One, however, has become available for adoption and has moved out into an adoptive home.

We admit children to our institution with or without their guardianship. Guardianship is a legal term which means that we have full legal control of the child, including the right to place the child for adoption. We ask in each case for the type of custody which seems to best serve the interest of the child. If a child has a parent who is willing to work in a serious manner toward rehabilitating his home or toward working out some other plan for his child, we are willing for the parent to retain the child's guardianship and to work with him toward the best interest of the child.

Frequently parents or relatives, after placing their children with us for a time, will come to realize that they are unable to make good homes for them and so will turn them over to us for adoption. In this way quite a few of our children become available for adoption after coming to us.

The Child Welfare Division of our State Public Welfare Department makes all studies in connection with the placement of the chil-

children that are here in our home. This is a state law which requires the Child Welfare Division to approve all adoptions made in the state. There is a similar law in other states. The purpose of this law is to prevent the exploitation of children and to correct various abuses in child placement. This is a good law and it serves the interest of both the child who is placed for adoption, and the adoptive parents.

The Child Welfare Division is staffed with trained workers who are able to determine to a large extent whether or not a particular child will fit happily into a particular home. There are many lovely children who can fit happily into many splendid homes. The problem of the case worker, who makes adoptive studies, is to see to it that the child fits into the home in which he is placed, and that the child and the adoptive parents meet the needs of each other.

The law will not now permit a child care agency to place children for adoption if it does not have on its staff trained workers who are able to make competent adoptive studies. But any agency with one or more workers who are trained to place children may obtain a license to place children for adoption.

We believe it is in the interest of our children to co-operate with the Child Welfare Division of our state and with all other reliable child caring agencies in the state. Co-operation is altogether on a voluntary basis. The Child Welfare Division has no authority over us nor over any other private agency in the state. We may either accept or reject the studies and recommendations made by the division for the placement of our children.

We are happy for any Arkansas Baptist to place his application with us for the adoption of a child and we shall do our best for each applicant. At the same time, however, we want our friends to know that unless more children come to us who are available for adoption, than are now coming, we shall not be able to give children to more than a small percentage of those who are applying for them.



# Advance In Latin America

By EVERETT GILL JR.

Secretary for Latin America

Latin America, untouched by the ravages of war, presents one of our major missionary opportunities for advance. In fact, the advance has already begun on a small scale.

If, however, Southern Baptists should awaken to the unparalleled needs of a lost world NOW, and make possible the great forward advance proposed by the Foreign Mission Board, how much it would mean to our work in the ten republics of Mexico, Central, and South America, where we labor! A few of these possibilities are mentioned.

First, this Advance will insure an enlargement of our missionary staff engaged exclusively in field evangelism. This basic work of our missionaries includes the preaching of the Gospel the winning of converts, the establishing and developing of New Testament churches. Twenty-five large centers have only ONE missionary couple each. Among them are Bogota, population 300,000, capital city of Colombia; Cordoba, population 285,000, a great university center of Argentina; Guadalajara, population 200,000, old Spanish colonial center of Mexico. The Advance Program will enable us to place from two to three couples in each of these strategic centers. This will enable them to divide the work between the large city in which they are located, and the surrounding province or state.

Second, this Advance will insure the entering of whole nations which need our message and missionaries. Among them are Honduras, Venezuela, Ecuador, and Peru. Ecuador has no major Evangelical denomination within its borders. Quito, Ecuador, and Lima, Peru, both capital cities, should have missionary staffs of three or more couples each, with funds available for the erection of strategically located churches and schools. The Advance Program will enable us to do this. The doors are wide open now, but the Roman

Church is also on the march and determined to halt this Advance of the Gospel in Latin America. It may be now or never.

Third, this Advance will insure the opening of a Baptist Mission among the 15,000,000 Andean Indians who constitute one of the world's most tragic peoples. Such a project would include a program of preaching, teaching, and healing. It would mean the purchasing of a plantation in Ecuador or Peru on which hundreds of Indians would be living. The missionary staff should include two evangelistic couples; a doctor and two nurses; two single school teachers; and probably an agricultural man to run the farm and teach the rudiments of simple agriculture.

Whole nations without a Baptist witness! Millions of people who never heard the pure Gospel! Doors flung wide open waiting for us to enter! This is the spiritual opportunity of the Advance Program.

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## Hugh B. Thornton Resigns

Hugh B. Thornton has resigned his position at our Children's Center to accept a position at the Hotel Henry, Hope. Mrs. Thornton will continue in her position as housemother, of our boys.

Mr. Thornton's work with our Home was that of housefather and maintenance man. In addition to his work with the children he was very active in church work.

We appreciate Mr. Thornton's service during the past fourteen months. The children and staff join me in wishing him success in his new position. We are grateful to Mr. Thornton for leaving Mrs. Thornton with us.

The beauty of holiness in which we should worship God is the harmonious combination of all the diverse elements of our lives into a worshipful unit; the blending of our time, our talents, our opportunities into a properly proportioned unity of holiness.

## Advance Program

### For Latin America

# Southern Baptist Foreign Mission Board

|                                                       | STATIONS   |            |           | STAFF      |            |            | FINANCES           |                      |
|-------------------------------------------------------|------------|------------|-----------|------------|------------|------------|--------------------|----------------------|
|                                                       | At Present | Additional | Total     | At Present | Additional | Total      | Operating Budget   | Annual Capital Needs |
| Mexico, Colombia                                      | 11         | 5          | 16        | 54         | 42         | 96         | \$389,000          | \$164,640            |
| Chile, River Plate (Argentina, Uruguay, Paraguay)     | 14         | 6          | 20        | 73         | 47         | 120        | 480,000            | 205,800              |
| Brazil                                                | 27         | 7          | 34        | 126        | 78         | 204        | 816,000            | 349,860              |
| Central America, Venezuela, Ecuador, Peru (5 Nations) | 0          | 13         | 13        | 0          | 78         | 78         | 312,000            | 133,770              |
| <b>Totals</b>                                         | <b>52</b>  | <b>31</b>  | <b>83</b> | <b>253</b> | <b>245</b> | <b>498</b> | <b>\$1,992,000</b> | <b>\$854,070</b>     |

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## WOMAN'S MISSIONARY UNION

### Season of Prayer for State Missions

The W. M. S. program material for the observance of the State Mission Season of Prayer and the Dixie Jackson Offering has been mailed to every W. M. S. president and B. W. C. chairman. If, for any reason the package of literature is not received in due time, notify this office and a duplicate package will be sent immediately. Order a sufficient number of offering envelopes to distribute to every woman in your church previous to the meeting. The suggested time for the observance of this Season of Prayer is during the week of September 13

### An Appeal

By C. W. CALDWELL  
Superintendent of Missions

Greetings to all the W. M. U. members of Arkansas! Last year the way in which you observed the Season of Prayer for State Missions and your generous offerings for the work were an inspiration indeed. It is my hope and prayer that the observance this year will be even more inspirational and that your giving will go well beyond the offerings of last year.

The progress that is being made in our mission program is very encouraging. The three rural evangelists stay busy the year round in revival meetings in country churches, and the churches where they have gone have been challenged to an enlarged program. Forty-nine rural churches went to full time last year. All the associations have missionaries with the exception of one. These missionaries are excellent leaders and the whole mission program has been co-ordinated so that all are working along the same lines.

Through the offerings you made last year church houses are being built, supplementary aid is given to pastors' salaries, associational mission work is made possible, and pastoral fields have been formed with a pastor living nearby.

Through your offerings this year the same type of work will be carried on. Occasionally I am asked, "How much money is needed in your mission program?" My answer always is that there is no limit to the amount that could be used to good advantage. Right now \$100,000 could be used

in building church houses in destitute areas. A like amount could be used in placing well-trained pastors on the same fields. Money that is given this year will certainly be used to good advantage in advancing the cause of Christ in Arkansas. May the Lord direct you in your programs and impress upon each individual the importance of making a liberal offering to this worthy work.

### Narcotic Education

Miss Mae Wilhelm, narcotic education consultant, has completed her first year of work in the schools of Arkansas as of June 15. For the two summer months she is in Nashville, Tennessee working on her Master's degree in Peabody College. She will return within a few days to complete her plans for next year's work.

Miss Wilhelm works in co-operation with the supervisory staff of the Department of Education, although not a member of the staff. She has been received most cordially in the schools and her work praised highly. She presents a sound and reasonable program of instruction on the effects of alcohol and other narcotics.

She is supported in this narcotic education program by the Christian women of Arkansas through the missionary societies of the churches. The Narcotic Education Committee, made up of representatives of the different denominations in Arkansas, is responsible for the planning and financial setup of this work. Several denominations have given fine support this year and others are showing their willingness and desire to do their share, and we hope will share in the raising of the finances for the remainder of this year and for 1949. The committee expresses their appreciation to all who have co-operated so well.

Woman's Missionary Union of Arkansas, through contributions from missionary societies in the state, has remitted a total of \$1,631.42 for this work during the year Miss Wilhelm has been on the field up to June 15, 1948. The state W. M. U. Executive Board voted at the May meeting to give financial support for another year to this cause. Therefore, a direct appeal will again be made to all organizations in the near future for this work during the coming year.

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# Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON  
Sunday School Superintendent  
RALPH W. DAVIS  
Training Union Director

T. D. McCULLOCH  
Student Union Secretary  
MRS. B. W. NININGER  
Church Music Director

Baptist Building, Little Rock



|                        |     |
|------------------------|-----|
| Including mission      | 441 |
| Paris, First           | 321 |
| Ft. Smith, Calvary     | 300 |
| Malvern, First         | 359 |
| Including mission      | 406 |
| Rogers, First          | 313 |
| Little Rock, South     |     |
| Highland               | 380 |
| Warren, First          | 372 |
| Hot Springs, First     | 296 |
| Harrison, First        | 291 |
| Including mission      | 390 |
| Hamburg, First         | 272 |
| El Dorado, West Side   | 258 |
| Pine Bluff, Second     | 242 |
| Levy                   | 109 |
| Including mission      | 227 |
| Ft. Smith, Southside   | 206 |
| Monticello, First      | 201 |
| Stamps, First          | 203 |
| Dumas, First           | 251 |
| Including missions     | 308 |
| Texarkana, Calvary     | 242 |
| Smackover, First       | 254 |
| Siloam Springs, First  | 262 |
| Gentry Baptist, Gentry | 256 |
| Cullendale, First      | 277 |
| Ft. Smith, Bailey Hill | 195 |
| Monticello, Second     | 158 |
| Pine Bluff, Second     | 242 |
| Memorial               | 113 |
| DeWitt, First          | 145 |
| El Dorado, Parkview    | 85  |
| Hot Springs, Lake      |     |
| Hamilton Baptist       | 63  |
| South Texarkana        | 33  |
| Douglasville, Second   | 52  |

## With The Summer Field Workers

"A girl hid from us as we tried to see her. She was saved before the service was over. She couldn't hide from God." This was the testimony of a team of summer field workers who worked in Clear Creek Association during the week of July 31-August 7. "We walked thirty miles this week," was a report from another team of workers. The two workers at Altus reported that two young people were saved one night during the intermission period.

There were 557 enrolled in classes during the week in Clear Creek Association. There were 17 unions organized, 25 souls saved, 26 additions to the churches, 82 re-dedications, two surrendered for special service, and 388 enlisted to read the daily Bible readings. There were 269 in attendance at the Rally at Ozark on Sunday afternoon, August 1.

### Summer Field Work, White County Association

During the week of August 9-13, the Summer Field Workers served in 15 churches in White County Association with a total class enrolment of 672. Total average attendance was 414. Sixteen new units of the Training Union were organized. There were 10 professions, 50 re-dedications, and 18 additions to the churches. There were 343 Daily Bible Readers enlisted during the week. A total of 315 awards were earned.

### State Baptist Student Union Convention

The State Baptist Student Union Convention will be held October 8-10 with the First Church, Fayetteville. All college young people and High School Seniors are urged to attend. Dr. Frank H. Leavell of the Baptist Sunday School Board, Nashville, Tennessee, will be one of the principal speakers and conference leaders. Marlin Gennings, Batesville, Arkansas, and a Senior at Ouachita College, who this summer has served as a student missionary to Hawaii, will speak and show moving pictures of the missionary

work done by 12 college young people in the Hawaiian Islands under the direction of the South-wide Department of Student Work and the Foreign Mission Board.

### Mail Your Vacation Bible School Report Now!

A large number of Vacation Bible Schools have been reported, but there are many others that have not. You will know whether a report of your school has been made to this office. If your report has not been made, won't you please be responsible for sending the report to us. Indications are that the total number of schools held this year will far exceed the number of schools reported in 1947. We are counting on you to help us glean a report of every school held in Arkansas during 1948.

If report blanks are needed, a postal card request will bring them to you. Write to your Sunday School Secretary, Dr. Edgar Williamson, 212 Baptist Building, Little Rock.

### Scotfield Is Director Of Visual Education

Fon H. Scotfield Jr., former secretary of the Department of Visual Education and Radio for the Baptist State Convention of North Carolina and instructor in religious education at Wake Forest College, joined the staff of the Southern Baptist Foreign Mission Board, August 1, as director of Visual Education.

Mr. Scotfield is a graduate of Wake Forest College with the Bachelor of Arts and Master of Arts degrees and took graduate work at Andover Newton Theological Seminary and Duke University Divinity School.

Some people have a remarkable genius for knowing they are right, whether they are or not. And that's why so many of 'em are generally wrong.

## Figures To Inspire

| Churches                | S.S. | T.U. | ADD. |
|-------------------------|------|------|------|
| Ft. Smith, First        | 941  | 286  | 6    |
| Little Rock, Immanuel   | 948  | 288  |      |
| Including missions      | 1125 | 395  | 7    |
| El Dorado, First        | 774  | 119  | 3    |
| Hot Springs, Second     | 611  | 148  | 3    |
| N. Little Rock, Baring  |      |      |      |
| Cross                   | 622  | 242  |      |
| Including missions      | 668  | 260  | 7    |
| Paragould, First        | 568  | 253  | 1    |
| Benton, First           | 511  | 82   | 3    |
| Camden, First           | 413  | 85   |      |
| Including mission       | 565  | 148  | 3    |
| Hope, First             | 406  | 69   | 1    |
| N. Little Rock, First   | 408  | 78   | 1    |
| Including mission       | 478  |      |      |
| Magnolia, Central       | 411  | 100  |      |
| Including mission       | 459  |      |      |
| Little Rock, Baptist    |      |      |      |
| Tabernacle              | 414  | 107  | 1    |
| El Dorado, Second       | 454  | 84   |      |
| Fayetteville, First     | 476  | 147  |      |
| Including mission       | 520  | 181  |      |
| McGehee, First          | 370  | 90   |      |
| Including mission       | 404  |      |      |
| Ft. Smith, Immanuel     | 365  | 75   |      |
| Hot Springs, Park Place | 362  | 112  |      |
| Hot Springs, Central    | 348  | 113  |      |
| Including missions      | 403  |      | 1    |
| Arkadelphia, First      | 334  | 65   | 1    |
| Springdale, First       | 319  | 164  |      |

000  
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## Central College Opening

Preparations for Central College's opening at its new home in North Little Rock, on September 6, are moving forward at a rapid pace this week.

From President Irving M. Prince comes the report that advance applications and inquiries from prospective students indicate "most satisfactory" enrollment for the fall semester.

In the former hospital area of Camp Robinson, in the rolling hills just a few minutes' drive from downtown North Little Rock and Little Rock, a crew of workmen continue their conversion program, readying classrooms, living quarters, and administration buildings.

A large number of the 150 buildings on the 360 acre site will not be used this year, but offer almost unlimited space for future expansion of the school, sponsored by the Arkansas Baptist Convention. This is the institution's fifty-sixth year.

The buildings slated for use this year have been remodeled and redecorated.

Appointment of several department heads and other staff members has been announced by President Prince. All faculty personnel are being selected in keeping with Central's high scholastic rating, he emphasized.

Dr. W. W. Phelps, who received his doctor's degree from Southwestern Seminary, Fort Worth, Texas, has been named to head the Bible department. Miss Irma Gray, holder of a master's degree from Peabody University, will be in charge of the Art department. Previously she was with Georgetown College, Georgetown, Kentucky.

Coming to Central from the faculty of East Texas Baptist College is Miss Marcella Johnson, also a Southwestern Seminary graduate. She will head the vocal and voice department. William Hacker, director of the Arkansas State Symphony for the past five years, will be in charge of instrumental music.

Miss Virginia Webster, Little Rock, another Southwestern graduate, has already assumed her work in the library. Clyde Pate, Monticello graduate, will serve as assistant to the business manager.

Students interested in additional information on the college and plans for the coming term may write President Irving M. Prince, Central College, North Little Rock.

—000—

Some people have a remarkable genius for knowing they are right whether they are or not. And that's why so many of 'em are generally wrong.

—000—

The world is full of willing people—some are willing to work. Some are willing to let them.



### Ground Breaking For Seminary



Lowry B. Eastland of Baton Rouge, president of the Seminary's Board of Trustees, turns the first shovel of dirt as the New Orleans Baptist Theological Seminary breaks ground for the new Seminary plant.

The first building program contemplates four apartment houses, with a total of fifty family units, to admit fifty additional preacher and missionary students and their wives each year. Utilities sufficient to serve the entire future buildings and a roadway will be built. The apartments are expected to be ready for occupancy in September, 1949. Students will be transported to and from the present classrooms by bus, until further construction can be financed.

This building program will be financed by the capital funds from the Co-operative Program and by gifts of \$1,000 each, more or less, which President Leavell is seeking from 1,000 Southern Baptists givers.

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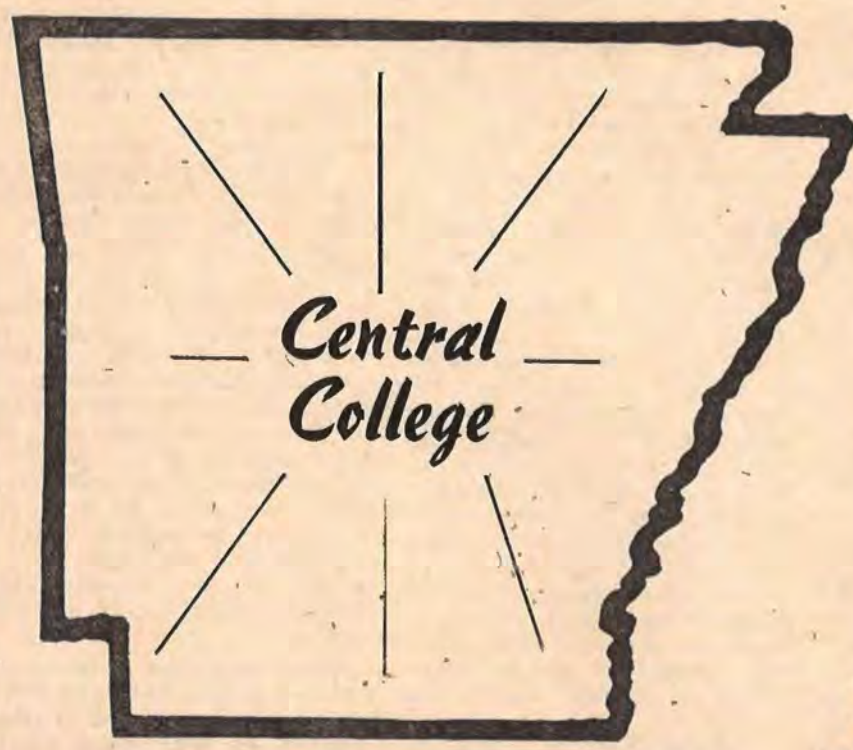
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## Associational Missions

(Continued from Last Week.)

Should new mission points be established in the association? If there are little communities here and there with no Baptist churches perhaps the program should include the establishing of missions. If there is an associational missionary, he will give his services in getting them established. Some church should sponsor each mission by furnishing lay leaders and receiving into the membership those won to the Lord, and give other assistance with the work. Buildings will be necessary. Someone to pastor them will be needed. Therefore, it will be necessary to put into the associational mission budget funds for this work.

Are there any weak churches which need help? If there are churches almost dead, then they should have the attention and interest of all the churches of the association. They should be helped in maintaining services until a pastor is called. Perhaps some pastoral fields could be formed and supplementary aid given to the church in paying their pastor's salary.

Do churches or missions need aid in their building programs? The problems of each church should become the concern of all. Has some church been organized and is in need of a house of worship? Has a church building been razed by fire or destroyed by a tornado? In such cases churches often get discouraged and practically cease functioning. Co-operation on the part of the association will not only give encouragement, but will lead to more modern and substantial buildings.

Other projects may be included in the over-all mission program, such as simultaneous revivals, schools of missions, a church survey.

When a definite program is adopted by the association, there should be no wondering as to

what the missionary is doing. He becomes the superintendent and promoter of the program with the co-operation of all pastors and churches.

### Associational Mission Budget

When the associational board presents the program of missions for another year, there should be presented a proposed budget. The budget should carry the anticipated expenditures for the various items mentioned in the mission program. As far as possible every church should include in the local budget a certain amount or percentage for associational missions. And they should realize that they are giving to an associational-wide program of missions, and not merely to an associational missionary. Churches should send their offerings to the associational treasurer monthly.

The associational board may consult the Department of Missions of the State Convention in regard to assistance, financial and otherwise, in carrying out their missionary endeavors. If needed, assistance may be had in paying the missionary's salary, some pastors' salaries, provided they live on the field and give full time to the ministry, and in building houses of worship.

### Board and Committee Meetings

The entire associational board should have a meeting about a month before the annual meeting of the association to outline a proposed program and budget for another year. Every church should be represented. Then each person could tell about the needs in his vicinity. The board should co-ordinate all the needs in the program which they recommend to the association.

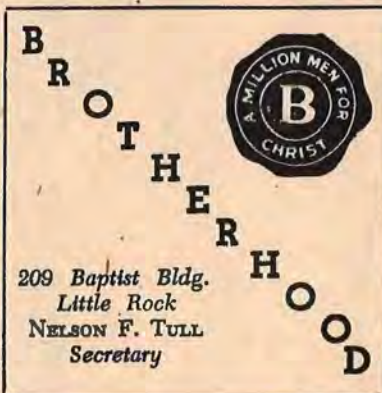
There should be regular meetings of the board during the year. The meetings may be monthly, quarterly, or semi-annually, depending on the mission projects and type of organization in the association. There should be a monthly meeting of either the Steering Mission Committee or the entire board.

If there is a Steering Committee, they should meet monthly with the missionary to discuss together the progress made, the problems faced, and the plans for the immediate future. The missionary's monthly report should be made available for every church.

No better way of growing in stature is known than by engaging in a point enterprise for the good of others.—John Safran.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.—David Starr Jordan.

## Brotherhood Night At The State Convention



A great mass meeting of Arkansas Baptist men will be held on the night before the opening of the Arkansas Baptist State Convention in November. The occasion is Brotherhood Night, which is observed each year on the eve of the Convention meeting.

Brotherhood Night is Monday, November 15. The time is 7:10. The place is Immanuel Church, Little Rock, the host church of the convention. Men from all over the state will be present for the service.

The 1948 Brotherhood Night program will have many attractive features, one of which will be a chorus choir of 100 men. Several outstanding speakers will be heard during the evening. Every Baptist man in Arkansas is urged to be there.

Mark your calendar now for Brotherhood Night, November 15.

The Brotherhood Department is happy to announce that Immanuel Church, Little Rock, is organizing its Brotherhood. A group of some 30 men of the church met on the evening of August 2, to lay the ground-work for the Brotherhood organization. The church has elected Joe Best as Brotherhood president. A nominating committee is busy searching out the men who shall head up the various phases of Brotherhood work.

Immanuel is one of the leading churches of our state and of the Southland. Through a comprehensive and stable mission program, Immanuel is directing its energies towards the building of new churches in needy fields—reproducing itself in the surrounding community. Any church is on its way toward becoming a great church when it discovers that its missionary obligation begins in its own community; and Immanuel Church is thereby among the greatest.

As stated elsewhere in this column, Immanuel Church will be

the host church of the Arkansas State Convention in November and the Immanuel Brotherhood will be host to the Baptist men of Arkansas on Brotherhood Night, which will be observed on the eve of the convention.

W. O. Vaught Jr. is the capable pastor of the Immanuel Church and Frank Shamburger, outstanding in the church educational field, is his assistant.

At the very last moment the Brotherhood Conference at Ridgecrest was called off on account of the polio epidemic which is raging in North Carolina. Many men from over the South made the trip before they discovered that the conference had been abandoned. Your Brotherhood secretary was one of these. We hope that other Arkansas men who planned to attend the conference received in time, from the office of the Baptist Brotherhood of the South, notification that the conference would not be held.

We feel that it is unfortunate that the conference was called off at such a late hour, especially in view of the fact that all other conferences planned for the same week at Ridgecrest were held as scheduled.

### Newton County Tour

Earnest Cheatham, president of the Newton County Brotherhood is arranging a tour of Newton County churches in behalf of Brotherhood organization and work. Otis Denney, associational missionary, is helping to arrange the schedule. The tour will be made to most of the churches of the association during the week of August 30-September 3, closing with an associational-wide meeting in the Jasper Church.

The objectives of the tour are: First, to magnify the place of men in all the work of their church and denomination; second, the development of a greater Brotherhood consciousness among the churches of the association; third, the laying of the ground-work for the organization of a Brotherhood in every church of the association; fourth, the building up of the associational Brotherhood, that it may become a vital factor in the progress of the denominational program throughout the association.

Such associational Brotherhood tours are proving to be well worth while in the growth and development of the Brotherhood movement throughout the state.

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### L. Y. LEWIS

Hunter, Arkansas



# Ananias, Disciple at Damascus

By MRS. ROLAND LEATH

We study a most important chapter this week; its importance consists not alone in the transformation of a man's life, but also because that event was a turning point in the history of Christianity.

We are reminded again that no man liveth unto himself for there are those on every hand who influence another. Someone has well said, "In the background of every great human event there is an intricate weaving of other lives. There is danger as we think of that great event, Paul's conversion, that our thought may be too much blinded by the white light on the Damascus road that we may overlook the other miracle at Damascus—the stupendous miracle of Ananias stretching out his hands in forgiveness and welcome."

## God's Hand Upon Saul of Tarsus

It is evident that some time must be devoted to Saul and his miraculous conversion in order for us to study the character of Ananias. There are two men by this name in Acts. In the fifth chapter we read of Ananias, the liar and hypocrite. He and his wife, Sapphira, kept part of the money which they were supposed to give to the church, lied to God and the apostles, and the Lord dealt with them severely. The man who proved a mighty blessing to Saul of Tarsus was an entirely different kind of person. He was a "devout man," kind, obedient, encouraging, humble, loyal, true to his Lord. We know he was "a certain disciple living at Damascus" and that is about all of the facts of his life we find, except what we learn as we see how he lived his Christianity.

The story is known to all of us: Saul, first mentioned at the stoning of Stephen, Acts 7, was a feared and hated persecutor of the early Christians. He hated the name of Jesus and all that His disciples claimed concerning Him. He was on his way to Damascus, where the believers had been more or less undisturbed, with letters to the chief men of the synagogues, determined to put in prison or otherwise persecute the followers of Jesus. He was stopped by the blinding light, submitted to the voice of Jesus as he heard Him speak, and rose up from the road a believer on the Risen Lord. Blinded, he was led into the city to the house of Judas, another disciple.

## God's Hand Upon Ananias

Have you ever tried to imagine Paul as he spent those three days, blind and fasting, in the house

## Sunday School Lesson

For August 29, 1948

Acts 9:1-22

of Judas on the street called Straight? He now was convinced that Jesus was the Anointed One, the Savior who died on the cross only to rise again the third day; the one who, at the right hand of the Father, stood to welcome Stephen. His thinking and training of a lifetime were undergoing radical change; no doubt he was confused and upset, longing for guidance. Is that not the condition, to some degree, of all new born souls?

God had a Christian, developed in the faith, upon whom He called to go and help the new convert. When the Lord, in a vision, spoke to Ananias, he quickly answered, "Behold, I am here, Lord." He was not too busy or too selfish to hear the voice of his Lord. He was not too fearful or self-centered to respond. As he waited he was told exactly what to do. In that house on the street which ran through the entire city was this man, Saul. He would find him there praying to the same Jesus whom Ananias loved and served. At that end of the line God was at work, for Saul, in a vision, had seen a man named Ananias coming to him in order that he might receive his sight.

Ananias wanted to be sure of this startling command; he told the Lord that he knew of the

cruel persecutor and his mission in Damascus. He may not have known of the road experience of Saul and his present condition or, if he knew, he did not understand. We can readily perceive his caution; the disciples at Damascus were bewildered and frightened; they dreaded a like fate with their brethren in Jerusalem.

Our God does not ask us to do the impossible nor does He leave us alone in our tasks. Lovingly, patiently, kindly the answer came to assure Ananias, "Go thy way: for he is a chosen vessel unto me." Later, Paul preached before Gentiles, Jews, and kings as God said.

## The Results of Complete Obedience

To the blinded, wondering, needy Saul, this disciple, without further protest, made his way to the house where Saul was lodging. Immediately upon his arrival at the appointed place he laid his hands upon Saul and spoke words which must have caused joy and hope to flood his heart, for he said, "Brother Saul, Jesus sent me

to you!" "Brother" in our Christian life is a term of love, good will, mutual spiritual experiences. This disciple, who had been afraid of the name Saul, now calls him his brother in Christ! Complete obedience brings happiness to the heart of the one who obeys and untold joy to the one in need.

Not only did Ananias bring companionship to Saul, but, through him, the Spirit of God came upon Saul and the sight was restored and he was baptized. We think, perhaps, Ananias baptized him or else he took him to one who administered the ordinance to him. Complete obedience permits God to use us for mighty things!

After his baptism Saul took nourishment and received strength. He had happy fellowship with the disciples at Damascus and he began immediately to preach Jesus! The only other mention of Ananias is in Acts 22:12 when Paul speaks of him before the Jewish mob and calls him—"a devout man." Think how God used this unheralded disciple to bring to a climax the preparation of the great apostle to a life of service. In complete obedience we fill a great place in God's kingdom!

## East Texas Baptist College

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**HAS YOUR CHURCH ELECTED MESSENGERS?**

**GREAT TENT MEETING.**

**COME BEFORE TEN . . . STAY 'TIL FOUR-THIRTY!**

**Do You Believe In  
Foreign Missions**

How do we measure our belief in missions? What is it in our churches that reveals faith in and love for the foreign mission enterprise? Is it not our allocation for Co-operative Program? The Co-operative Program has as its major item foreign missions. The Executive Committee of the Southern Baptist Convention sends to the Foreign Mission Board fifty per cent of its undistributed receipts which are sent up from churches through the State Boards. The purpose is to increase the allocation in church budget for the Co-operative Program.

Of course, you can designate some money for foreign missions, but if Southern Baptist churches are going to co-operate with other in the missionary business why adopt a method and stay with it. We adopted the method. It is the Co-operative Program. Let us stay with the Co-operative Program, and make such contribution through it, and make such adjustment that will make it satisfy the relative ratio of our work in the realm of missions, Christian education, and benevolence.

You could also select a certain foreign missionary and say that you will pay the salary of that missionary, but if individuals and churches should simply pay the salary of all our foreign missionaries we would be adequately supporting the cause of foreign missions. We forget that there are many expenses, and that there are buildings erected on the foreign fields,—mission houses, residences, schools and hospitals. The salaries of most of our foreign missionaries are being paid not through the Co-operative Program, but through designations including the Lottie Moon offering. It is our duty for us all to support our missionary through an approved and accepted channel.

We believe in the Co-operative Program. A departure from it will cause more inequality, inadequacy, and confusion than what faults it may have could ever cause. If the division of funds in the Co-operative Program budget is unjust or unfair then let us carefully find the errors and change the percentage.

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**QUESTION:** Does church attendance increase the chances of divorce?

**ANSWER:** Yes. Frequent church attendance is a great aid in building marital success. While a family has a good chance of being happy if wife and children go to church regularly, its chances for happiness are excellent when the husband is a regular church attendant, and especially so if husband and wife go together to the same church regularly.

—Dr. James F. Bend

**A Baptist Ideal . . .**

**Fifty-Fifty By 1950**

“Thou shalt love thy neighbor as thyself.”

**What Does It Mean?**

1. The local church giving at least fifty per cent of its receipts through the Co-operative Program of its state, so that
2. The State Convention can divide its receipts 50 per cent to the Co-operative Program of Southern Baptists, so that
3. The Southern Baptist Convention can divide its receipts 50 per cent to denominational causes within this country and 50 per cent to missionary work overseas.

**Where Are We?**

3. The Southern Baptist Convention has adopted the basis of 50-50 division on the first \$4,000,000 of its 1949 receipts—but above that amount receipts are to be apportioned to the agencies according to the needs, 14 per cent for overseas work.

2. The State Conventions are reaching toward this ideal; some have already achieved it—but actually only 31.1 per cent of total State Convention Co-operative Program receipts was available in 1947 for work beyond the state boundary.

1. Some local churches have set the pace; others are working toward it — but actually only 21.5 per cent of local church receipts was available in 1947 for work beyond the local program.

Let's all make it Fifty-Fifty by 1950!

**Twenty-Five Per Cent**

As we have said before we now repeat and emphasize the fact that if our Baptist churches in Arkansas will give an average of twenty-five per cent of their receipts through the Co-operative Program the State Convention can give fifty per cent of its receipts for Southern Baptist Convention to causes including foreign missions. Many of our churches are going to give more than twenty-

five per cent. Some are giving thirty-five per cent, some fifty per cent, and one is giving at least sixty per cent of its receipts. If no church will fall below twenty-five per cent allocation for the Co-operative Program the State Convention will give at least fifty per cent of its budget for South-wide causes, but if churches use ninety-three per cent of their receipts for their local work or even ninety per cent State Convention cannot operate and finance their institutions and mission work and still give fifty per cent of their budgets to South-wide causes.

Last year the churches in Arkansas gave approximately \$414,000. If they had given even twenty-five per cent of their receipts here is what would have happened. The contributions for the Co-operative Program would have been \$1,158,279. We could have done what we did in Arkansas, and then given \$892,780. for South-wide causes. Foreign missions would have received \$446,194.

We are doing better this year, but we are not meeting our budget figures. Can't we do better next year? Won't your church give more for the Co-operative Program.

Let us preach as fervently on missions as we do on stewardship and tithing. Let us preach as fervently on missions as we do on the plan of salvation, and after all missions is making known the plan of salvation to lost people.

In another article on this page we are advocating a 50-50 division. Under this caption we are advocating a 25-75 division, but we are showing you what we can do on just half of the ideal division.

We commend the churches that gave through the Co-operative Program more than twenty-five per cent of their receipts. Their actions are preaching to all of us. They are setting noble examples. We hope they will not reduce their mission percentages, but increase them.