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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, JANUARY 26, 1950

NUMBER 4



Young Woman's Auxiliary Focus Week

February 5-11

Page Ten

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY

Hugh A. Brimm Testifies Before Senate Committee

Honorable Chairman and Members of the Committee on Interstate and Foreign Commerce:

I am the Executive Secretary of The Social Service Commission of the Southern Baptist Convention. This Commission has been authorized by Southern Baptists to promote study and research on the problems related to the manufacture and consumption of beverage alcohol.

Those who comprise this denomination reside in twenty-two states and the District of Columbia. There are approximately 27,000 churches and 6,500,000 members who are affiliated with the Southern Baptist Convention.

On the basis of the records, I do not think you can find any body of Christians in America today who are more solidly united in their opposition to the liquor traffic and its attendant evils than are Southern Baptists. They have gone on record time and time again as being firmly opposed to the abuses and evils of beverage alcohol. As an outstanding example of Baptist opposition to liquor I should like to quote from the December issue of SPIRITS, a monthly magazine for wine and liquor executives. In evaluating the reasons for the recent decisive defeat of the wets in Oklahoma, the writer on Page 49 lists as reason number one, "Oklahoma has more than 3,000 churches, most of them the evangelistic type. The dries were able to marshal these rather solidly, especially in the rural regions, on the basis this was a moral issue of right and wrong."

Honorable Chairman, in Oklahoma more than one-third of all the churches are Southern Baptist and 55 per cent of these are in the rural areas. Southern Baptists are proud, Sir, to be "the evangelistic type."

Recently I sent out through our denominational channels of communication a request for clippings of liquor advertisements. No mention was made as to what use I would make of them. I was out of my office for the next several weeks and upon my return, one corner was literally piled up and overflowing with letters and packages containing the requested clippings.

Though they had not been solicited, numerous letters expressed the indignation and opposition of the writers at the flood of liquor ads on the pages of newspapers and magazines.

Because of the limitations of time and space I am able to cite only a few of these letters.

Many writers stated that they refused to take magazines that carried liquor ads and one, Mrs. E. J. Whitaker of Baton Rouge, Louisiana, wrote as follows:

"I read your request for advertisements for liquor items. It has had one direct action on my part. I was just about to send in my subscription for NEWSWEEK. After clipping the ads, I decided not to send."

Another, G. E. Puckett of Attalla, Alabama, clipped ads from both the Birmingham, Alabama, and Chattanooga, Tennessee, newspapers.

He wrote:

"May I mention only one peculiarity connected with the situation here. Of course both Birmingham and Chattanooga are wet, as are most larger cities, but Gadsden and Etowah Counties are dry and have voted dry in every local option election since the first one—and the elections are called every two years by the wets. Still the paper continues to run the wet ads and throw them in the faces of those who have repeatedly expressed themselves on the issue."

Honorable Chairman and Members of this Committee, I think if you will make a careful investigation you will find a groundswell of resentment similar to this expressed by the Reverend Mr. Puckett. People in dry counties who have thrown liquor out by legal ballot find liquor advertisements thrown back at them without regard to the expressed convictions of a majority of voters. I do not think that in such instances media of communication, whether they be radio, newspaper, or periodical, are operating in the people's interests. These people have the right to be protected.

In my closing word I want to register positive protest against the malicious deceitfulness of liquor propaganda. If one would be gullible enough to believe all that is said and inferred by the type of persons, the luxurious settings illustrated in liquor ads, he would naturally conclude that liquor is capable of making one successful, happy, cheerful, congenial, gracious, gentle, and content.

But the word, "gullible," is too kind an adjective if one so believes. The word, "stupid," would be more accurate. How can one possibly read of the ever-mounting wave of brutal murders, vicious rape and blood-spattered wreckage in which the reason given by the guilty parties is ever the same, "I was drinking," and conclude that liquor in any form is potentially anything but a killer, a debaucher of character, a prostitute of virtue, a breaker of homes, a dethroner of reason, a blight and curse to mankind. The editor of a western paper was right when he warned after a drunken driver had run down two children, "Mothers, get your child off the streets, the man of distinction is driving."

In all my search through liquor ads, not one has ever printed the truth that the brand being boosted contains by pharmacological classification a narcotic, and by chemical classification a poison. Such is alcohol.

The only truthful ad I have ever found is this:

"The Road to Ruin"
Walk In—Wobble Out—At
La Victoria Bar
1½ Miles South of
Estancia, New Mexico.
—000—

"The Fool Hath Said"

One day, the French infidel Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it." Setting to his task, he openly ridiculed Sir Isaac Newton. One day, Newton made a prophecy based on Daniel 12:4, and Nahum 2:4, when he said, "Man will some day be able to travel at the tremendous speed of forty miles an hour."

Voltaire replied with, "See what a fool that Christianity makes of an otherwise brilliant man such as Sir Isaac Newton. Doesn't he know that if man traveled forty miles an hour he would suffocate and his heart would stop?"

To top the irony of Voltaire's futile efforts, twenty-five years after he died, his home was purchased by the Geneva Bible Society and became a Bible storage building while Voltaire's printing press was used to print an entire edition of the Bible.

—Baptist and Reflector
—000—

No better way of growing in stature is known than by engaging a joint enterprise for the good of others.

Most of the things that can be put off until tomorrow should have been done yesterday.

Unspoken Complaint Answered

A Devotion by the Editor

"And Jesus answering said unto him." No spoken complaint was uttered, but Jesus read the mind of his host and felt the sting of his criticism. Therefore, he answered the unspoken complaint.

Jesus was the guest of the Pharisee, Simon, who had invited the Master to eat with him. While they reclined at the table a woman, who was known to be of doubtful character, came in, and bending over the feet of Jesus, wept copious tears for her sins and poured out her devotion to Jesus, whom undoubtedly she had come to know as the friend and savior of sinners.

Her tears fell upon the feet of Jesus, and taking the hairs of her head, she wiped the tears away. Then, breaking open a box of ointment, she anointed His feet with oil.

The presence of this woman was the occasion of Simon's complaint. According to his own standard of ethics and religion, Jesus should have repulsed the woman, rejected her devotion, and ordered her out of the house. His unspoken thoughts suggested that if Jesus were a prophet He would know what kind of woman this was and would, therefore, repulse her. It was this unspoken complaint and criticism that Jesus answered.

We may be reminded by this story of our own unspoken complaints and criticisms which are directed toward Jesus and His ministry of grace and providence. It is quite possible that Jesus does not always conduct Himself as we would have Him do. Perhaps He does not show us the particular personal favors that we would like to receive.

Of course, there are many open complaints and criticisms against Jesus and His program and His church, just as there were in the days when He was upon earth in flesh. But the probability is that there is an even greater volume of unspoken complaints and criticisms against Jesus. For while we would not dare let it be known to our friends and associates and those whom we are trying to teach the doctrines of Christianity that we complain against Jesus, yet silently and in the secret of our consciousness, complaints and criticisms, often bordering on bitterness, arise. If every time we secretly complain against Jesus and criticize Him, He should answer that complaint or criticism in spoken words, it would, perhaps, frighten us to death.

"Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. Luke 7:39, 40.

ARKANSAS BAPTIST

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MRS. HOMER D. MYERS ED. ASST.

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From the Editor's Desk

Evangelistic Conference Gets Out Of Hand

Well, isn't that just what we want to happen to all our programs, plans, and crusades—we want them to get out of our hands and into the hands of God. That is just what happened on the first night of the Evangelistic Conference meeting at the Second Church, Little Rock, Monday night, January 16.

Holy Spirit Took Over

Dr. C. W. Caldwell, State Superintendent of Missions, had planned well his program for this Conference. Starting a year in advance, he had begun to plan for and secure the speakers for the Evangelistic Conference of 1950. The program was comprehensive and dynamic. The personnel of the program could not be surpassed. Dr. Caldwell used men within the state and then enlisted speakers from out of the state, including Dr. Perry Webb, pastor of the First Baptist Church, San Antonio, Texas, Dr. J. N. Barnette of the Sunday School Board, Nashville, Tennessee, Dr. C. Y. Dossey of the Evangelistic Department of the Home Mission Board, Mr. William Hall Preston of the Sunday School Board, Nashville, Tennessee, and Mr. Charles Wells of New York City.

It would doubtless be the consensus of opinion of all present that the Holy Spirit took over in the very first session of this Evangelistic Conference. Two laymen sounded the note of personal soul winning in the very first, or opening, feature of the program. They were: Mr. R. C. Wisner of Fort Smith, and Mr. Nelson Tull, State Brotherhood Secretary.

The place of the Sunday School in evangelism was introduced by Dr. Edgar Williamson, State Director of Religious Education, who presented Dr. J. N. Barnette of the Sunday School Board, Nashville, Tennessee. The closing address was delivered by Dr. Perry Webb of San Antonio, Texas. Interspersed throughout the program were special musical numbers by the choir of the Arkansas Baptist College (Colored).

Every Christian Responsible

The spirit of the session on Monday night continued throughout the program on Tuesday, with special emphasis upon the leadership of the Holy Spirit. Dependence upon the Holy Spirit was emphasized by every speaker, and the response of the congregation re-enforced that emphasis. Interspersed throughout the program was congregational singing conducted by Ray McClung. Following the devotional conducted by Phil J. Beach, Don Hook spoke on the all-inclusiveness of the evangelistic program, laying the responsibility upon every Christian to engage in soul winning.

Enthusiastic testimonies were borne to the effectiveness of the Associational Simultaneous Crusades. These are the miniature replicas of the great crusade which is planned for April of this year. Dr. E. P. J. Garrott delivered a heart-stirring message on how the

New Testament preachers did it, thus setting the pattern for all time to come in the winning of souls for Jesus.

"Preparing a Church for Evangelism" was discussed by Lloyd Sparkman, and "Dealing With the Lost Soul" by Dr. M. Ray McKay. Thus it can be seen that the whole emphasis on winning people to Christ is finally focused upon the Christian and the sinner—in earnest, soul-searching, prayerful conversation, the Christian showing the way of salvation to the lost soul. While it is necessary that the whole company of believers be interested corporately in the salvation of the lost, and that associational organizations and other types of organizations should be effected in order to stimulate and promote evangelism, that the church should be enlisted, organized, and directed in soul winning, that the preachers are the leaders in this effort to win the lost to Christ, yet in the final analysis, all efforts are focused on the individual lost soul with a Christian man or woman leading that lost soul to the light of life in Christ through the teaching of the Word of God and through personal interest and prayer.

The morning session was climaxed by a great sermon delivered by Dr. Perry Webb of San Antonio, Texas. Dr. Webb's message carried out the theme of the program, "Winning the Lost to Christ."

Personal and Mass Evangelism

The Tuesday afternoon session carried the emphasis beyond the revival in the local church to the extension revivals in mission points, theaters, and on the street corners. Ralph Douglas opened the discussion on extension revivals, placing the responsibility upon the churches to reach out beyond their immediate church communities to mission points and to hold revivals in places where the local church programs do not reach.

Testimonies about extension revivals were given by a number of the brethren. It is obvious from these testimonies that here is a rich field of evangelism which our local churches are just now beginning to reach.

Dr. C. Y. Dossey of the Home Mission Board discussed projecting the 1950 crusade. There was a note of assurance as well as challenge in Dr. Dossey's message. He emphasized the prerequisites to the crusade—prayer, organization, visitation, co-operation, and personal and mass evangelism.

Organizations Committed

The remainder of the afternoon session was devoted to conferences on organization, publicity and financing, census, extension service revivals, radio, prayer, fellowship, and music. The day's program reached a triumphant note Tuesday evening when the W. M. U., the Training Union, and the Student Union, pledged their full support to the 1950 crusade.

Miss Nancy Cooper, State W. M. U. Secretary, pledged that organization to the sup-

port of the crusade. Mr. Ralph W. Davis, State Training Union Director, spoke for that organization. Mr. Fred Vogel spoke for the Student Union and introduced Mr. William Hall Preston, who discussed the importance of using the young people in the coming evangelistic crusade. Mr. Preston spoke of the potential power and usefulness of the young people and challenged adults to match their consecration and sacrifice.

Prayer Is the Key

The Evangelistic Conference reached a great climax in the closing session Wednesday morning. Following the devotional, conducted by Charles Hampton, W. B. Tatum discussed "Teaching Them to Observe All Things." The program of evangelism is not complete when a person is won to Christ. He should be won to Christian service and grow in the knowledge of Christ and His teachings as well as church activities. If mass evangelism ends with social uplift, then it has missed the mark. It must result in a vital life relationship with the Lord that brings salvation and redemption from sin.

One of the most soul-searching messages of the entire conference was delivered by Harvey Elledge on prayer and compassion. Under the spell of the powerful presentation of this subject, the entire audience came to realize and seemed to admit the helplessness and futility of organization, publicity, and campaigning unless it was all motivated by prayer, undergirded by prayer, and empowered by prayer.

An old-fashioned prayer meeting was led by Joe Shaver. Testimonies and requests for prayer were called for. Men stood and confessed their sins and short-comings and failures, and asked the prayers of those assembled for themselves. They named persons for whom they were praying, and for whom they asked the prayers of their friends. Dr. T. L. Harris led the prayer following the testimonies. It was a great hour when souls of men were bared before the Lord asking forgiveness and mercy, and praying for lost friends throughout the state of Arkansas.

The Open or Closed Bible

The session was concluded by a lecture by Mr. Charles Wells of New York. Mr. Wells illustrated his lecture with a drawing which graphically pictured the difference between the totalitarian countries of the world and the free democratic countries, and that difference is found in the open or the closed Bible. Wherever the Bible is closed and the people do not have access to the Word of God tyrannies arise and hold the people in bondage and slavery. Such is the case in communistic and Catholic countries, and in fact, Catholic countries are the only countries in the world where Communism has been able to take over. Wherever the Bible is open and people have access to the Word of God to read it for themselves democratic societies have been able to stem the tide of Communism and maintain their freedom and their democratic institutions.

This Evangelistic Conference has undoubtedly given a great boost to our whole program throughout the state of Arkansas, and every phase of that program will feel the impact of this Conference.

Kingdom Progress

Youth Revival At Hot Springs

Two Ouachita students conducted a youth revival in the Second Church, Hot Springs, during the week of January 8-15, with the result that thirty-six persons were baptized, three joined the church by letter, and one by statement, together with eighteen re-dedications, and seven surrendering to special service.

Ralph Smith, a ministerial student in Ouachita and a product of the Second Church, directed a pre-revival organization and activities of the young people and also did the preaching during the revival. Johnny Jackson, a Ouachita student from Camden, directed the music. The young people of the church assumed complete responsibility for the revival, with the adults standing by to render any service possible under the direction of the young people. There were additions to the church at every service, and a baptizing every evening during the revival.

Pastor O. L. Bayless says, "The revival was truly the talk of the town among the young people. At school, on the buses, and wherever a group of young people was found they were talking about the youth revival at Second Church." At the conclusion of the revival a Youth Council was organized. This council will form what is known as an "Andrew Club" to do personal work. The council will provide a special music program and also a fellowship program for the youth. "I believe," says Pastor Bayless, "that this revival will do much in preparation for our coming Simultaneous Crusade."

\$15,000 Gift for Faculty Residence

O. J. Farnsworth, prominent New Orleans businessman, has given \$15,000 for the construction of a faculty residence at the New Orleans Baptist Theological Seminary according to Dr. Roland Q. Leavell, president. Construction of the building, on the new Gentilly Boulevard campus of the Seminary, will begin immediately. It will be known as the Farnsworth Home, and has been designated as the residence of Professor and Mrs. W. Plunkett Martin. Mr. Martin is head of the Seminary's department of sacred music.

Four apartment buildings with fifty units have been erected on the Gentilly campus. Other buildings will be erected as fast as resources for construction are made available.

Ferriell Now in Rector

Lawrence Ferriell has accepted a call to become Associational Missionary of Gainesville Association. He will assume his new responsibilities on February 1, and will be located at Rector. Mr. Ferriell was formerly pastor of the Kelso Church.

Simultaneous Revivals in Cuba

All the churches of Havana Province, Cuba, engaged in a simultaneous revival meeting from December 4 to 18, with Dr. C. Y. Dossey of the department of evangelism of the Home Mission Board directing the campaign and preaching in the Calvary Church of Havana.

The twenty-three churches of the province baptized sixty-nine persons as a result of the campaign. Forty-three of these baptisms were in the Calvary Church, which also received twenty-four persons by letter.

Progress At Marshall

Under the leadership of E. W. Taylor, First Church of Marshall has experienced advancement along all lines of church life and activity since July 1, 1949, when Mr. Taylor began his pastorate there.

There have been thirty additions to the church membership by baptism, and thirty by letter and statement. The Arkansas Baptist has been placed in the church budget and sent to every family in the church membership. Four deacons have been ordained during this period. They are: Joe Mays, Clayton Passmore, James Tudor, H. C. McDermott.

Contributions to the Cooperative Program have been increased by fifteen per cent. The enrolment of the Sunday School has increased by fifty per cent. Two new classes have been organized. The pastor's study has been equipped with new and modern furniture. Other improvements have been made in the church plant. A mission has been established at Snowball, near Marshall, and three additions have been received into the mission.

It is expected that this mission will soon develop into a church.

Donald Travis Ordained

Donald Travis was recently ordained to the full work of the gospel ministry by the Bethel Church of Alexander, and called as pastor of the church. At the same service, T. E. Ramsey was ordained as a deacon.

The ordaining council was composed of Raymond Marks, D. H. Travis, Jimmie Little, W. F. Henry, Billy Fred Deaton, E. E. Stewart, William Rodgers, Wright Sanders, Ottis Denney, Roger A. Butler, Ralph Bishop, W. E. Lacy, and Paul Ramsey. Missionary Ottis Denney conducted the examination of the candidate. The ordination sermon was delivered by Raymond Marks, and the ordaining prayer was led by E. E. Stewart. The Bible was presented by Billy Fred Deaton.

Seminary Building Dedicated

A series of special dedication services has been scheduled for February 6-9 for Southwestern Seminary's two new buildings.

Separate services will be held for the three wings of the Memorial Building—Fleming Library, Scarborough Hall, and Truett Auditorium—and an additional service will be held for Price Hall which will house the School of Religious Education.

Outstanding speakers will deliver the dedicatory addresses for the various programs of the week. Services and speakers will be as follows:

Monday, February 6—Fleming Library: Dr. J. Howard Williams, executive secretary to the Texas Convention; and Dr. Luther H. Evans, librarian of the Library of Congress.

Tuesday, February 7—Price Hall: Dr. W. Forbes Yarborough, head of the Religious Education Department, Oklahoma Baptist University; and Dr. W. R. White, president of Baylor University.

Wednesday, February 8—Scarborough Hall: Dr. C. E. Matthews, secretary of Evangelism, Home Mission Board; and Dr. R. G. Lee, pastor of the Bellevue Baptist Church, Memphis.

Thursday, February 9—Truett Auditorium: Dr. Kearnie Keegan, pastor of the Temple Baptist Church, Los Angeles, California; and Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, Missouri.

Pastor At Corning



L. B. Golden

The Corning Church is making steady progress under the leadership of Pastor L. B. Golden, who came to the Corning Church on November 15, 1949, from the First Baptist Church of Pickens, Mississippi. Dr. Golden is a native of Mississippi, and received his high school training in that state.

He also received his B. A. degree from Mississippi College, Clinton, Mississippi. He is a graduate of the Southern Seminary of Louisville, Kentucky, with a degree of Th.M., and holds the degree of Doctor of Theology from Central Baptist Seminary, Kansas City, Kansas.

Mrs. Golden is also a Mississippian and received her college training at Hillman College in that state. She is also a graduate of the W. M. U. Training School, Louisville, Kentucky.

Former pastorates of Dr. Golden include the Seventh Street Church, Memphis, Tennessee; Immanuel and Glenwood churches, Tulsa, Oklahoma; First Church, Festus-Crystal City, Missouri; First Church, Columbia, Mississippi, and First Church, Pickens, Mississippi.

Two Ministers Ordained At Paragould

Walter Allen and Kenneth Morgan were recently ordained to the full gospel ministry by the East Side Church of Paragould. Jeff Rousseau served as moderator, and Carol Gibson as clerk. L. G. Miller examined the candidates, and Tommie Hinson presented the Bible. J. H. Hughes gave the charge to the candidates, and D. C. Applegate gave the charge to the church. Dr. H. E. Williams preached the ordination sermon, and Ernest Baker led the ordination prayer.

The other members of the ordaining council were: Neil May, Chester Hampton, J. P. Weaver, W. J. Pratt, Bennie Brashears, Ebb Jones, Lynn Scott, Verni Cupples, A. C. Stone, and Chester Faulkner.

Three Deacons Ordained

The Big Creek Church, Greene County Association, recently ordained Clark Bishop, E. D. Barrett, and Many Williams to the deaconship. Lannie Doucet served as moderator, Amos Greer examined the candidates; Neil May preached the ordination sermon; Kenneth Morgan delivered the charge to the candidates and the church; Frank Hill served as clerk of the council; and Ed Brewer led the ordaining prayer.

Minister Ordained



Phillip E. Lewis

The First Church of Mulberry recently licensed Phillip E. Lewis to the gospel ministry. Mr. Lewis is a graduate of the Mulberry High School, and will enter Ouachita College as a ministerial student on January 23.

Fellowship With God Through Stewardship

Author W. L. Muncy Jr.—

Central Seminary Press Price—\$2.50

Permit me to commend to your readers a new book by W. L. Muncy Jr., a native of Kansas and now a professor in the Central Baptist Theological Seminary in Kansas City. It is a treatise on "Fellowship With God Through Stewardship."

This is not just another book on stewardship. It is in a class by itself and is one of the best. The author, who has written two well-known books on evangelism, has given us a well-balanced and scholarly discussion of stewardship in its larger biblical and practical aspects together with a specific application of its underlying principles to our day and generation.

I have read every page of this book with interest and satisfaction. It should have a wide, unhurried reading. It is well adapted to both individual and class study and would be a guide book for busy pastors and church leaders who are looking for detailed information on how to put on an effective church budget campaign. I heartily commend this book.

—O. L. Gibson

Silent Class — Bailey Hill Church



The accompanying picture shows the Silent Workers Class of the Bailey Hill Church, Al G. Escott, pastor. The class was organized in March, 1947, and has an attendance of six to eight each Sunday. The members of the class not only attend the Sunday School session, but also the eleven o'clock worship service.

Mrs. Ruth Smith is teacher of the class and also interprets the worship service for the class. Levi I. Ross is class president.

Among the Missionaries

The following missionaries left the States for foreign mission fields during December: Mr. and Mrs. Stanley P. Howard for Japan, Mr. and Mrs. David Mein for Brazil, Mr. and Mrs. B. Elmo Scoggin for Jerusalem, Miss Edith West for Brazil.

Missionaries returning to the States from overseas during December are: Mr. and Mrs. Maurice E. Brantley from Nigeria to 402 S. Woodward Street, Tallahassee, Florida; W. Howard Bryant from Chile to 1320 2nd Court West, Birmingham, Alabama; Miss Dorine Hawkins from Brazil to Southwestern Baptist Seminary, Fort Worth, Texas; Mr. and Mrs. L. C. Quarles from Argentina to Hanover, Virginia (% Mrs. J. R. Gravatt); Miss Vada Waldron from Argentina to 1012 E. Browning St., Pampa, Texas; Miss Mary-Ellen Wooten from Nigeria to 505 Echota Drive, NW, Atlanta, Georgia.

Dr. W. A. Bell, Mississippi member of the Foreign Mission Board, died December 27.

Student Body President Licensed to Preach

Ben Kelley, Arkansas College Student-Body President, made public his decision to preach the gospel at the morning service of the First Church, Batesville, Joe Shaver, pastor, January 8. At a special business meeting the following Wednesday night the Batesville Church voted to license him to preach the gospel as a Baptist minister.

Ben Kelley will finish Arkansas College next spring, receiving his Bachelor of Science Degree, and was planning to become a doctor, but under the leadership of God he surrendered to preach and will enter the Seminary next fall.

Mr. Kelley preached his first sermon at the Desha Church, Sunday, January 15. He also preached at one of the mission projects of the First Church at 2:30 that afternoon. Pastor Shaver heartily recommends him to the brethren and churches.

Something For Baptists To Think About

By LOUIE D. NEWTON

A Baptist layman called me on the telephone and told me about a little girl, seven years old, born into a Baptist family that had gone to pieces, and the little girl has been in a Roman Catholic boarding home in a southern city for the past two years.

This layman called me to know where he could place the child in a Baptist boarding home and school. I had to tell him that we do not have such an institution in Georgia. He asked why. And I submit that his question is something for our people to think about.

Ann Wollerman Appointed

Miss Ann Wollerman, daughter of Mrs. A. E. Wollerman, was appointed by our Foreign Mission Board as a Missionary to Brazil. Miss Wollerman formerly did independent mission work in Brazil; her work will now be under our Board. The First Baptist Church of Corpus Christi, Texas, has adopted Miss Wollerman as their missionary, and has pledged to pay her salary.

Miss Wollerman is a graduate of Ouachita College and Southwestern Baptist Theological Seminary.

Spice of Life

Every day brings something new for missionaries on the foreign missions fields, according to Dr. V. Lavell Seats, visiting professor this year at Southern Seminary, Louisville. Two women missionaries at Ogbomsho, Nigeria were delighted one afternoon that the orange juice they drank was freer of seeds than usual. Dr. Seats recalls. They called the porter and wanted to know how the improvement had come about. "Oh," beamed the porter, "I used the new strainer."

"New strainer?" they replied. "We didn't know we had one. Let's see it."

The porter ran to the kitchen and brought out a slightly used fly swatter!

—Erwin L. McDonald



THE BAPTIST HOUR

CHARLES WELLBORN, Preacher

January 29—Subject:

"This Man Jesus"

Stations in Arkansas:

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

*** Christian Horizons ***

Protestant Clergy Group Rejects Pope's Appeal: Twenty-nine Protestant clergymen in Pittsburgh issued a joint statement rejecting what they said was a "clear and definite appeal" by Pope Pius XII for "Protestants to enter the Roman Catholic Church." The appeal was issued by Pope Pius in his Christmas message.

The clergymen said Protestants "love unity, but they love truth and freedom more."

Protestants "pray and work for the unity of all Christians," the clergymen stated. "But they want freedom of worship, freedom for both Church and State. They will not permit control of the Church by the State or the control of the State by the Church."

Invites Catholics to Join Baptist Church: Dr. C. Oscar Johnson of St. Louis, president of the Baptist World Alliance, has invited Roman Catholics to become "free followers of Jesus Christ and our way of believing."

He issued the invitation in Dallas, in reply to the Christmas message of Pope Pius XII which urged non-Catholics to return to the Roman Catholic Church.

"We are not accepting his invitation to come back," Dr. Johnson told 4,000 delegates at the Southern Baptist Convention Sunday School Conference. "We invite all others to read the Bible and become free followers of Jesus Christ."

He did not mention Catholics or the Pope directly in his address to the Sunday School Conference, but did so in an interview that followed.

Baptists could not "come back to the Catholic Church because we were never a part of them," he said.

He explained that Baptists date their origin to Bible times and that some maintain John, a Disciple of Jesus, was the original Baptist. Technically, he added, Baptists aren't Protestants.

Inviting Catholics to accept Baptist beliefs, Dr. Johnson said this step would free Catholics of "totalitarianism" because in the Baptist Church the congregations are free and there are no church dignitaries.

Warns America Must Return to Spirituality: Dr. Robert G. Lee of Memphis, president of the Southern Baptist Convention, warned here that the "pallbearers which carried off previous great nations will do the same to America unless this nation returns to spirituality."

"Our greatest peril is the lack of spirituality in our homes and schools," he said.

Addressing the Southern Baptist Sunday school conference, Dr. Lee said "materialism knocks at every door and travels every highway. America must see that in her great spiritual body blood flows from a spiritual heart. To do this we must have more spiritual homes and better church attendance."

The conference here was described by Dr. T. L. Holcomb, executive secretary of the Sunday School Board, as the first step in a 1950 "twin-themed" evangelical drive.

These themes are: (1) Take Your Family to Sunday School; and (2) Every Sunday School Providing for Every Member of Every Family.

"Too many people have translated freedom of worship into freedom from worship," Dr. Lee observed. He called upon Baptist leaders to put into practice the "truths we already know and revolutionize the world with pray-

er and goodness."

Sunday school enrolment in the Southern Baptist Convention, which includes states from California to Florida and Oregon to Maryland, took its biggest jump this year. Total enrolment increased seven per cent over 1948, making the 1949 figure 4,634,556. The statistics were reported by Porter Routh of Nashville, head of the board's statistical department.

Dr. W. O. Vaught, pastor of Immanuel Baptist church in Little Rock, told the delegates there were at least 10,000 places "just around the corner" where there could be churches in 1950.

Methodist Church Reports Record Membership: A record membership of 8,792,569 for The Methodist Church during 1949 and an all-time high in annual contributions amounting to \$229,297,111 were reported here by the Rev. Albert C. Hoover, director of the denomination's Statistical Office.

The figures cover the Church's 106 Annual Conferences and missions in the United States and its possessions, but do not include Methodism's Conferences overseas.

They indicate a net membership increase of 141,507 over the 1948 total of 8,651,062. Church school membership increased 152,153 during the year and now stands at 5,807,959. This includes a Sunday school enrolment of 5,113,704, with an average attendance of 2,871,061.

According to Mr. Hoover's report, the denomination had 24,255 ministers in 1949 and gave \$60,870,020 for their support.

More than \$67,000,000 was spent for new buildings and improvements during the past year, and over \$6,000,000 on indebtedness. The 1948 figure for new buildings was about \$54,000,000.

A current membership of 1,519,427, or a gain of 64,341 over last year, was reported for the Woman's Society of Christian Service.

Presbyterians, Free Methodists Lead in Per Capita Giving: Per capita giving in the Presbyterian Church in the U. S. (Southern) in 1949 was \$52.64—largest figure of any Protestant denomination having a membership of 250,000 or more, it has been announced at the denomination's headquarters. The figures were based on statistics compiled by the United Stewardship Council.

Largest per capita giving of any denomination affiliated with the Stewardship Council, regardless of size, was \$148.21, received by the Free Methodist Church. This represents a contribution of \$2.85 per week per member. The Presbyterian total breaks down to a little more than \$1 a week per member.

About 75 cents a week was given by the 2,330,136 members of the Presbyterian Church in the U. S. A. ("Northern") to achieve a per capita figure of \$36.94. The Methodist Church, with a given total of 8,651,062 members, was reported as attaining a per capita figure of \$22.70, or less than 50 cents weekly per member. Southern Baptists, with 6,000,000 members, received a total of \$156,606,414, or about 50 cents a week per member.

There are more deaths from alcoholism than from infantile paralysis. Maybe some President should start a "march of dimes" to fight liquor.

—The Voice

A Smile or Two

An old fellow was asked the difference between a Methodist and a Presbyterian.

"Well," he replied, after some deliberation. "A Methodist knows he's got religion, but is afraid he will lose it; and a Presbyterian knows he can't lose it, but is scared to die for fear he hasn't got it."

—Exchange

A story is told of an old lady who, in her prayer, gave the Lord the following information: "Oh Lord, Thou hast probably read in the daily papers how Thy day was desecrated yesterday."

—Borrowed

Two modern youngsters were discussing the subject of piggy banks.

"I think it's childish to save money that way," little Mary opined.

"I do, too," Annie replied. "And I believe also that it encourages children to become misers."

"And that's not the worst of it," Mary exclaimed. "It turns parents into bank robbers."

—Quote

The parachutist was dangling forlornly from a big oak tree. "I was trying to make a record," he shouted to the farmer below.

"Reckon yuh did it, stranger," observed the farmer. "Yu'll be the fust man in these parts to climb down a tree withouten he clumb up it fust."

—Quote

The rich uncle wrote to his nephew: "I am sending you the ten dollars you requested, but must call your attention to a spelling error in your last letter—10 is written one noug and not two."

—The Watchman-Examiner

When the examination was over, the teacher told her pupils to write a pledge that they had neither given nor received any help. One gangling youth, who squirmed in dismay and mopped a bewildered brow throughout the ordeal wrote:

"I ain't received no help in this matter, and goodness knows I couldn't have gave any."

—Relaxatives

The family had returned from church and was seated around the dinner table. Discussing the morning service, father commented, "Frankly I don't believe the sermon this morning was as good as usual."

Mother added, "The choir didn't sing as well as they might have. The anthem wasn't very good."

Sis said, "The church needs new hymnals. I wish they would get some."

The youngest member of the family pondered a bit then observed, "Well, I thought it was pretty good for only a nickel apiece."

—Church and Home News

Little Margaret's mother was accustomed to making comparisons and thus enrich her child's mind. One afternoon the mother was busily occupied making a dress out of some green silk. "You see this silk, Margaret? Well, it was given to us by a poor little worm."

The little girl looked bewildered. Sudden came a great light. "Oh, Mamma," she said, "you mean Daddy?"

—Anecdote

Customer: "Have you a book called, 'Man, the Master of Women?'"

Salesgirl: "The fiction department is on the other side, sir."

—The Illinois Baptist

Books

God's Man in Manhattan

Mel Larson, well-known Christian journalist of Minneapolis, news editor of the Youth for Christ magazine and associate editor of the Evangelical Beacon, has been named winner of the first prize in the Zondervan Publishing House's \$2,500 Christian Biography and/or Missionary Book Contest for his biography of Dr. William Ward Ayer of New York City, entitled **GOD'S MAN IN MANHATTAN**. The subject of the biography, until last December, was pastor of the great Calvary Baptist Church in New York City and at present is conducting a large radio ministry in the Metropolitan center and also making city wide evangelistic campaigns and Bible conferences.

This, My Brother

William B. Erdmans Publishing Company of Grand Rapids, Michigan, announces the publication of another book by Argye M. Briggs, author of **ROOT OUT OF DRY GROUND**, which was the prize-winning novel published less than a year ago.

The new book, **THIS, MY BROTHER**, will be released on March 10.

Zondervan Re-Issuing Christian Classics

The Zondervan Publishing House, Grand Rapids, Michigan, is re-issuing three popular sets in 1950 as part of its program of reprinting the great Christian classics.

The widely circulated, highly regarded, five volume set by James C. Gray and George M. Adams, known both as "The Biblical Museum" and "The Biblical Encyclopedia," is being reissued under the title, **GRAY AND ADAMS' BIBLE COMMENTARY**. The first volume (Matthew-Acts) will be issued in March, with the remaining four volumes issued bi-monthly thereafter.

The second monumental project undertaken by Zondervan's is the issuance of **LANGES' COMMENTARY ON THE HOLY SCRIPTURES** by John Peter Lange, eminent German theologian and scholar. This twenty-four volume set is being issued monthly over a two year period.

The third set to be issued by the Grand Rapids publishers in 1950 is the ever-popular four volume set, **SPURGEON'S TREASURY OF THE NEW TESTAMENT**.

These sets are being offered on a special subscription plan basis. Full details concerning these monthly payment plans may be had by writing the publishers.

Other popular Christian classics reprints coming off the Zondervan presses during the first months of 1950 include James M. Stalker's **THE TRIAL AND DEATH OF JESUS CHRIST**, the outstanding work on the passion of our Lord; J. A. Seiss' **THE APOCALYPSE**, Lectures on the Book of Revelation; J. B. Lightfoot's **THE EPISTLE OF ST. PAUL TO THE GALATIANS**; and James M. Stalker's **THE LIFE OF ST. PAUL**.

The publishers have been impressed with the enthusiastic reception by the public of the announcements of the approximately 150 books on Zondervan's classic reprint list.

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BACK BONE PEOPLE

They strike from the shoulder, they never say die;

They're winners in life, for they know how to try.

—Selected

—000—

'Tis not the dying for a faith that's so hard; 'tis the living up to it that is difficult.

Baptist World Alliance Sunday Fellowship Offering February 5

By **ARNOLD T. OHRN**, General Secretary

I know you will forgive me for reminding you once more of the great world fellowship offering that the Southern Baptist Convention has authorized once more.

The day is February 5, 1950. Baptist World Alliance Sunday will come around each year early in February as an occasion for remembering our brethren around the world and our fellowship with them. But we do not know if we will ever again have the chance for a fellowship offering in connection with it. This year the need is still very great. How can we think of our fellow-believers around the globe and not feel called upon to help those of them who are in dire distress? They are the very least of Christ's brethren, and they are ours. Some of them are very old and weak, and they may not live another winter. The brightest ray of light in their darkness is often the bowl of soup they receive each day at our feeding stations. Some of them are young students who at times are too weak

to go to their lectures. There is food to be had, but they have no money to buy it, and our feeding stations are their daily comfort. Worn mothers and little children alike—what tangible proof of love from friends across the sea, is it not when they can open their gift packages amidst the squalor of the D.P. camps!

Friends, we need help to carry our relief program through this winter. There is still hunger and nakedness and bitter cold and stark need. You will believe our relief committee and our agents of mercy when they say: "We have ways of reaching those who need it most, if we only are given the means." You will not forget to do something about it, will you? Prayers and sermons on Baptist World Alliance Sunday, we want them too, but we do not want to forget the Baptist World Alliance fellowship offering. God bless you all.

Baptists Disagree On Aid To Hospital

By *Religious News Service*

A split among North Carolina Baptists has resulted from an action of the Baptist State Convention's General Board in voting to accept federal and state funds to help pay for building an addition to the Baptist Hospital there.

The board voted 21 to 12, at a recent meeting, to accept \$697,356 from the North Carolina Medical Care Commission for expanding the hospital. The amount represents 44 per cent of the total cost of the project.

Several board members spoke vigorously at the meeting against accepting the funds. Since then, other members have criticized the board's action, and the question is expected to come up again at the board's semi-annual meeting at Charlotte, January 16-17.

Commenting on the action, the *Biblical Recorder*, official organ of the Convention, said:

"In the main, the arguments for the acceptance of this money were that the action would not violate the separation of Church and State, for the government was merely buying indirectly the services of the hospital, and it was in the form of a loan or grant which is to be paid back by 'full and definite services rendered' in the care of the sick."

The opposition viewpoint was expressed in the *Recorder* by the Reverend Garland Hendericks of Wake County, who was present at the board meeting.

"We are unalterably opposed," he wrote, "to our Convention, through any of its institutions, obligating itself in any way to our state or federal government by accepting funds for expansion purposes.

"We must work hand in hand with our government in every possible way to make it strong and pure. But we must not obligate the government to our churches, nor must we obligate our churches to the government."

Baptist Women Protest Grant to Hospital

The Woman's Missionary Union, auxiliary to the Baptist State Convention, has protested a recent action of the Convention's General Board in voting to accept public funds to expand the Baptist hospital at Winston-Salem.

In a resolution, the Union's executive committee denounced the board's acceptance of a \$697,356 grant from the North Carolina Medical Care Commission to help pay for building an addition to the hospital.

Re-affirming its belief "in the great religious principle of separation of Church and State," the committee said:

"We protest any move on the part of any individual or any group to break down or violate this principle for which Baptists have stood since the beginning of our country's history."

Influence

It speaks in our words.
It radiates in our doings.
It is eloquent in our silences.
It goes in our goings.
It stays in our stayings.
It is potent in our consents.
It is powerful in our refusals.

It is as precious ointment poured forth, or it is a terrible thing for which to give an account.

It goes in ever-widening circles like those about the stone thrown into the pool—widening circles widening, only to break on eternal shores. After all, it is an awful thing to live and have an influence over someone who is to live somewhere forever.

—*Biblical Recorder*

A Proof of Greatness

The story is told that during the War Between the States, Jefferson Davis wanted a reliable officer for an important position. He asked General Lee what he thought of Mr. Whiting for the place. General Lee commended him highly.

One of Lee's officers, hearing of the appointment, was greatly surprised at Mr. Lee's fine commendation and, calling him aside, said, "Don't you know what unkind things Mr. Whiting has been saying about you?"

General Lee answered, "I understand that the President wanted to know my opinion of Whiting and not Whiting's opinion of me."

Great men do not notice criticism or slights. It is the small man, who is carried away with his own importance, who cannot overlook personal attacks.

The Baptist Sunday School Board — In Partnership With God

I chanced to fall in step with Dr. T. L. Holcomb along a flower-garnished path at Ridgcrest one afternoon last summer. "I am not in too big a hurry this trip," I said, "and I think I'll just stop by Nashville on my way back home and spend a couple of hours in the Sunday School Board buildings just looking around and asking questions." Dr. Holcomb's answer was quick and cordial.

"Stop as long as you like. If I can't answer all your questions, I'll find someone who can."

So, I stopped. Two days and a half later, I was still there . . . just looking around, pestering a lot of patient, busy people with questions, interrupting work schedules right and left, and making a general nuisance of myself. But I learned something and because there are millions of Southern Baptists who cannot enjoy the privilege of several days spent at the Sunday School Board buildings in conference with our workers there, I am passing on my findings and observations at the request of several editors.

We Are in Big Business

The first thing I learned was that we are in a big business together. It is so big that my head literally ached after two days and a half of prying into things. I had to come back home and try to think it through. Even now, months later, I cannot grasp the significance of it all. I went into the Sunday School Board buildings with the attitude that I was a partner in the whole business. I counted no one too big to approach and nothing too sacred or secret to ask all about it. For instance, I was one of many who believed, conscientiously, that Southern Baptists ought to own their own printing plants, reasoning that if others could make money by printing our books and literature, we could make that money ourselves.

I went to see Mr. James Ward, of the Baird-Ward Printing Company, which prints our periodicals and books on a contract basis. Though we do not own the printing corporation itself, we do own the building which houses it. Mr. Ward was gracious to me. I even asked to see the actual printing contracts on periodicals and books, the cost per thousand, the binding schedules and rates, and even asked the prices of the various pieces of big machinery, presses, linotypes, etc. Mr. Ward conducted me through the gargantuan plant. I saw mighty presses roaring, speeding out thirty-two page magazines at the rate of 5,000 per hour. One such press costs over a quarter of a million dollars. They operate on a twenty-four hour basis and the periods of operation are charted six months in advance. Huge graphs will show the exact hour on any given day when a press may be idle. That allows a contract to be let for that particular time. And this happens to be the main reason, as I saw it, that we cannot afford to own the equipment to do our printing, since our printing needs fluctuate on a sliding scale. Then the cost of those four presses was in excess of one million dollars — enough to discourage any Baptist. It astounded me to learn that we use over nine million pounds of paper a year in printing our periodicals. This is the equivalent of 235 box car loads. We use five carloads of ink alone a year.

Mechanics Is Incidental

The physical plant, however, interesting as it was, did not impress me the most. The thing which gripped my heart was the fact that from our beloved Executive Secretary, Dr. T. L. Holcomb, on to every department secretary or other worker I met there flowed a spiritual fervor reminiscent of apostolic times. "Do not just see the mechanics of all

By HAROLD E. DYE, Pastor
First Baptist Church
Bakersfield, California

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this," urged Dr. Holcomb, "that is only incidental. Back of all this is one motive and that alone, the service of God in winning the world to Christ."

Later, as we walked through the wrapping room and saw it stacked with bales of periodicals to the ceiling for more than one hundred feet, this great man of God said, "I always pray that never one line will ever be printed in any of it that will not be true to the Word of God and that will not work toward the upbuilding of His Kingdom."

Its Ministry at Birth

In order to save my time, and that of others, Dr. Holcomb seated me in a large room containing a fireplace in the end and a huge oak desk down the center. This was the last office of the founder of the Sunday School Board and its first secretary, Dr. J. M. Frost. A life size portrait of Dr. Frost looked down at me from the mantel piece.

In a moment, a sweet-faced woman, Mrs. W. L. Blankenship, Superintendent of Cradle Roll work, breezed into the room and presented me with a Cradle Roll certificate all done up in a blue ribbon. It made me feel quite young. "You have now been born," she smiled, "and I am enrolling you in the Cradle Roll of your church . . ." She was followed by Mrs. Harold Jones, who took me through the Nursery department, Miss Helen Young, who initiated me into the mysteries of Beginner work, Miss Allene Bryan, who made a Primary out of me, Mrs. Lillian Price, who led me through the Juniors, and, most importantly, to Christ, Dr. Homer Grice, who put me in the Vacation Bible School, Miss Mary Virginia Lee, who shaped the Intermediate years of my life, William Hall Preston, who took me through college as a member of the Baptist Student Union, Dr. Joe Burton, who helped me to build a better home through the use of the well-edited, beautiful pages of "Home Life" magazine, and Mrs. Will McCraw who enrolled me in the extension Department because I had suddenly become sick with what was to be a long illness.

Training Is Not Overlooked

While all this was happening, Miss Thelma Arnote placed me in the Story Hour, Frances Whitworth in the Juniors, where I found my first opportunity to serve in a mixed group, and was encouraged to do creative work, Mr. Versil Crenshaw helped me to worship and work as an Intermediate, Maines Rawls was my guide through the Young Peoples' Department, and Dr. Clay I. Hudson enrolled me in the Adult Union. I lived my Christian life in a few moments of synopsis under the leadership of these wise, Godly workers.

The great discovery which I made as I listened to these gifted departmental secretaries was this: our leaders are seeking to tie the home and the church together. In everything I heard, the home and family responsibility were magnified. That is wholesome. It is vital.

Aids Church With Building Plans

After this whirlwind trip through life, I gave my attention to other things which interested me. I can only give a quick glimpse here. W. A. Harrell, of the Department of Church Architecture, brought church plans to me and showed me something of the vast labor expended by our architects and planners in order to make available the best-

possible plans for adequate church buildings. He showed me architectural data sheets which are made available free of cost to local architects to serve as guides as they make the detailed drawings and draw up the specifications for buildings. The Board will furnish floor plans for any church free of cost. I was amazed at the number of churches applying each month to the department of Architecture for assistance in planning their buildings. I jotted down a few figures: March, 495; April, 385; May, 446, and June, 408. Last year it was the same. Mr. Harrell estimated that 70 per cent of the churches in the South are now in building programs with \$75,000,000 now being spent in the erection of new buildings. My head began to ache.

Artists Add Beauty

Next I was visited by Herman F. Burns and W. D. Kendall of the Art Department. These are two of the men, there are six in all, who are responsible for the magazine and periodical covers, the book covers, jackets, and all illustrative materials for all journals.

Other departments which I only briefly touched were the music, under the direction of B. B. McKinney, and Visual Aids, with Earl Waldrup as secretary. In the music department a new magazine is soon to be launched. It will be for music directors and those interested in the music programs of every church. Several study course books on music are being planned. The Department of Visual Aids presents for the use of churches suitable film strips, sound and silent movies of a religious nature, an evaluation of films already available and also will produce its own films which will aid in our work of informing Christ's disciples.

The church library service is directed by Miss Florida Waite. I met over two hundred librarians in their recent conference at Ridgcrest, so became indoctrinated to the fullest extent with this necessary part of every church's work.

Mr. George Card is head of the Sales and Advertising Department. I spent a delightful hour in his office. He said, "We do not like to be referred to as 'the merchandising department.' Our work, too, is of a spiritual nature. We are not simply trying to make money. We, too, are rendering a mighty service for the glory of God." I found that the re-current thought in the minds of all with whom I dealt.

Figures Speak

I spent some time in the office of my old friend, Porter Routh. There, again, my head ached. He has a long, impressive title, "Secretary of the Department of Statistics and Information," I think it said on the door. I saw a machine in which twenty-six thousand cards can be put and it will sort out the country churches, which are seventy per cent of all, and the city churches, or any others which the operator may desire so fast that they blur as they fall into place. "The Uniform Associational Church Letter is the absolute heart of our information gathering," said Porter. He added that more than 128,000 individuals over the territory of the Southern Baptist Convention collaborate in order for him to have this record.

I talked with the new book editor, W. Fallis, about the ministry of good books in our work. He is a young man, just thirty-five, well trained, well-equipped for his life work. He succeeds Dr. John L. Hill, whom I consider one of the finest friends I have ever had, perhaps because he set his seal of approval upon my first book. Dr. Fallis, I am sure, will carry on in the tradition of the

(Continued on Page 9)

A Revival Plan That Never Fails

By OTTIS E. DENNEY

The following plan has developed over a period of eleven years of preaching, most of it in pioneer mission work, going where the work was hard and where very little, if any, preparation had been made.

The preacher's personal preparation is of paramount significance. Some say that the preacher cannot bring a revival. He can, if he is "prayed up" and his heart is literally burning for lost souls. He must be free from prejudice, envy, or any spirit of unforgiveness. His attitude in a revival will largely determine the type and nature of the revival.

Getting set up for the meeting upon arrival is important. Whatever the price, follow the Scriptures and "go not from house to house." Stay at one place; at least, sleep in the same bed every night. Do not eat breakfast, if eating breakfast keeps you from getting that "late morning rest." Most preachers, if they have preached hard, cannot sleep until after midnight; as a rule they are nervous and restless.

By all means, "grove prayer meetings" must be arranged. Where this has not been done, in EVERY instance I have failed to have a revival. Sometimes your people refuse to pray; when they do, you may as well go home! If you do not, you will "beat the air," as we preachers say.

Some people come "to hear good singing and good preaching," but do not want to do anything themselves. They come to be "stirred." But when the people meet in groups before the preaching services and pray for their loved ones—the preacher should be in one of these prayer groups himself—something is going to happen!

The following ORDER and TYPE of messages has always worked if the people prayed: Here is the plan that has always worked, providing my people prayed:

1. A Pentecostal Revival.
2. Jacob, The Backslider.
3. Six Steps Away from God and One Step Back: Failure to Confess Christ Publicly; Failure to Follow Christ in Baptism; Failure to Move One's Membership; Failure to Honor God With One's Tithe; Neglect to Read God's Word and to Pray; Refusal to Forgive Personal Injuries. The Step Back, Confession to God and Man.
- 4.

SUNDAY SCHOOL BOARD

Broadman Press, presenting to Southern Baptists the best in literature produced by their own members.

Speed Matched With Accuracy

My time was running out. I was intrigued by the mailing department. The wrapping machines kept me guessing as they did the work of several clerks in a matter of seconds. Mr. Middleton tried to explain the mysteries of the accounting department, but I have no head for figures. I did notice, however, the extreme care used to insure accuracy of all accounts. . . .

I just had to leave. I had not touched the vital editorial department headed by Dr. Clifton Allen. This would have taken another day just to scan. I know that I missed far more than I saw. I came away, though, with more than mere information. I had discovered that everyone I met was first of all a genuine Christian, with the love of lost men a major passion. With that as the spiritual foundation of the Baptist Sunday School Board, I knew that the superstructure was wholly safe.

I am more than ever glad that I am a Baptist. I am proud of my business. And the Sunday School Board is my business. We are laborers together with God.

Some Pictures of Hell and Three Men Who Went to Hell. 5. A Wonderful Savior. 6. False Shadows—Excuses. 7. Other Messages on Salvation. 8. A New Testament Church—Baptismal Sermon. 9. Stewardship—An invitation to pledge the tithe should be extended to the congregation and followed by a prayer of dedication.

Visitation should start by the middle of the week. By now sinners are ready for personal work. At home or in the field is the best place to win them to Christ. Go to those whom the Lord laid on your heart. Take someone with you.

Watch your eating. Some people fall in love with the preacher and his preaching and would kill him if they could by "showing off how they can cook!" A "stuffed pig" loves the shade. An "over-fed hound" will not hunt.

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Church News Writing

Exerpts from an editorial in *The Alabama Baptist* by Hal D. Bennett, Associate Editor.

Don't Send Us Clippings

Unless that is your only hope, please do not send us newspaper clippings. We get more such clippings from the Mobile area than from the rest of the state combined, usually with a note asking that we use the story. That all may know we are not being arbitrary, here are some difficulties: (1) We—along with all conscientious publications—prefer to dish up a fare of religious news that is not stale. A newspaper clipping cannot be anything else.

(2) No accomplished newswriter would handle a story for the local dailies or weeklies about a local person, place, or event the same way he would write it for *The Alabama Baptist*. So, when a clipping hits the desk of "H. D. B.," who has no secretary, he must digest the material and peck out a new story with his own little pinkies. Nobody else in the office can or will, so on rush days he may subconsciously give preference to a story that is well-written, original, and ready to send to the printers.

And what is a well-written news story? It is one sent in when the news is hot, answering the questions, who, what, when, where why or how. The more important facts usually come in the first paragraph, with the explanatory facts and reasons following in descending order. That is, the story ought to be written so that the makeup men could throw away the last paragraph or so without seriously affecting it.

DOUBLE SPACE. That does not mean that the editor merely likes to read double-spaced material better, but it is for your own protection. The chances of error in an article this long probably would run into the billions—get some mathematician to figure it out. Linotypists can do some gruesome things even to "good, clean copy," but what they may do to copy that is closely written and single spaced is a caution. Human eyes are merely human eyes.

If the lines are too close together when the man is copying such deathless prose, the next time you see the stuff you may see words from adjoining lines transposed. Don't risk it—double space it. The best proof-readers are subject to error. Help everybody concerned by following professional advice.

Rejoicing Editors

Many contributors of news to our paper have learned to follow those simple requests,

1950

Simultaneous Crusade

The significance and forceful impact of the forth-coming Simultaneous Revival Crusade is slowly but definitely taking its place of paramount importance in the minds and programs of the students on our college campuses.

During this month of January, the devotional thinking of the students of Arkansas has been guided into the idea of the importance of linking their lives with "God's Great Purpose." A great Revival Crusade is undergirded with Christians whose life and profession is linked solidly with God's Great Purpose.

During the month of February the B. S. U. will promote on every campus a week of evangelistic emphasis. This is an emphasis planned to stimulate personal soul winning. It is not a revival meeting but rather a period of emphasis on training in, and taking part in, personal soul winning.

During the month of March we will follow this emphasis with the idea of volunteering for missions. Missions is defined even as Christ defined them. They begin in your own back yard, then spread out into the streets, the blocks, throughout the city, and eventually into the state, the nation, and the world.

As these three points of emphasis, Dedicated Vocations, Evangelistic Emphasis, and Volunteer Missions, are forcefully presented to the students they are thus prepared for an active and helpful part in the Simultaneous Revival Crusade, April 9-23. The churches in the college centers of Arkansas are working hand in glove with this program of emphasis. The students of the state are vitally interested in the success of the Revival Crusade. Numbers of them have already volunteered to help in all phases of the campaign. With this emphasis being made on the college campuses of our state and with the interest our students are showing in this program, surely we, the adults the leaders, preachers, religious workers, interested laymen, Christians, all, will rally around this great Revival Crusade and make April 9-23 Red Letter Days in the Religious History of World Events and days of decision for Christ and His Cause.

—Fred Vogel

and it is likely that their local editors are rejoicing. To make them rejoice further, be alert for news of the churches, pastors, and congregations, and then don't let some false modesty prevent the cause of Christ being helped by legitimate news stories.

Evaluate your material. If your story is one that will be of interest to the whole state, send it to your state paper. If it is Southwide in import, send it to the Baptist Press, Nashville 3, Tennessee. Send all three out at the same time, separately written and separately addressed. If your estimation of the story is correct it will appear in all three places, your local paper, the state Baptist paper, and via Baptist Press to all the Baptist papers and others.

This should be added, however, Much news is of only local interest. A bit of sanctified common sense, when applied, will help you decide what to do with a story when it breaks.

Woman's Missionary Union

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

Mrs. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DeVault
Young People's Secretary

Our Young Women . . . In Our Hearts

Focus Week, February 5-11

February is the month of hearts. Hearts are symbols of love! Everywhere our young women will be receiving paper hearts, candy hearts, words of love and affection. Do we covet for missions the heart of every young woman in our church and community? Do we covet them to the extent that "they will have first place in our hearts" during the week of February 5-11. We cannot measure the importance of the heart by its physical size. It is a small organ, but without the heart-beat there cannot be life. Our hearts should be large enough to include the whole world. Our hearts will follow our interests.

Through Young Woman's Auxiliary our young women become more conscious of the great heart-beat of the world. God's heart embraces a world. The very heart of Young Woman's Auxiliary is God's program and plan for a world to hear of His love and saving grace. Note the Watchword, the Ideals, and the Dedication which follows.

Our Watchword

"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" Daniel 12:3.

Our Ideals

Our ideals are symbolized by the five pearls in our Young Woman's Auxiliary pin:

- Thoughtful study of the missionary message of the Bible.
- Prayer for missions and missionaries.
- Comprehensive study of missions.
- Devoted community missions activity for the spiritually and physically needy around us.
- Regular and proportionate giving to world-wide missions.

Our Dedication

In loyal devotion to Christ I dedicate myself:

- To pray and to study God's Word.
- To study about God's work in His world and the advance of His kingdom.
- To give thought, time and means to hasten the day when all men shall know Christ.
- To total abstinence personally and to interest others in the promotion of the great cause of total abstinence.
- To Christian observance of Sunday.
- To consideration, gentleness and Christian responsibility for the other young women with whom I come in contact in my home, my community, and to the ends of the earth.
- I will seek to maintain for myself and be an example to others of the highest standard of private and public integrity, and
- To make my personal appearance, speech and manner such as becomes the purity and beauty of the Christlike character, living a radiant and convincing life in all social relationships.

* * * *

We are suggesting that during this Focus Week the young women plan an afternoon of visitation for enlistment of new members in Y. W. A.; emphasize stewardship, seek to enlist every Y. W. A. member as a tither; plan a magazine campaign, set their goal for the **Window** of Y. W. A., 100 per cent subscribing; present a program for the whole church; visit their unsaved friends, plan a prayer meeting, invite them to church; pack a box for world relief; organize a new Y. W. A. in a neighboring community or church; send a box or write to the Arkansas young women attending the Training Schools; and close their activities with a social gathering, party, or banquet.

YOUNG WOMAN'S AUXILIARY . . . to develop young women in world-wide mission activity.

Never was there a lock of soul-trouble yet, but there was a key to it in God's word.

The more a man is troubled about sin now, the less he will be troubled by sin hereafter.

Foreign Mission Advance

By M. THERON RANKIN
Executive Secretary

100 Foreign Missionaries To Be Appointed in 1950

Appointment of 100 new missionaries this year was proposed at the January 5 meeting of the Foreign Mission Board. This is an increase of 30 over the number appointed in 1949. "This is a prelude to Advance, getting a running start for the real Advance to come next year," Secretary M. Theron Rankin stated.

The Board appointed two new missionaries and one contract worker at its January meeting. Dr. and Mrs. H. F. Peacock Jr., of Arizona and North Carolina, will serve at the International Baptist Seminary in Zurich, Switzerland, and Miss Anna Mae Wollerman of Arkansas will serve in Brazil. Mr. Peacock, a chaplain during the war, is teaching at the Louisville Seminary. Miss Wollerman has served two and a half years in Brazil as an independent missionary.

China Work is Not Curtailed

Dr. Baker J. Cauthen sent a written report on the Orient just before he left Hongkong for India en route to the United States. Mission work in the territory recently taken over by the Chinese Communists has not been curtailed and national Baptist leaders here and in northern areas are permitted to travel about the country to visit their work.

Pastor M. C. Fan of Hwanghsien, elected traveling secretary for the North China Baptist Convention at a meeting of the convention's executive committee in Tsingtao, urged all Chinese workers to return to the interior places as early as possible to build up the work of the churches.

Dr. Daniel Fu, vice-president of the Board of Trustees of the University of Shanghai, has been elected acting president since the resignation of Dr. Henry Lin. Students in the university number 1,234, more than half of them freshmen and about one-fourth of them Christians. Dr. Fu, a Christian layman, has stated his purpose of maintaining the Christian character of the institution.

Only medical missionaries and wives of men already in China have been able to obtain permits to enter the country. Missionaries who have requested re-entry permits have been refused.

Mining the waters of China ports by the Nationalists may mean heavy loss of life, Dr. Cauthen says, because many of the passengers on ships sailing from Hongkong for the ports carry Chinese people returning to their homes.

Missionary Education Council

The Missionary Education Council of Southern Baptist agencies met in Richmond January 4-6 to

discuss mission study themes and printed and visual materials to implement their use in study groups.

Themes chosen for 1952 are "Advance in New Fields" for foreign missions and "Home Missions Meeting Human Needs." Next year's study themes are Latin American missions and "The Urban Church Serving its Community" for home missions.

George W. Schroeder of the Baptist Brotherhood was elected chairman of the Council. Dr. Frank K. Means of the Foreign Mission Board was elected vice-chairman and Miss Mary Christian of the Sunday School Board, secretary. Miss Juliette Mather of the Woman's Missionary Union presided at the January meeting in Richmond.

Tokyo Mail Destroyed by Fire

Much of the Christmas mail sent to missionaries in Tokyo was destroyed when the Mission Post Office (APO 500) at Tokyo burned to the ground December 27. No Christmas mail had been put up since the preceding Saturday. Nothing was saved from the fire.

The Japan Mission has asked the Foreign Mission Board office to duplicate all mail written after December 12, and addressed to the APO post office. (This does not apply to mail sent to a Japanese post office or to the missionary's house address.)

Churches or individuals who sent Christmas mail to missionaries at the APO address will understand, if they should fail to receive acknowledgement from the Tokyo missionaries, that the mail was probably destroyed in the fire.

Why the Advance Program Must Succeed

"Why do you think the Advance Program must succeed?" we asked leaders of our Southern Baptist agencies.

Their answers indicate that all recognize the Advance Program as a general awakening of Southern Baptists to the significance today of Christ's command to make disciples of all nations. Many of them point out the spiritual benefits that come with a rightful sharing of the Christian faith. Others note the imperative call to this particular generation of Christians to evangelize the world.

For these views on what the Advance Program means to the Southern Baptist Convention as a whole, write the Foreign Mission Board for a pamphlet entitled "The Advance Program Must Succeed."

—000—

Man may be saved without friends, money, honor, but not without the new birth.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

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

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



Figures To Inspire

Sunday, January 15, 1950.

| | S.S. | T.U. | Ad. |
|-----------------------------|-------|------|-----|
| Ft. Smith, First | 1,921 | 535 | 4 |
| Little Rock, Immanuel | 1,096 | 419 | 3 |
| Including Missions | 1,356 | 682 | 5 |
| El Dorado, First | 939 | 234 | 4 |
| Little Rock, First | 798 | 404 | 5 |
| Hot Springs, Second | 731 | 234 | 29 |
| Pine Bluff, First | 713 | 181 | |
| Little Rock, Second | 692 | 140 | 1 |
| N. Little Rock, | | | |
| Baring Cross | 689 | 277 | 3 |
| Including Missions | 788 | 246 | |
| Pine Bluff, South Side | 670 | 242 | 8 |
| Including Missions | 742 | 286 | |
| Fayetteville, First | 598 | 251 | 1 |
| Including Missions | 660 | 292 | |
| Camden, First | 577 | 182 | 6 |
| Including Missions | 711 | 303 | |
| Crossett, First | 570 | 263 | |
| El Dorado, Second | 557 | 221 | |
| McGehee, First | 551 | 226 | 3 |
| Including Missions | 701 | 281 | |
| Warren, First | 540 | 115 | |
| Magnolia, Central | 438 | 143 | 4 |
| Including Missions | 665 | | |
| Forrest City, First | 523 | 173 | |
| El Dorado, Immanuel | 517 | 243 | |
| Including Missions | 569 | 299 | |
| Texarkana, Beech St. | 514 | 186 | 8 |
| Hope, First | 501 | 118 | |
| Pine Bluff, Immanuel | 475 | 175 | 1 |
| Fordyce, First | 474 | 133 | 1 |
| Stuttgart, First | 444 | 301 | |
| Russellville, First | 432 | 189 | 9 |
| Including Missions | 516 | 224 | |
| Paris, First | 429 | 173 | 2 |
| Paragould, First | 424 | 164 | 3 |
| Including Missions | 570 | 233 | |
| West Helena | 424 | 132 | 3 |
| Little Rock, Gaines St. | 418 | 246 | 2 |
| Including Missions | 489 | | |
| Springdale, First | 408 | 235 | 2 |
| Including Missions | 555 | | |
| Ft. Smith, Immanuel | 399 | 177 | 3 |
| Ft. Smith, Calvary | 390 | 135 | |
| Hot Springs, Central | 382 | 155 | |
| Little Rock, Tabernacle | 373 | 139 | 2 |
| Hot Springs, Park Place | 365 | 128 | 4 |
| Cullendale, First | 364 | 155 | |
| Conway, First | 357 | 57 | |
| Little Rock, So. Highland | 351 | 135 | 2 |
| Siloam Springs, First | 349 | 184 | |
| Rogers, First | 349 | 94 | |
| Pine Bluff, Second | 325 | 152 | |
| El Dorado, West Side | 316 | 111 | 2 |
| Hot Springs, First | 313 | 114 | 2 |
| Monticello, First | 290 | 115 | 5 |
| Searcy, First | 285 | 85 | |
| N. Little Rock, First | 274 | 140 | |
| Mena, First | 258 | 129 | |
| Texarkana, Calvary | 253 | 107 | 1 |
| Gurdon, First | 218 | 90 | 1 |
| Ft. Smith, Bailey Hill | 203 | 97 | |
| Hot Springs, Piney | 181 | 169 | 3 |
| Little Rock, | | | |
| Reynolds Memorial | 181 | 75 | |
| Little Rock, Hebron | 163 | 89 | 4 |
| Warren, Immanuel | 143 | 120 | |
| Strong, First | 137 | 60 | 1 |
| Sweet Home, Pine Grove | 134 | 118 | 4 |
| Hot Springs, Lake | | | |
| Hamilton | 127 | 87 | |
| Douglasville, First | 124 | 59 | |
| N. Little Rock, Highway | 105 | 55 | 1 |
| Kelso | 97 | 100 | |
| Hot Springs, Grand Ave. | 90 | 61 | |
| Ft. Smith, Northside | 88 | 63 | 4 |
| Little Rock, Tyler Street | 86 | 45 | |
| Monte Ne, First | 80 | 65 | |
| Little Rock, West Side | 85 | 50 | 2 |
| Douglasville, Second | 71 | 39 | |
| N. Little Rock, The Peoples | 63 | 34 | |
| Little Rock, Geyer Springs | 62 | 50 | |
| Hot Springs, Immanuel | 47 | 44 | 1 |
| Harrison, First | 260 | 115 | 6 |
| Ft. Smith, Trinity | 202 | 93 | 4 |
| Hot Springs, Grand Ave. | 90 | 61 | |

Training Union Twenty Per Centers' Honor Roll

According to the associational reports the following churches have made at least a twenty per cent increase in Training Union enrolment during the year 1948-49.

Arkansas Valley: Brinkley, Clarendon, First—Helena, Lexa, Marianna, Monroe, West Helena.

Bartholomew: First — Crossett, Ebenezer, Cominto, Fellowship, Holly Springs, Ladelle, Magnolia, Selma, Union Hill, First—Warren, Immanuel—Warren.

Benton County: Bentonville, Centerton, Lowell, Mason Valley, Monte Ne, Pleasant Hill, Immanuel — Rogers, Sulphur Springs, Twelve Corners.

Big Creek: Enterprise, Gum Springs.

Black River: Black Rock, College City, Diaz, Hoxie, Immanuel — Newport, Old Walnut Ridge, New Hope (Lawrence Co.), First Newport.

Boone-Carroll: Bellefonte, First — Berryville, Blue Eye, Eagle Heights.

Buckner: Dayton, Fellowship, Hon, Huntington, James Fork, Waldron.

Caddo River: Oden.
Carey: Bearden, Hampton, Manning, Ouachita, Prosperity, Shady Grove, Sparkman.

Caroline: Austin Station, Bough's Chapel, Brownsville, Carlisle, Coy, Devalls Bluff, England, New Hope, Oakdale, Pleasant Hill, Pleasant Valley, Toltec.

Centennial: Eastside - DeWitt, Humphrey, Reydel, Stuttgart, Tichnor.

Central: Gravel Hill, Gum Springs, Harvey's Chapel, Immanuel—Hot Springs, Grand Avenue—Hot Springs, Lake Hamilton, Memorial, Mount Vernon, First—Malvern, Owensville, Piney.

Concord: Calvary — Fort Smith, Excelsior, Glendale, Greenwood, Grand Avenue—Fort Smith, Immanuel — Fort Smith, Mixon, Mount Harmony, Long Ridge, Jenny Lind, North Side (Bethlehem), Paris, Southside—Fort Smith.

Conway-Perry County: Bigelow, Casa, Houston, Morrilton, Perryville, Union Valley, Nimrod.

Current River: Cypress Grove, Dell, Hopewell, Mount Pleasant, Oak Grove, Pocahontas, Raven-den Springs, Reyno, Shiloh (Clay County), Shiloh (Randolph County), Witt's Chapel.

Dardanelle-Russellville: Atkins, Havana, Knoxville, Pittsburg, Russellville, J. A. Taylor Memorial.

Delta: Arkansas City, Daniels Chapel, Dermott, Eudora, Kelso, Omega, Pleasant Ridge.

Faulkner: Bee Branch, Cadron Ridge, First—Conway, Emmanuel, Friendship, Holland, Mayflower.

Gainesville: Austin, Greenway, Harmony, New Hope, Nimmons, Peach Orchard, Piggott, Rector.

Greene County: Bethel, Childress Chapel, East Side—Paragould, First Southern Baptist—Pontiac, Michigan, Liberty—Flint, Michigan, Mounds, Mount Hebron, New Hope, Pleasant Hill, Robbs Chapel, Unity, Walls Chapel.

Harmony: Altheimer, Anderson Chapel, Central, Crigler, Dumas, Hardin, Immanuel—Pine Bluff, New Bethel, Oak Grove, Plainview, Plum Bayou, Shelby Memorial, Southside—Pine Bluff, Yorktown.

Hope: Beech Street—Texarkana, Bradley, Canal, Calvary—Texarkana, Eastview, Genoa, Harmony Grove, Shiloh, South Texarkana, Tennessee.

Independence: Pilgrims Rest, Salem.

Liberty: Calion, Cullendale, Ebenezer, Immanuel — El Dorado, Second—El Dorado, West Side, Elliott, Knowles, Lawson, Midway, Norphlet, Philadelphia, Snow Hill, Stephens, Strong, Three Creeks, Union, Urbana, Wesson.

Little Red River: Brownsville, Mount Olive, Quitman, Valley Hill.

Little River: Ashdown, DeQueen, Foreman, Horatio, Lone Oak, Mount Moriah, New Home.

Mississippi County: Armored, Cross Roads, Emmanuel, Gosnell, Mary's Chapel, New Harmony, New Liberty, New Providence, Number Nine, Rosa, Wells Chapel, Yarbro.

Mount Zion: Black Oak, Buffalo Chapel, Egypt, Friendly Hope, Lake City, Monette, Nettleton, New Antioch, New Hope (Jonesboro).

Newton County: Cassville.

Ouachita: Acorn, Board Camp, Gillham, Grannis, First—Mena, Vandervoort, Wickes.

Pulaski County: Baptist Tabernacle, Baring Cross, Bellevue, Bid-dle, Brady, Second—Douglasville, East End, Forty-Seventh Street, Friendship, Geyer Springs, Harmony, Highway, Holly Springs, Jacksonville, Liberty, Martindale, Mountain View No. 2, Natural Steps, Park Hill, Peoples, Pine Grove, Pleasant Grove, Pulaski Heights, Reynolds Memorial, South Highland, Tyler Street, Vimy

Ridge, West Side, Woodson.

Red River: Boughton, Curtis, Beech Street—Gurdon, Lakeview, Prescott, South Fork, Unity.

Rocky Bayou: Calico Rock.

Stone-Van Buren-Searcy: Clinton, Lexington, Marshall, Mountain View, New Hopewell.

Tri County: Antioch, Beck Spur, Cherry Valley, Crawfordville, Earle, Forrest City, Gladden, Shell Lake, Tilton, Togo, Turrell, Wheatley, Wynne.

Trinity: Corners Chapel, Fisher, Harrisburg, Pleasant Hill, Shiloh, Truman, Tyrnza, Valley View, West Ridge.

Washington - Madison: Black Oak, Farmington, First—Fayetteville, Liberty, Sulphur City.

White County: Beebe, Judsonia, Mount Hebron.

White River: Antioch, Cotter, Norfork.

Woodruff: Augusta, Cotton Plant, Good Hope, McCrory, Pleasant Grove, Riverside.

Don't Delay!

Complete plans now for that March study course! March is the time for Training Union study courses, with the books on soul-winning being studied. The following books are suggested:

Juniors: The Junior and His Church

Intermediates: Witnessing for Christ

Young People: The Plan of Salvation, or Winning Others to Christ

Adults: A Winning Witness
Training Union awards may also be granted to Young People and Adults, on the following Sunday School books:

How to Win to Christ

The Way Made Plain

Soul Winning Doctrines

For suggestions on planning and preparing for your study course, see pages 42-44 of the October, 1949, Training Union magazine.

Open House

During the month of January, February, and March, students are planning periods of fellowship centered around the Baptist Hour. Charles Wellborn, student evangelist and youth leaders, is the speaker of the Baptist Hour for this quarter. His message is church-wide, southwide, but students know and remember him as one of their own, hence their interest.

Young people and adults quite often seek some activity for Sun-

day afternoon. Why not open the church each Sunday afternoon for a period of fellowship and worship around the Baptist Hour. This need not be an elaborate service, but rather a simple and effective one. A suggested plan is for a period of song and fellowship before the broadcast, and taking part through listening to the radio program, followed with a period of invitation or dedication motivated by the message.

If you have never tried this in your church you will be in for a pleasant surprise. The people will respond. Let's make Sunday a day of worship wholly unto the Lord.

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

The Associational-Wide Men's Rally

March, 1950

Every association in the state has been asked by Dr. C. E. Matthews, Superintendent of Evangelism of the Home Mission Board, to sponsor, at some time during the month of March, 1950, a giant RALLY of Baptist men of the association. The RALLY is, of course, in preparation for the Simultaneous Crusade of Southern Baptists. **It will be well for you to fix the DATE immediately, and secure a suitable, centrally located PLACE for the rally in YOUR association.**

Your associational Missionary will be glad to help you publicize the meeting. A card to each pastor asking his co-operation will help. If you will send the date and place of YOUR meeting to the State Brotherhood Office, they will be published in the Brotherhood column of the Arkansas Baptist.

The purposes of the associational Men's Rally are:

1. To INFORM the Baptist men of your association concerning the Crusade
2. To INSPIRE and CHALLENGE your men to their noblest efforts in behalf of the Crusade
3. To PULL your men over into the WORK of the Crusade.

The MEN'S RALLY can well be one of the greatest men's meetings ever held in your association. For,

1. It can be made to AROUSE THE THINKING of the Baptist leadership of your association, both preachers and laymen, concerning the real program of our churches and our denomination
2. It can be made to SET FORWARD within your association EVERYTHING that our churches and our denomination are endeavoring to do
3. It can be made to STIMULATE INTEREST in the work of the associational Brotherhood, and in the building of church Brotherhoods throughout your association
4. It will BRING ETERNAL GLORY to our Savior, because it will help to put men into the very work for which He gave all He had,—for the salvation of a lost world.

Plan this rally of God's men to set forward God's work throughout your association!

* * * * *

Suggested Program For The ASSOCIATIONAL MEN'S RALLY, MARCH, 1950

- 7:15 Song Service—Led by the associational Brotherhood chorister
Prayer
- 7:30 Purposes of the meeting—By the associational Brotherhood president
- 7:35 Devotion: "The Great Commission"—By a preacher or a layman, using Matthew 28:18-20
- 7:40 Song (Standing): "Onward Christian Soldiers"
- 7:45 Offering*
- 7:50 Special music
- 7:55 A series of messages:
- (1) "The Simultaneous Crusade—What It is"—By the associational Missionary
 - (2) "The Place of PREACHING in the Crusade"—By a pastor
 - (3) "The Place of PRAYING in the Crusade"—By a layman
 - (4) "The Place of GOING in the Crusade"—By a layman, using Luke 14:21-23
- 8:35 Song (standing): "Bring Them In"
- 8:40 (5) "The Seeking Savior"—By a preacher
- 9:15 Commitment service and benediction.

* The offering should be turned over to the associational Secretary-Treasurer to pay for postage, stationery, and other incidentals of the associational Brotherhood.

Cadle Mission Reports

Cadle Mission, which is an arm of the First Church, Springdale, reports an attendance of 115 in Sunday School on Sunday, January 1, and sixty-eight present in the Training Union with one dedication to a life of Christian service.

In addition to the Sunday

School and Training Union, an R. A. Chapter, Girls Auxiliary, and Sunbeam Band have been organized. Attendance upon the services are the best in the history of the Mission which was organized about four years ago. Roe Matthews is pastor, and C. B. Franke is the Sunday School superintendent.

The Security of Believers

By GLENN E. CROTTIS

The scriptures declare that God originally intended that man should serve him. The same God who has provided for the return of fallen man to fellowship with himself through Jesus Christ is determined to keep those who are united to Christ by faith. The customary formalities observed in receiving members into a church are not infallible proofs that the individual has been born into the family of God.

Salvation is the gift of God as the reward of full and complete faith in Jesus Christ. It is a voluntary act on the part of the believer. The subsequent life of faith is also a voluntary obedience to the will and purpose of God as revealed through Christ.

In the prayer of our Lord, recorded in John 17, Jesus says, "While I was with them in the world, I kept them in thy name." But since he is soon to leave them he prays, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Jesus said, "All that the father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." The word "all" expresses the totality of the company of believers who trust in Jesus, and then the pronoun "him" particularizes each believer in that company. The whole group of believers come to Jesus in response to the inner prompting of the divine and not a single one of them shall be cast out.

In response to their coming by faith to accept Jesus as Lord and Savior, Jesus says, "And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My father, who hath given them unto me, is greater than all; and no one is able to snatch them out of my father's hand." (American Standard Version).

The Apostle Paul was a great believer in the security of believers. He writes to the Philippians, "Being confident of this very thing, that he who begins a good work in you will perfect it until the day of Jesus Christ." "The day of Jesus Christ," refers to the day of judgment. Paul is saying that the good work of grace is not finished yet. But God will carry forward his work of saving in the hearts of the Philippians until the judgment day.

He writes to the Thessalonians, "But the Lord is faithful, who shall establish you, and keep you from evil." In these passages the Apostle Paul is placing emphasis upon the keeping power of our Lord. There is no indication in the scriptures

that the early apostles and New Testament writers felt that the believers were able to keep themselves, nor did they encourage the early Christians to believe in their own ability to keep themselves, but everywhere the emphasis is placed upon the keeping power of their Lord and Savior.

Speaking of his own security, the Apostle says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Apostle Peter, addressing the believers of his day, says, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The doctrine of the security of the believer is thoroughly consistent with the fullest expression of human freedom. It is sin that binds and restricts life. It is salvation through the grace of Jesus Christ that frees life of these restraints and releases all the powers and abilities of man for free and full exercise and expression.

It is also consistent with the highest standards of morality and righteous living. When one is born again his nature is changed so that he absorbs the practice of sin and his new nature inclines him to righteous living and service to God. Instead of becoming indolent and inactive because of the certainty of salvation, the believer becomes acutely aware of his abundant life in Christ Jesus and the natural result of more life and better life is more and better activity.

It would seem that the greatest incentive to loyal, consistent, and persistent Christian service would be the certainty of our salvation. Relieved of any anxiety over our eternal destiny we may give ourselves without reservation, anxiety, or misgiving to the service of our Lord, to the testimony of his saving grace, and to the winning of the lost to faith in Jesus Christ as their Lord and Savior.

—000—

Blessed is the man who is too clever to be deceived by his own alibis.

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GORDON G. SINGLETON, Ph. D.
President
Belton, Texas



Department of MISSIONS

C. W. Caldwell, Superintendent

Let's Go All-Out For Evangelism!

The Evangelistic Conference is now over. The messages were inspiring; the group conferences were helpful; the attendance was good; and the spirit of co-operation in the 1950 Crusade was very evident.

The next steps will be to prepare the associations and the churches for this great evangelistic effort. The general chairman and organizers should call all committees together as soon as possible for a study of their duties and to project their plans. Each committee is important. Too much emphasis cannot be placed on a thorough census. The associational rallies during March should be planned now. The organizers should visit each church and enlist their full co-operation in every step of the program. Call the people to special prayer in each and every service. Let's make this a real year in exangelism.

Rural Church Conferences

A conference on Rural Church and Community Life will be sponsored jointly by the Home Mission Board and Southwestern Seminary, in Fort Worth, March 13-17. This is to be largely a leadership conference and each missionary and worker in the rural field is urged to attend. A goal for Arkansas has been set for 50.

In the last meeting of the State Executive Board, this conference

was discussed and the Board commended it and asked that each association send its missionary and provide for his expenses.

Another conference date which should be remembered is the State-Wide Conference for Rural Pastors at Central College, June 19-23. The Mission Department is sponsoring it and will provide the program. Several outstanding men have already been secured for this important meeting. Every phase of a rural church will be discussed and a most helpful program in every way, given. You will be hearing more about this conference later, but keep the date in mind.

Missions Get Results

Sometime ago, Missionary H. W. Johnston, Current River Association, called attention to some special offerings he had received for mission work. One woman had given \$120 for mission work in his association and explained the reason for doing so. She said that her fourteen year old daughter, who died of polio last summer, had been converted in a mission established by Brother Johnston. If it had not been for the mission, she stated, her daughter might not have become a Christian. So out of appreciation of what a mission service had done for her daughter, she made this special contribution.

Death Takes Our Holiday

Do you remember the play, DEATH TAKES A HOLIDAY? Well, Death took OUR Christmas Holiday. There are hundreds of people dead today because of accidents and crimes during the Christmas holidays. Most of these deaths were due to "Christmas cheer," in the form of alcohol used as a beverage.

Doctor Caradine R. Hooton, Executive Secretary of the Board of Temperance, suggested in a release to the press that the various responsible authorities throughout the Nation take preventive action by posting policemen in each saloon, tavern, cocktail room, and nightclub. If this sane and sensible suggestion had been followed, many of those who are now in the cold, cold ground would be alive and well.

Many years ago, Mayor Carter Harrison of Chicago, made a statement objecting to Prohibition. He said, "If the saloons are closed

where can the police go to look for criminals?"

The police can find the criminals in the saloons. They can find the drunken drivers in the saloons, and they can find them before they have done their driving.

Police don't do that; they wait until the drunks and the half-drunks come wobbling out of the nightclubs, get into their cars and have their accidents.

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Catholicism In Latin America

By DR. JOHN W. BRADBURY

At a meeting in Buenos Aires consisting of delegates and official visitors from twenty denominations in fifteen countries, nearly all of whom were Latin-American nationals, Dr. Jorge F. Wenzel stated that Roman Catholicism is losing the loyalty of South Americans. The report of this body states: "Four centuries of Roman Catholicism have not succeeded in giving the people a Christian way of life. The prevailing religious spirit is chiefly one of forms and externalities . . . The Roman Catholic church is — above all else — watching out for its control over the governments and its material interests.

As a result, it is losing the adherence of the people, who are becoming indifferent, if not hostile, towards religions; for only a small part of the population are conscientious, practicing Catholics . . . Despite the isolated efforts which the Roman church has been making lately, ignorance of Bible teaching is very great, even among cultured people . . . The void left by Roman Catholicism leads to a religious negative attitude on a large scale; intellectuals and students boast of their skepticism and laborers give themselves over to materialistic ideologies with almost religious fervor.

In justification of the work of the Protestant Churches in Latin America, the report states: "We do not hesitate to declare that the evangelical churches scattered throughout Latin America are effective bulwarks against the spread

of materialistic and extremist ideologies." The report concludes by saying that "the presence of evangelical churches in Latin America is not only fully justified, but absolutely necessary." This is a conviction shared by many of the nationals in South America who are educated enough to have true concern for the welfare of their people.

The impression is frequently given in the Roman Catholic press of this country that Protestantism is an unwanted religion in South America. This is far from being true, as any impartial observer will soon find out.

—Watchman Examiner

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Another Standard Primary Department

The Primary Department No. 2 of Baring Cross Church, North Little Rock, is a Standard Department.

There are seven classes in the department and all seven are doing Standard work. Several of these workers signed Standard Commitment Cards at the State Sunday School Convention, October 17-18, 1949, stating that they would strive to reach the Standard by a certain date. Result: A Standard Department.

Mrs. H. J. Wilkerson is the superintendent and the teachers are: Mrs. George Brown, Mrs. Jean Hennis, Mrs. L. S. Spann, Mrs. J. L. Jones, Mrs. B. C. Ringgold, Mrs. Mary Garnett and Mrs. J. W. Holloway.

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Too Much Taxes

In Washington, they are talking again about raising taxes. For that matter, they are talking about raising taxes in almost every state and county.

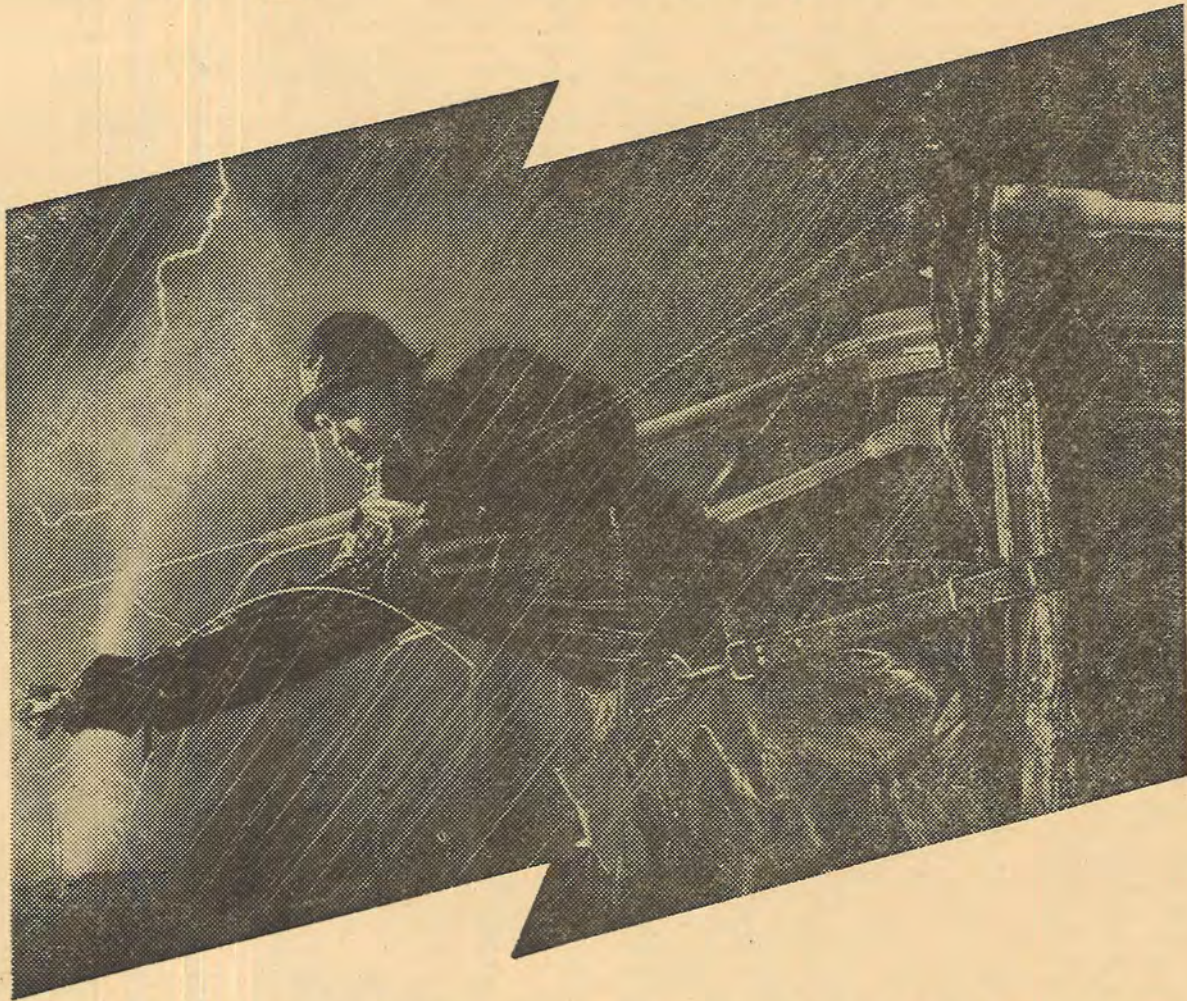
If the governing authorities had a definite program calling for the crushing of the great middleclass of American citizens, they could not be going about it any more effectively.

The American people just can't take any more taxes—not in time of peace, anyway. What we need is more efficient government to use the taxes which are collected. We need a more efficient Federal Gov-

ernment, more efficient state governments, and more efficient local governments.

It is perfectly amazing that the end of the war brought the American people no real relief in the matter of taxation. We can make one suggestion: Trim down the liquor traffic, trim it to the vanishing point if that is possible. If it isn't, cut it down to the absolute limit of possibility. That would cut off some revenue; it would also cut off far greater expense. The scholarly report of the Special Committee to Investigate Drunkenness in Massachusetts, a Commission created by the legislature, has established beyond controversy, the fact that the liquor traffic costs far more than the revenue it pays.

Where were YOU on the night of July 7, 1949?



It was storming hard in Central Arkansas that night, with lightning flashing and thunder crashing continuously . . . so undoubtedly you were at home, safe from the storm.

Your lights may have flickered a time or two, or may have gone out momentarily.

But it was a different story for Arkansas Power & Light Company "trouble shooters."

These men were working high on wind-whipped poles, repairing and replacing poles damaged by the storm, so that your electric service would be constant, regardless of the storm's damaging actions.

To our loyal employees such storms bring problems that are handled speedily, to insure you dependable electric service.

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HELPING BUILD ARKANSAS

Salvation — Unto All Men

By MRS. HOMER D. MYERS

Sunday School Lesson for
January 29, 1950
Acts 8—11:18

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

Following the martyrdom of Stephen, the church at Jerusalem was scattered by severe persecution, "And they went everywhere preaching the word." This was the beginning of world missions. Someone has suggested that if persecution had not come, the church possibly would never have moved out of Jerusalem to preach the gospel. They seemed happy and satisfied to stay at home.

Things are beginning to shape up now for world evangelism; in this lesson we find Phillip the deacon preaching in Samaria; it was Phillip who was privileged to lead the Ethiopian Eunuch to a saving knowledge of Christ. The Apostle Peter is making a missionary tour and we find him at Lydda and Joppa. In Acts 9 we find churches have been established through Judea, Galilee, and Samaria; also in Damascus. About this time, the young tornado Saul, who had gone forth persecuting and killing Christians and making havoc of the Church, was converted on his way to Damascus. He was brought into the kingdom at this strategic point as a special vessel or servant to preach the gospel to the Gentiles.

In Acts 11:19 we have the starting information that from the time the church was scattered abroad, they had gone out "preaching the word to none but unto the Jews only." God used a Gentile by the name of Cornelius to reveal to the Jews that they did not hold a monopoly on heaven. In spite of the fact that the Old Testament prophets pictured the Messiah as a blessing to all nations, Israel never did grasp the idea. They thought one had to be born a Jew, or become a Jew by proselyte to ever get to heaven.

The familiar story of Cornelius is found in Acts 10. He is pictured to us as a captain in the Roman Army; he was devoutly religious; prayerful and generous; one who feared or revered God; a man of good report and reputation, even among the Jews; but he was lost! And while he prayed God sent an angel to tell him about His representative Peter, who would come to Caesarea and tell him how to be saved. He sent for Peter immediately.

While Cornelius was being prepared for the Apostle's visit, God had to use extreme and convincing measures to prepare Peter for his task in visiting Cornelius. While the hungry apostle was awaiting his lunch, he fell asleep, and saw a sheet let down from heaven with all sorts of animals, fowls, and creeping things therein, with the command of God: "Arise Peter, kill and eat." Peter

looked on in horror as he enumerated the many creatures he saw which were to him "ceremonially unclean." So, in his dream he informed God that he was a clean Jew, he had never eaten anything common or unclean. He was a hungry Jew, but not that hungry. Three times he saw the sheet, heard the command, and received God's verdict, "What God hath cleansed, that call thou not common."

Peter awoke, and lay pondering the strange vision when strangers appeared at the gate asking for him. Again the Holy Spirit warned him to do as these men requested, so Peter went to Caesarea where Cornelius had a congregation waiting to hear the gospel. When Peter had preached Jesus unto them, his usual message on the life, works, death, and resurrection of the Lord, these waiting souls were saved and baptized with the Holy Spirit as the Jewish group had been on Pentecost, even before water baptism had been administered. These are the only two occasions in the Bible where anybody was baptized with the Holy Spirit—the Jewish group and the Gentile group; each time it was a church body, a group of believers. Individuals, as such, were never baptized with the Spirit. Individuals are filled with the Spirit, not baptized.

In Acts 11, the word got around to the Jewish brethren in Jerusalem about the Gentile believers and when Peter returned, they contended with him; he was called on the carpet to answer for associating and eating with the uncircumcised; he had violated a social custom by having anything at all to do with Gentile people. Such action astonishes us, but have we not been guilty of this sort of thing in some measure? Are we not prone to think that we are nearer to God than any one other nationality? Those who are supposed to know tell us that it is a basic human trend among all nationalities for each to feel that they are more favored of God than are "ordinary" people, like foreigners. Each nation likes to think they are the super-men of the race; my nation is chosen of God to lead the world, or to rule it.

That feeling of superiority may be tolerated in the worldling, but for the children of God to manifest that sort of thing in religion is despicable, and very unscriptural. God has pronounced all nations of one blood. He promised Abraham that through him, all nations of the world should be blessed—not just a few. Yet, Israel, Abraham's descendants, shut the

world out and for many centuries insisted that no one could have access to God in Heaven except through Israel.

The New Testament Jewish Christians never did fully accept the Gentiles into Christianity. And the history of Paul's work as recorded in the Acts reveals to us that every time Paul mentioned salvation to the Gentiles, he was mobbed by unregenerate Jews.

Jesus is the Savior "unto all men," and it is the responsibility of all men to share the Savior and the gospel story with all others.

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There were 1,876 Training Union study course awards issued to the people of Arkansas during December, 1949, compared to 1,400 for December, 1948. Before, or at the beginning of every study course, the pastor or Training Union Director should write to the State Training Union Director for request for award blanks to be used in reporting the study course.

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Balanced Progress

By CHARLES A. WELLS

Great faith cannot make a church strong unless people in the church are willing to put their faith into action. A parish leader with great faith might say, "We will raise two hundred thousand dollars to build a new edifice that men may worship here in greater beauty and comfort." People may give the money, the building be erected, and yet if they do not also give themselves in loving service, the great new building is soon half empty and without spiritual force. There is simply no substitute for giving ourselves, that the church might minister as Jesus ministered, to the youth, to the lonely, to the impoverished and spiritually needy. Writing a check for the parish budget, attending worship on pretty Sundays is not enough. A church cannot be great without great tasks and those tasks cannot be accomplished without many who will work as well as pray.

While you are in the wilderness, the only way to walk is to follow the cloud of glory.



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and all the year through, harmony in your choir is more than a matter of how the choir sings — for harmony means appearance, too. The use of simple, uniform gowns by your choir will result in an atmosphere of dignity and reverence—*harmony in appearance* as well as in sound—a genuine aid to worship.

The two most popular choir robes used in Southern Baptist churches, Style G-6 for men and Style G-2 for women, are made in all sizes. Choirs using them praise their high-quality tailoring, feather weight, minimum wrinkling, and exceptionally fine drape.

Yes, at Easter—and all the year through — these fine, medium-price robes *will* make a difference!

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Style G-2

Where Did Baptist Churches Begin?

"How old are the Baptists? Well, how old are the hills?" asks the Presbyterian historian, Frank S. Mead. "One date is as hard to determine, to pin down, as the other; one beginning is as obscure as the next. That is exceptional among the Protestants. The Lutheran has no such difficulty; he has his Luther, his Wittenburg. The Methodist is certain of his start; there is John Wesley, and Charles. And the Presbyterian dates his day from Calvin and Geneva." (Christian Herald, April, 1935).

But we can tell you exactly when the first Baptist Church was started. Open your New Testament at the Third Chapter of Mark; read verses thirteen and fourteen, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark says that Jesus ordained (made) twelve. This verb is the familiar Greek verb "Poiein," which means "to make." If Jesus "made twelve," what did he make? Dr. A. B. Bruce, and many others say that he "made, constituted them as a compact body." This "compact body" could not have been a club or a lodge. It must have been a church. This same church was in existence on the day of Pentecost. There were about a hundred and twenty members, and there were added unto them those that were saved. If the church did not already exist on the day of Pentecost how could anything have been added to its membership? Moreover if no church or churches existed before the day of Pentecost, then Jesus did not give His commission to His church or churches.

Careful writers and historians have time and again recorded the fact that Baptists and Baptist Churches began with John, The Baptist, and Jesus.

"It is on all hands conceded that from the days of the Apostles to the Reformation there existed congregations and communities of Christians separate from the prevailing and dominant churches, claiming to be of a more primitive, and therefore a purer faith. As these dominant churches fell into alliance with the state, sought its patronage, became subservient to its spirit, proud, corrupt, and carnal, departing from the simplicity and spirituality of the Gospel, these separate communities maintained their distinct existence, worshiped by themselves, and served God according to their understanding of the Scriptures and the dictates of their consciences."—Hiscox. Zwingli, the Swiss reformer and co-laborer with Luther says: The institution of Ana-baptism is no novelty, but for thirteen hundred years has caused great disturbance in the (Roman) Church." Zwingli lived early in the sixteenth century. So if Ana-baptism had existed thirteen hundred years before Zwingli, it extends as far back as within two centuries of Christ, to say the least. If an Ana-Baptist (Baptist) church existed within two centuries of Jesus' earthly life, it must be the one that Jesus organized because no Catholic or protestant church can be said to have existed that far back in history.

Mr. J. Davis, the historian, gave us a history of Welsh Baptists from "the year 63 A. D., to the year 1770," in which he records the fact that Baptist Churches in Wales were old in 597 A. D. The Roman Catholic Missionary, Austin, tried to bring them over to the Roman Catholic Church, but he utterly failed in his attempt to do so, and left them with many threats of war and wretchedness. Mr. Davis establishes the fact that a Baptist Church existed in Wales in 63 A. D. Mosheim, the historian, says, "The true origin of that sect which acquired the name of Ana-Baptists, is hid in the remote depth of antiquity, and consequently extremely difficult to be ascertained." If these historians would go one step farther and open the New Testament they would find the origin of Baptist (Ana-Baptist) churches.

"We have now seen that the Baptists, who were formerly called Ana-Baptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."—Dermont and Ypeij.

Yes, Baptist churches began with John the Baptist and Jesus. John Clark Ridpath: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Ridpath was professor of history in Du-Paw University and a Methodist.

We have not, in every generation, been called Baptists. We have been called Ana-Baptists, Mennonites, Waldenses, etc. There are many other quotations which prove that Baptist churches have existed ever since the days of Jesus' early life, but we do not have space here to record them.

New Baptist Hour Expands

The new Baptist Hour was launched with prayer, as an adventure in faith. The speaker selected for the first quarter was Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tennessee, and President of the Southern Baptist Convention.

The audience response, and that of the radio world, for the first three months was amazing. The number of stations carrying the Baptist Hour is growing steadily.

During its first quarter on the air the Baptist Hour received some 35,000 pieces of mail. There were 29,866 requests for Dr. Lee's messages, and, as many of these wanted more than one copy, well over 65,000 printed tracts of his sermons were sent out. The program offered pictures of Christ on three of its broadcasts, and received more than 19,000 requests for those pictures.

As the Baptist Hour enters upon 1950, and a new series of inspirational religious programs, it is confident that its message of salvation through Christ shall continue to be a blessing to men of every race, color and creed.

Concerning the Honor Debt

The following is quoted from **History of Arkansas Baptists** concerning our Honor Debts: "In the providence of God all the debts of the Convention were settled at thirty-five cents on the dollar without interest but later will be paid one hundred cents on the dollar, to the glory of God! Was there ever, could there ever on this earth be any human action more marked by the cross than this decision to go back and pay this obligation one hundred cents on the dollar? And what is more it is being done! It is the superlative, golden Christian deed of Arkansas Baptists during one hundred years of remarkable history!"

We still owe approximately \$138,000 on these debts. Our Cooperative budget for 1950 will care for a part of this indebtedness. Seven payments have been made and we have on hand at this time \$19,698.50 to apply on payment number eight which will require about \$46,000. That "over and above" gift you plan will help retire this indebtedness.

Watch for continued publicity in the magazines, newspapers, books, and motion pictures on the Holy Year of Jubilee promoted by the Roman Catholic Church. Prentice-Hall will publish "A Pilgrim's Guide to Rome," Sheed and Ward will bring out a new edition of "Pageant of the Pope's," and Longmans Green is scheduling publication of Katherine Burton's biography of Pope Pius X, "The Great Mantle."

Reports from Rome indicate that Myron Taylor has resigned as President Truman's personal representative to the Pope because of ill health. Watch for a Roman Catholic to be appointed in his stead.

Bunyan's "Pilgrim's Progress" still stands next to the Bible as the all-time best seller in English. John Bunyan was a Baptist preacher.

Pastor Martin Niemoller has aroused interest in Germany because of his nationalist statements. He asserted that the present policy in Germany, "conceived in Rome and born in Washington" has transformed Germany from a Protestant state into a Catholic state.

"No Pocket in a Shroud"

"Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

"Money takes you no farther
Than the graveyard where you lie.
And though you're rich while living
You're a pauper when you die.

"Use it, then to help these lost ones,
Hopeless, groping, as they plod.
Place your bank account in heaven
And grow rich toward your God."

—Copied

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