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### January 19, 1950

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, JANUARY 19, 1950

NUMBER 3

Beneath the cross of Jesus  
I fain would take my stand,  
The shadow of a mighty rock  
Within a weary land;  
A home within the wilderness,  
A rest upon the way,  
From the burning of the noontide heat,  
And the burden of the day.

Upon the cross of Jesus  
Mine eye at times can see  
The very dying form of One  
Who suffered there for me;  
And from my smitten heart with tears  
Two wonders I confess—  
The wonders of His glorious love  
And my unworthiness.

I take, O cross, thy shadow  
For my abiding-place;  
I ask no other sunshine than  
The sunshine of His face;  
Content to let the world go by,  
To know no gain nor loss,  
My sinful self my only shame,  
My glory all the cross. Amen.

—ELIZABETH C. CLEPHANE, 1868

*Stand By The Cross and Advance With Christ*

NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
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# Easy Money . . .

## But Too Costly For Baptists

By LOUIE D. NEWTON

Federal aid in building hospitals, under the Hill-Burton Act, look like mighty easy money when you see it dangling from Uncle Sam's santa claus tree of abundance, but I earnestly and respectfully submit that it is too costly for Baptists, albeit, some of our Baptist hospitals have accepted it, in one form or another.

How seriously this temptation to accept Federal aid for Baptist hospitals has affected our people may be reckoned by remembering that it was debated six hours in the recent session of the Alabama Convention, and the final vote, declining to accept Federal aid, was 186 to 156. And in Kentucky, the pressure, voiced by the powerful Louisville Courier-Journal, upbraiding Kentucky Baptists for having declined Federal aid for their hospital, elicited one of the most cogent and devastating answers by Drs. Ellis Fuller and W. C. Boone anywhere to be found in Baptist history.

### Louisiana—Missouri—Florida

Having heard that Baptist hospitals in Louisiana, Missouri and Florida had received Federal funds in one form or another, I wrote Secretaries Knight, Medearis, and Maguire, asking for exact information.

Secretary Knight replied: "Here in Louisiana we have accepted Federal funds on two occasions, but it should be very clearly understood that they have been loans and not grants . . . After rather lengthy negotiations, our Board agreed to accept the aid as a loan. We agreed to pay the loan back, with the current rate of interest, in financial considerations for all work done for the Government . . . We have already repaid all of this loan with interest. With us it is as legitimate as borrowing money from a bank that is under Federal protection and supervision. Our hospital, now under construction at Baton Rouge, has entered into a similar agreement with the Federal Security Agency, but with a somewhat different arrangement of repayment . . ."

Secretary Maguire replied: "Florida Baptists do not have a single hospital. There is a regional hospital that is contemplated at Pensacola. They have finally decided to accept Federal funds, but I understand that they, too, will perhaps drop the name 'Baptist' and form a self-perpetuating board of trustees. The Plant City hospital, which is a local institution, has voted to accept \$350,000 from the Government, but it is not a Baptist hospital, though the name 'Baptist' is carried . . . Frankly, I cannot, for the life of me, go along with my brethren who say that it is all right to take Federal money for our hospitals and schools."

Secretary Medearis, Missouri, replied: "The Missouri Baptist Hospital did accept some funds to apply on their Nurses Home a few years ago. I understand that the Kansas City Memorial Baptist Hospital which is affiliated with our state work intends to apply for Federal funds . . . The great majority of our people, I think, are definitely of the opinion that such funds ought not to be accepted."

### Texas Takes Its Stand

Secretary J. Howard Williams replied: "I am giving herewith the action taken by the Texas Convention," and he quotes the resolution adopted as follows: "From time to time various institutions, owned by our Convention, are approached on the matter of re-

ceiving State and Federal aid. We recognize readily the need for expansion and enlargement on the part of all of our institutions and the appeal of handouts of money might tempt those who were unmindful of the full significance of the acceptance of such grants. Our Baptist position on this point is well known. It has been vindicated by history time and again. In this day when certain religious groups are making such inordinate demands for Government aid, it would be nothing short of tragic for any of our institutions to weaken our testimony by accepting such aid. Therefore, we recommend that the Convention instruct the trustees of all its institutions and agencies not to accept any such grants at any time or under any circumstances."

Secretary Charles W. Pope, Tennessee, replied: "The Tennessee Baptist hospitals have not, and will not, apply for Federal aid. If such aid is tendered them, they will decline it . . . In the very consideration of Federal aid, Baptists are in danger of losing the greatest principle which has made them pioneers as the advocates of religious liberty."

I have not heard from all the other State Secretaries, but those who have replied indicate clearly and strongly that Baptist hospitals in their respective States will not accept Federal aid.

### What Would the Supreme Court Say?

The question emerges, What would the Supreme Court say, should a test case come on this vital issue of sectarian hospitals accepting Federal aid? Many people, at least many Baptists, are asking this question.

Dr. J. M. Dawson, our able and alert Director of the Commission on Public Affairs for Southern Baptist Convention, asked E. Hilton Jackson, widely known constitutional lawyer in Washington, to express an opinion as to whether or not a grant or gift or allocation of tax funds under the Hill-Burton Act to a hospital, owned, controlled and operated by a sectarian religious organization, would violate the First Amendment to the Constitution of the United States.

Mr. Jackson associated himself with Wade B. Hampton, another able constitutional lawyer in Washington, and under date of December 12, 1949, replied to Dr. Dawson:

"It is our opinion, after careful consideration of the decisions of the Supreme Court, that a grant, or gift, or allocation of tax funds by a State, or by the Federal Government, to a hospital, owned, controlled and operated by a sectarian religious organization, as contemplated or permitted by the Hill-Burton Act, is a clear violation of the provisions of the First Amendment to the Constitution of the United States.

Mr. Jackson and Mr. Hampton go on, in their opinion, to say:

"It is undeniable that a hospital, owned, controlled and operated by a sectarian religious organization is a religious activity, which the Supreme Court clearly says cannot be supported by tax funds. Such hospital is an integral part of the ministry of a religious organization, and is one of the most persuasive and effective means of propagating its faith."

### Easy Money, But Too Costly

Supposing we could get by without a Court decision, I declare, my brethren, that tax funds may appear easy money, but it is too costly for Baptists. We dare not surrender our birthright for this mess of pottage.

# Restored Values

A Devotion by the Editor

"Joy shall be in heaven over one sinner that repenteth."

There is a special and peculiar interest attached to restored values. Things saved when hope seemed hopeless are often prized more highly than otherwise they would be. We too often take our health for granted until we are attacked by disease. When we recover our health we guard it more carefully. Joys become doubly joyful when recovered from circumstances which threaten to steal them from us. Material possessions once squandered acquire an added value when recovered from loss. Antiques stored in the attic for a hundred years are worth many times the value of their equivalent in modern articles which serve the same purposes, and reproductions are scorned as cheap and worthless.

Jesus is the embodiment of all the spiritual forces which, under the direction of God the Father, are engaged in the work of salvaging the lost of the earth and restoring the original values and spiritual powers and perceptions to the race. When one such value of earth is restored, heaven is glad.

It was a daring undertaking, this business of salvaging human souls. Someone must take a great risk in order to save these lost values.

The diver who searches for lost jewels at the bottom of the ocean puts his life in jeopardy. The fireman who braves the dangers of the flames to rescue a person imprisoned in a burning building risks his life. The life guard who pits his strength against the rapids to save a drowning person endangers his life. Jesus must brave the dangers of earth to rescue fallen men.

To engage in the hazardous undertaking of saving sinful men Jesus subjected Himself to all the sordid environments of a sinful world.

An English soldier in the first world war lost his own life to save the life of a comrade. His mother said, "I feel that the only thing that would console me for my loss would be to know that the man for whom my son died was a good man." We cannot consider these words without recalling the words of Paul, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Did Jesus know what kind of men and women He was dying for? Yes, He knew, but in spite of all that He knew about us, He died for us. But the Christ who gave His all recovered all. He stooped to save. He rose to rule.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

## ARKANSAS BAPTIST

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## From the Editor's Desk

### A Worthy Challenge For 1950

Did it once—we can do it again! In spite of misgivings on the part of many people, Arkansas Baptists raised the 1949 state budget. This is a notable achievement and worthy of a noble people.

The 1949 budget was the largest in the history of Arkansas Baptists, nearly \$600,000. Of course, in addition to this state budget there were special campaigns and special designations which brought the total contributed during 1949 to near \$1,000,000.

There is very little stimulation in doing a little thing, but to accomplish a big thing adds tremendous zest to life. Don't we all feel better by having reached our goal for 1949, except, perhaps, those who had little or no part in this achievement. Did you have your part? Well, let's all pitch in now and do our best in 1950, for this is no time to relax. It is a time to make a fresh start and undertake a bigger task.

Do you remember that when you were a boy you plucked the highest apple on the top-most limb of the tree, or you climbed the tallest sapling in the woods, or you jumped the branch at its widest point. Well, what are we waiting for? Have we lost that boyish instinct, and are we now backing away from the tallest goal that Arkansas Baptists have ever set before themselves?

The 1950 state budget is before us. It is a high goal, but its fruit is rich and luscious. It is worthy of the rich resources of Arkansas Baptists, and it is worth their prayerful, their noblest, their supreme efforts for its

accomplishment.

It will require a greater degree of co-operation than has yet been achieved on the part of our churches, pastors, and people to raise the 1950 budget, but who will dare say it can't be done. Surely no loyal, God-honoring, Christ-following Baptist, who loves lost souls, will dare to be pessimistic and speak disparagingly about our 1950 budget and so try to defeat our goal by spreading discouragement. To admit defeat before we begin is to fail.

Are we "grass-hoppers" in the presence of our 1950 budget, or are we men and women of God who have the faith and courage to say, "Let us go up at once, and possess it; for we are well able to overcome it," and "If the Lord delight in us, then He will bring us into this land, and give it us."

Shall we take our stand with the ten spies who brought back an evil report, or with the two who had faith in God to believe that He would enable them to reach the goal which He has set before them? Surely God has placed before us this goal for 1950—\$1,016,666.67.

If God is in this program for 1950, and if He has guided Arkansas Baptists in setting up this goal, shall we be doubtful, hesitant, timid, and fearful? God can do anything through his people that His kingdom interests require. The only necessity is that His people be submissive to His will, obedient to His command, and willing for Him to work out His purpose of redeeming grace through them. Are we willing?

### Hands Not Clean

We have a much appreciated letter from Missionary R. E. Pettigrew of Corinth, Mississippi. He is now retired, having spent thirty years as a missionary under the Foreign Mission Board in Brazil.

Missionary Pettigrew refers to an editorial which appeared in the *Arkansas Baptist* some months ago, and was reprinted in the *Baptist and Reflector* of Tennessee, in which paper he saw this item. The editorial was headed "Our Public Schools and Democracy."

Seeing this editorial in the *Baptist and Reflector* prompted Missionary R. E. Pettigrew to write commending the article, and then he gives an experience which he had in Brazil along the very lines discussed in the editorial. We pass on to our readers the detailed account of the experience of this veteran missionary.

"I was in Brazil serving as a missionary for thirty years, having been appointed at Richmond in 1904 and retired January 1, 1934. In the extreme southern state of Brazil the Methodists had four schools, two for boys and two for girls.

"The Roman Catholics were trying to put over a project to fleece the state for funds. The Evangelical preachers called a meeting to protest this movement on the part of the Catholics. We met and found that a Baptist missionary from Sweden and myself were the only ones who could say anything against the measure. The Methodists said, 'My hands are not clean. We were offered a lot for one of our schools and took it.'

"In one way or another all the others had gotten their hands tied. We two Baptists were the only ones who were free to express our protest. Yet, we could say nothing because the lack of unanimity would have rendered valueless any protest we might have made.

"The Roman Catholics got two million in Brazilian money from the state to aid in building a new Cathedral. Also in the great coffee state of Sao Paulo the state legislature voted two million to aid in constructing a huge Cathedral in the capital city.

"Such legislation is unconstitutional because Brazil has separation of church and state, but what is law for Rome when she can trample on others to get what she wants?"

### Money! Money! Money!

Some people say that is all you hear at church these days, and since they are working for and talking money all through the week, they seem to want to dismiss the subject on the Lord's day, when they come to church.

However, God has said in His word, "Give unto the Lord the glory due His name: bring an offering and come into His courts." We may also quote that famous passage from Malachi: "Bring ye all the tithes into the storehouse."

A man once complained to another: "All they want down at the church is money, and more money. They are never satisfied." The second man replied, "When my boy was growing up, it seemed that he was always hungry, and his mother could scarcely keep enough food on hand to fill him up. Besides, he seemed always to be in need of shoes and other clothing and books, and an endless list of other items, but now he is dead; he doesn't cost me anything."

The Baptist program is growing in Arkansas, throughout the Southern Baptist Convention territory, and to the ends of the earth. This growth represents the divine favor of God upon Baptist people. Let us accept it as a challenge and thank God that He has counted us worthy to become co-workers with Himself in the world wide enterprise of human redemption.

Of course, it will require money in ever-increasing amounts. What is money? It is the symbol of yourself—your energy, your talents, your time, your intelligence, your personality—expended in productive engagements for which you receive certain values in return. Your money, therefore, bears a dual relationship. It represents all that you have expended of yourself and your life powers, and it represents the values that you receive in return.

Therefore, it is not strange that God should require of us that we give of our material possessions for the interests and enterprises of His kingdom on earth. He wants us to give ourselves to His kingdom work, but we cannot give ourselves without giving our money because our money is a part of ourselves. God wants the whole of the individual, not just a fractional part of him.

Our money, given to God, becomes our voice of testimony to Jesus our Savior; it becomes our ministering hand to help the needy and the distressed. It becomes an instructor providing education with a Christian content. Our money is transformed into the missionaries in the homeland and in the pagan lands around the world. It is transformed into hospitals for the sick, orphanages for the homeless, colleges and seminaries for the education of our young people.

Yes, God wants our money. He has said so in no uncertain terms. Better let God have what He requires. It will be the greatest investment you ever made, and it will bring you the greatest returns, the greatest satisfaction, and the greatest blessing.

Try it, won't you, and prove God as He has challenged you to do.

# Kingdom Progress

## Less For Self

### More For Others

The financial record of the First Church, Bauxite, for the past three years under the pastoral leadership of Roger A. Butler, reveals a unique and altogether interesting and unexpected trend.

Each year during this period expenditures on local church expenses has declined, while contributions to the denominational program has increased. In 1947 the church spent \$12,271.19 on local expenses, and gave \$1,880.55 to kingdom causes outside the local church, making a total of \$14,151.74.

In 1948 the church spent \$11,998.71 on local expenses and \$2,600.31 on outside kingdom causes, making a total of \$14,599.02.

In 1949 the church spent \$10,793.88 on local expenses and \$4,878.55 on denominational causes. It is to be wondered if there is another church in the state which has steadily decreased its local church expenses while steadily increasing its contributions to the denominational program.

This record of steadily decreasing local church expenses has not been at the expense of the church program, nor has it curtailed the expansion of church facilities. The church building has been enlarged and refinished, and many facilities have been added to the church plant.

Among recent special contributions of unusual worth is the gift of thirty fine robes for the choir, which is organized and making splendid progress with Mrs. R. A. Butler as director.

All church organizations have grown, and expanded their programs during the pastorate of Mr. Butler. During his three years ministry at the Bauxite Church Pastor Butler has received 193 persons into the church fellowship by baptism, and 97 by letter, or a total of 290 new members in three years.

Speaking to his people, Pastor Butler says, "We have now labored together as pastor and church for three years. For every kindness and generous consideration to myself and family I would say to each and all, 'Thank you.' And thank the Lord for you, every one of you, and for every kind friend in the community. You are giving more, using less on self, and sending more out in the world for the Master. This is a healthy growth in missions, our mission."

## Southern College Enrolment—659

Southern Baptist College, located four miles north of Walnut Ridge, has an enrolment of 659 students, which is expected to grow to one thousand or more by the end of the year. This is the second largest junior college owned and operated by Southern Baptists, which is an unusual record in view of the fact the institution is only eight years old.

During the past twelve months, more than 125 trainees for Christian service were enrolled.

The college is located on part of the former Air Base, near Walnut Ridge, and now owns nearly two million dollars worth of real and personal property, which is being utilized and improved for the educational needs of youth in that area.

Dr. H. E. Williams, president of the institution, is no doubt responsible in a large measure for the outstanding growth and achievements of this young institution.

## Lapile Church Progressing

Lapile Baptist Church, under the leadership of R. O. Ekrut, who is pastor of First Church, Strong, is progressing along many lines. They recently included the **Arkansas Baptist** in their church budget; set aside their first Sunday's offering in each month for the Cooperative Program; designated third Sunday's offering for the Orphanage; and voted to participate in the Evangelistic Crusade in April. This big little church is planning the construction of a new auditorium, and now have more than half the needed money for the new building in the bank.

A discrepancy appeared in the January 5 issue of the **Arkansas Baptist**, listing the above items to the credit of First Church, Strong, which we regret. The latter church has been a strong supporter in all departments of Baptist work for many years.

## Silent Class—Russellville

The Silent Bible Class of the First Church of Russellville was organized January 23, 1949, with only three in attendance. It has grown steadily throughout the year and now registers an enrolment of thirty-five members.

Besides the enrolled membership, there are many others who are frequent visitors to this class. Officers of the class include: Mrs. Hallea H. Stout, teacher; John W. Stout, president; Albert Harrell, vice-president and treasurer; Mrs. Ellentine Morgan, secretary.

The class meets in the chapel annex adjacent to the First Church at eleven o'clock each Sunday morning.

## Pastoral Changes

Chester R. Parker, pastor of McCrory Church for three years, resigned that pastorate to become the pastor of National Avenue Church, Memphis, Tennessee.

Pastor Parker and McCrory enjoyed marked progress during his pastorate there; Sunday School and church attendance were greatly increased; a \$10,000 educational building was erected; and a Hammond organ was installed some months ago.

Art Jones, Jr., resigned the pastorate at Green Forest, to become the pastor of Woodlawn Church in Little Rock.

H. M. Dugger of Searcy, has moved to Salem, to take up the duties of Associational Missionary for the Big Creek Association.

W. B. O'Neal recently of Batesville has accepted the pastorate of the Lone Star Baptist Church, in Faulkner County Association.

M. M. Hinesly, Hickory Ridge, has accepted the pastorate of Fair Oaks Church in Tri-County Association. He is also the pastor of the Tilton Baptist Church, same association.

W. K. Wharton, chairman of the Department of English and Journalism at Southern Baptist College, Walnut Ridge, has accepted the pastorate of the newly organized College City Baptist Church. The church was organized March 17, with seventeen members, and now have 114 enrolled.

R. E. Baucum has resigned the pastorate of the First Baptist Church of Murfreesboro, Tennessee, and has accepted the call to the First Church of Carlisle.

## President Bruce in Revival

President H. D. Bruce of East Texas Baptist College, Marshall, Texas, recently assisted the Grand Avenue Church, Fort Smith, and Pastor Joe Earl Bryant in revival services. The meeting resulted in forty-three additions, thirty-eight of whom came for baptism, and five by letter.

Pastor Bryant directed the music during the meeting.

## New Association Organized

The Ashley County Baptist Association was organized Sunday afternoon, January 8, with the eighteen churches of Ashley County entering the new organization.

Officers of the new association are: Pastor J. W. Buckner, First Church, Crossett, moderator; Pastor Simpson Powell, Mt. Olive Number Two, vice moderator; Walter H. Watts, Magnolia Church, Crossett, clerk.

Chief among the reasons for organizing the association were the need for closer contact among the churches, and the need to reach more churches with monthly workers' conferences and other denominational programs.

The first meeting of the new association will be held with the North Crossett Church on Tuesday, February 14. The new association will continue to co-operate with Bartholomew Association in supporting a missionary until the new association can support a full-time mission program.

This is the second association that has grown out of the Bartholomew Association. The first was the Delta Association, which was organized several years ago.

## Worthy of Note

It is a noteworthy accomplishment when a Sunday School teacher has been 100 per cent for one year and three months or sixty-five consecutive Sundays. This is exactly what Mrs. Bill Price has done; she is teacher of the seven-year girls in the Primary Department, First Church Russellville.

It is also worthy of note that Mrs. John Lindsey, Associate Superintendent of the Primary Department, has been 100 per cent for the past quarter or thirteen consecutive Sundays. There has been, along with these workers, seven Primary boys and girls who have been one hundred per cent for the past quarter. They are: Marilyn and Carolyn Hibbs, Mary Stuart Lindsey, Johnny Strickland, Jimmy Pate, and Tommy and Jennifer Casner.

Each of these children received a beautiful award pin in recognition of their work. This is a splendid record. It would be great if we could have more accomplishing the same thing. We congratulate each of them for their work.

—Bulletin, First Baptist, Russellville

## Ministerial Student Ordained

Everett Murphy, student at Southern Baptist College, and pastor of Pleasant Grove Church, was recently ordained by the College City Church, near Hoxie.

The presbytery was composed of the following: W. K. Wharton, pastor of the ordaining Church, served as moderator; J. I. Cossey examined the candidate; John Garland acted as clerk; H. E. Williams presented the charge and the Bible; Dr. Charles D. Tibbels offered the ordination prayer; and Chandler delivered the sermon.

Pastor and Mrs. Murphy plan to finish their college and seminary training, then go to the foreign field as missionaries.

## Evangelist Available

W. J. Morris, 1415 West 16 Avenue, Pine Bluff, is available for supply work, interim pastorate, and evangelistic meetings.

### Chapel on Wheels Dedicated In West Memphis

You are cordially invited to attend the dedication service for "The Gospel Chapel on Wheels." This will be the first chapel of its kind under the Home Mission Board Program. The service will be held at the First Church, West Memphis, Arkansas, January 20, 1950, at 1:30 p. m. Please come praying for your missionaries to migrants, as they launch a greater program.

Missionary and Mrs. Sam T. Mayo.

### Chaplain Johnston in Japan

Chaplain John W. Johnston, a native of Fort Smith, is now in Japan, having arrived at Yokahama on December 24. Both Chaplain Johnston and his wife, the former Miss Norma Lea Webb, are graduates of Ouachita College.

While a student at Ouachita, Mr. Johnston was pastor of the Raynor's Grove Church and the Rye Hill Church. Later he held the position of assistant pastor and church missionary of the First Church, Forrest City.

After graduating from Ouachita, he went to Southwestern Seminary at Fort Worth, Texas, and received his Th.M. degree in May, 1947. While in the Seminary he was assistant pastor of the Ross Avenue Church, Dallas.

He entered the chaplaincy October 25, 1948, and was stationed at Camp Chaffee, Arkansas, prior to leaving for Japan. Mrs. Johnston and their two year old son, Bill, are at home at Fort Smith until they can join Chaplain Johnston in Japan.

Chaplain Johnston's address is: Chaplain (1st Lt.) John W. Johnston Sr., Hq. 32nd Infantry Regiment, A. P. O. 7, Unit 3, % Postmaster, San Francisco, California.

### Arkansan In California

Ben Wofford, formerly of Arkansas, has been pastor of the First Baptist Church of Gridley, California, for the past four years.

During his ministry with the Gridley Church the outstanding indebtedness on the church property has been liquidated, a new educational building has been constructed and paid for, and two new churches in neighboring towns have been organized under the leadership of the Gridley Church.

### Laymen Conduct Revival at Stuttgart

Fred Cherry, evangelist from Oklahoma City, and Norman Hill, music director from Philadelphia, both laymen, were with Pastor Walter Hill and the First Church of Stuttgart in revival services November 27 to December 7.

There were twenty-nine additions to the church by baptism, and three by letter.

### Baptist Hour to Lead 26,000 Church Services on April 23

At the recent Southwide meeting of State Secretaries of Evangelism at Nashville, Tennessee, with Dr. C. E. Matthews presiding, plans were perfected for the Baptist Hour to lead all the churches of the Southern Baptist Convention in one great southwide, simultaneous, evangelistic service on Sunday afternoon, April 23, 1950. This service will climax the simultaneous Evangelistic Crusade west of the Mississippi, and it will also climax a week of Evangelistic visitation in the churches east of the Mississippi.

The plan of the service is very simple. Every church will assemble in the meeting house twenty minutes before the Sunday afternoon broadcast for a song and prayer service, then through radios already installed, the Baptist Hour Choir will lead all the churches in singing some of the familiar evangelistic hymns. Dr. Duke K. McCall, the Baptist Hour speaker, will then bring a warm-hearted evangelistic message, closing the broadcast with an earnest appeal to the lost to receive Christ and confess Him in Church membership. The pastor or if he cannot be present, a deacon, in every church will stand at the front of the service to receive members who respond to Dr. McCall's invitation for church membership. Following the broadcast, the leader of the local church service will continue the service with such exhortation as the Holy Spirit may direct. The service in every church west of the Mississippi will be continued with a beautiful baptismal service.

The churches east of the Mississippi will not be participating in the two week's Evangelistic Crusade west of the Mississippi, but it is suggested that they conduct a week of Evangelistic Visitation which will be climaxed with the Baptist Hour service, Sunday afternoon, April 23. Such a period, under the leadership of the Holy Spirit, will result in thousands of confessions, which will honor our blessed Lord.

In addition to the 26,000 churches of the Southern Baptist Convention, thousands of the colored Baptist Churches in the nation will participate in this great Evangelistic Crusade and will hold a local church service in connection with the Baptist Hour Evangelistic service. Nothing like this in all history has ever been undertaken. Let all God's people begin now and continue in prayer for God's blessed leadership through His spirit in this whole movement which is for His glory in the salvation of the lost.

### Passion Play Comes to Little Rock

Now known all over America as the Black Hills Passion Play, the great Biblical drama will be shown at the Robinson Auditorium in Little Rock, January 21 to 28, under sponsorship of the Arkansas Department of the American Legion as one of its contributions to the cultural life of the community, state and nation.

Reserved seats for all night performances and Sunday matinee may be obtained at the Passion Play Box Office, Pfeifers Home Center, 601 Main Street. Prices range from \$1.20 to \$3.65, tax included.

In addition to eight evening performances and a Sunday matinee, January 22, there will be special student matinees for the children of public and parochial schools throughout the state. Tickets for these special matinees will be general admission only, priced at 61 cents for students and \$1.85 for adults.

—00—

Remember that in life as in a mirror you never get more than you put in.

### 1950

### Simultaneous Crusade

The Simultaneous Crusade is, in fact, "A Conquest for Christ." It is the spearhead for the Southern Baptist advance program for 1950. Now that the conquest has begun with the study of the Book of Acts let us not stop until complete victory is wrought.

One writer has said, "Churches, like armies, live by conquest and when conquest ceases, mutiny begins." Let us go forward under the banner for Christ, our Lord and King.

Follow the pattern:

1. Religious census February 5.
2. Association Brotherhood Rallies during the month of March in the interest of the Crusade.
3. Cottage prayer meetings, April 2-8, sponsored by Brotherhood.
4. W. M. U. Week of Prayer, Evangelism and visitation also April 2-8.
5. April 9th, the climax of the Crusade with every Baptist Church west of the Mississippi river affiliated with the Southern Baptist Convention beginning Revivals for two weeks, closing April 23.

No victory, military or otherwise, has been won without well laid plans. Make plans now for every phase of the Crusade. Plan a good "Get Ready." Plan the Visitation Program. Plan publicity. Plan the Prayer Meetings. Plan for the comforts of the people who will attend. Make personal plans to avoid any conflict between the Revival effort and outside interests. "GET READY—STAY READY."

Every Baptist Church in Arkansas should co-operate in this Crusade, if at all possible. It is a united Baptist Crusade for Christ. In some instances, conditions may make it impossible or impractical for some churches to hold their revivals at the suggested date but not many. Pastors and other preachers, singers and other musicians, who can not "get in" on the Crusade for some reason (not an excuse), will be needed by those churches who do join in the Crusade. Those workers are urged and requested to pray for the Crusade and to offer their services, where needed. Such workers are requested to write Dr. C. W. Caldwell, Superintendent of Evangelism, and Director of the Crusade for our State, and advise him of their being available for service. He will know of some Church that would be pleased to have these workers help during the Crusade.

Let the Sunday School, the Training Union, the W. M. U., the Brotherhood and all other Church Auxiliaries join the Crusade. Let the Church have full right-of-way for the Crusade. Let its four-fold ministry be magnified as it makes its impact upon multitudes through ministering to the bodies of men, ministering to the minds of men, ministering to the society of men and ministering to the souls of men.

LUCIEN E. COLEMAN  
Assistant Executive Secretary

The trouble with spasmodic giving is that people do not have spasms as often as they ought.

—J. B. Gambrell



THE  
BAPTIST  
HOUR

CHARLES WELLBORN, Preacher

January 22—Subject:

"The Way of the Cross"

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 \*\*\*

**Report Myron C. Taylor May Resign:** Myron C. Taylor, President Truman's special envoy to the Vatican, may shortly resign the post he has held for ten years, according to unconfirmed reports.

Mr. Taylor is now in Rome to attend the opening of the Holy Doors which marked the beginning of the Holy Year, and the reports say this may be his last visit as Mr. Truman's representative.

According to Vatican sources, Mr. Taylor has for some time confined himself to temporary visits to Rome, and diplomatic matters have been handled by his assistant, Franklin C. Gowen.

It is believed that Mr. Gowen may be retained here indefinitely as head of the American liaison staff with the Vatican if Mr. Taylor resigns.

**Baptists Hold Evangelical Beliefs Stem Communism:** A series of syndicated newspaper articles describing Pope Pius as "America's strongest ally against Communism" was challenged here by the St. Louis Baptist Ministers' Conference.

In a statement, the ministers said that the "right of private judgment", held by the Baptists and some other evangelical groups—involving individual religious liberty, local church autonomy and the principle of separation of Church and State—has apparently done more than anything else to stem the advance of Communism."

The Baptists deplored the suffering inflicted on Catholic priests and people by Communism and commended the efforts of the Pope on behalf of world peace. At the same time they declared that "the public has a right to know that the unremitting emphasis of other Christian forces with regard to civil liberty offers the greatest possible resistance to every kind of totalitarianism."

The articles commented on by the Baptists were written by John P. McKnight under the title "Vatican vs. Kremlin." They were published locally by the St. Louis Globe-Democrat.

According to the Baptists, Communism "has made little or no headway in the so-called Protestant countries where people of an evangelical faith predominate." As examples they listed Norway, Sweden, Finland, Denmark, Holland, and Great Britain.

"We believe," they said, "that Jesus Christ lived and died to save men and women everywhere, to teach the sacredness of human personality and to establish here a kingdom of God far better than any social order a Communist dictatorship could possibly build."

**Surprised Germans Ponder Niemoeller Statement:** Surprised Germans are still commenting on a recent statement by Pastor Martin Niemoeller to the effect that most Germans would prefer their country to be unified under the Communists than to have the present East-West split.

Die Welt, British-licensed daily, sharply criticized the president of the Evangelical Church in Hessen and Nassau, asserting that "only a negligible minority" of the people would prefer unification under Communism.

In his original statement, Pastor Niemoeller asserted that the "majority of Germans would not fight for the preservation of the Western German Federation."

He said that unless the United Nations "takes over Germany," restores its unity and

ends the East-West feud, "both Germany and Europe are finished." The German Protestant leader conceded that his opinions of the West German government might be influenced by his concern over the "preponderance of Catholics" in the cabinet.

He said the number of Catholics in Chancellor Adenauer's cabinet was out of proportion to the influence of Catholics in Western Germany. "With the establishment of the Western German Federation, begot in Rome and born in Washington," he said, "Germany has lost her former position as the strongest Protestant power on the continent, for the Federation is today a Catholic state."

**Kagawa Leaves For British Isles:** Dr. Toyohiko Kagawa, noted Japanese Christian leader, sailed from Tokyo for a six-months' evangelistic tour of the British Isles.

Prior to his departure, Dr. Kagawa said he hoped his visit would result in the coming of British missionaries to Japan's miners and other laborers. This, he said, would be the realization of "my dream of large-scale evangelism among these classes of the Japanese people."

**Ulster Catholics to Fight Government's School Plan:** Led by Bishop Daniel Mageean of Down and Connor, Ulster Roman Catholics are mustering their forces against the Northern Ireland government's decision to review financial provisions of the Education Act passed two years ago.

A supplementary bill now before parliament proposes that the government pay 65 per cent of the cost of pensions and insurance for teachers in voluntary schools, with local government authorities paying the remaining 35 per cent. The voluntary schools are controlled by the churches, especially the Roman Catholic Church.

At the same time, however, the new bill is expected drastically to curtail building grants to Catholic schools unless they come into line with other schools and consent to State control.

Under the present arrangement, which will terminate at the end of March, Roman Catholic schools receive a 65 per cent building grant, in comparison with 100 per cent given to State-supported schools.

Catholic leaders here said there is no possibility of Catholic schools coming under State control. They asserted that, if necessary, the Catholic schools will try to carry on without any State assistance whatsoever.

**Baptist Group on Hawaii Evangelistic Tour:** Twelve Baptists from the Southwest devoted the Christmas season to evangelistic work in Hawaii. The group assembled at Amarillo and left for San Francisco, California, and from there were to fly to Hawaii.

The party included: Dr. J. W. Marshall, president of Wayland Baptist College, Plainview; Dr. Julian Atwood, Lamesa, pastor; Taft Holloway, pastor of First Church at Canadian; Bob Bratcher, Lubbock High School student; Dr. Douglas Carver, Pampa, pastor; Ralph Reid, Phoenix, Ariz., layman; Miss Nicey Murphy, Norman, Oklahoma, and Miss Jackie Emerson of Dallas, a secretary in the state student office here of the Baptist General Convention of Texas.

The Baptists visited missions on the islands of Molokai, Maui, and Oahu before they returned to the United States on January 3.

## A Smile or Two

The colored maid, hearing the phone ring, picked up the receiver to answer it. Her mistress, Mrs. John Jones, sat in the living room and overheard the following conversation:

"H'lo." "Yas'm." "Sho' is." Then the maid hung up the receiver and went about her work in the house.

The phone rang again. Again the maid answered.

And Mrs. Jones heard the same words: "H'lo." "Yas'm." "Sho' is."

Mrs. Jones called to her and said: "Mandy, that's the funniest conversation I ever heard! What were you talking about?"

"Well, ma'am," said Mandy, "Ah jus' picked up de phone and said: 'H'lo,' and some white lady on de phone said, 'Is dis Miz Jones residence?' I said, 'Yas'm,' and she answered me, 'Long distance from Washington.' I said 'Sho' is,' and hung up de phone."

—Exchange

A husband was dressing and couldn't find his collar button.

"You're the most careless man I ever met in my life," said his wife. "Here's your collar button. Why don't you put it in one spot? Every morning it's always 'Where's my collar button?'"

Next morning the husband came to the breakfast table mumbling.

"What's the matter?" asked his wife.

"I swallowed my collar button."

"Well, at least for once you know where it is."

—The Biblical Recorder

"I have an awful conscience."

"What's the matter with it?"

"It doesn't keep me from doing what I shouldn't—merely keeps me from enjoying it."

—Sanatorium Outlook

"So you and Charlie are married. I thought all the time it was just going to be a flirtation."

"So did Charlie."

—Exchange

A railroad agent in Africa had been "bawled out" for doing things without orders from headquarters. One day his boss received the following startling telegram:

"Tiger on platform eating conductor. Wire instructions."

—Watchman-Examiner

"Now Johnny," queried his teacher, "suppose I subtract 10 from 24, what's the difference?"

"Yeah, that's what I say—who cares?"

—The Biblical Recorder

Neighbor: "Did you go to the doctor the other day?"

Man: "Yes, I did."

Neighbor: "And did he find out what you had?"

Man: "Very nearly."

Neighbor: "What do you mean, very nearly?"

Man: "Well, I had \$10 and he charged me \$8."

—Charity and Child

"Which platform for the Boston train?" the old lady asked the porter.

"Turn left and you'll be right," he answered cheerfully.

"Don't be impertinent," she said.

"Oh, very well, then," retorted the porter, "turn right and be left."

—Baptist Observer

# News Flashes!

By PORTER ROUTH

## From Here and There

Dry forces are preparing their forces for hearing January 12-13 before the Senate interstate commerce committee on the Langer bill (S. 1847) prohibiting the advertising of beer, wine, and liquor. A special attack will be made on the magazine series, "Home Life in America" sponsored by the U. S. Brewers Foundation.

The Canadian Senate has passed a bill outlawing crime comics. The comics are defined as "any magazine, periodical or book which exclusively or substantially comprises matter depicting pictorially the commission of crimes, real or fictitious."

And St. Louis University reported losses of \$200,000 in football for the past two years, dropped football.

The American League in baseball drew 10,730,647 customers, and 9,484,718 fans saw National League games in 1949, a loss from 1948 attendance figures.

In the world of science, the use of cortisone for the treatment of arthritis was reported, new developments were reported in brain surgery, many Americans found relief from use of anti-histaminic substances for colds, and Dr. Vannevar Bush published a book, "Modern Arms and Free Men" which tells how modern machines of war can destroy civilization.

But the best seller among books at the end of the year was "White Collar Zoo," a collection of funny animal photographs caricaturing various office workers.

It has been reported that Pope Pius XII would proclaim the dogma of the Assumption during the "Holy Year" in 1950. Under the dogma, the Catholics would be forced to accept the teaching that the mother of Jesus was taken bodily into heaven shortly after she died.

The Israeli Government has proclaimed Jerusalem as the capital of the Jewish state. The United Nations, responding to Vatican pressure, has voted to make Jerusalem an international city.

And Pope Pius has received Myron C. Taylor again in audience. Mr. Taylor is President Truman's personal envoy to the Vatican. He remained in Rome for the "opening of the Holy Doors on Christmas Eve which signaled the beginning of the Holy Year."

The "big church" concept continued to gain among many forces during 1949. The Roman Catholics employed the weapon of excommunication in Europe to fight back at Communism, and in the United States, the Roman Catholics became more open in the use of their power as a political force to stop action on Federal Aid to Education unless aid was given to students of parochial schools.

## Baptist Highlights

The Executive Committee gave the green light to the Sunday School Board to start development on Glorieta Assembly when the title is cleared. The Board elected Dr. John L. Hill to promote Glorieta and Ridgecrest.

William Fleming, Texas layman, has given \$25,000 toward erection of \$100,000 auditorium at new Glorieta assembly.

W. F. Howard, Texas student secretary, was elected by the Sunday School Board to succeed the late Frank Leavell as secretary of student work for Sunday School Board.

John T. Sizemore, Dallas, has accepted position as secretary of Sunday School and Training Union in Washington-Oregon.

Alabama Baptists elected Chester Quarles president of state board, V. L. Wyatt secretary of evangelism.

The Northern Baptist Convention voted to become the "American Baptist Convention" and the Southern Baptist Convention formally dropped geographical limitations. The Northern Baptists continued their discussion with Disciples of Christ looking toward possible union of the two groups.

Southern Baptists reported more than 335,000 baptisms, the largest ever, with record gains in Sunday School, Training Union, W. M. U., Brotherhood, and gifts. Foreign Mission Advance started. "Baptist Hour" went on nationwide network.

Plans are being made by many churches west of the Mississippi to study the book "The Place of the Sunday School in Evangelism" during the week, February 9-10, to be followed by a concerted churchwide visitation effort for the revival meetings April 9-23.

Dr. William Ward Ayer preached his last sermon as pastor of the Calvary Baptist Church, New York City, on December 25. He will give his full time to radio and to revivals.

Mr. and Mrs. William Fleming of Fort Worth have offered \$100,000 to Baylor University on the Tidwell Bible Building, provided Baylor raises \$100,000 on the \$600,000 building during 1950.

Allen Graves has accepted the call of the Immanuel Baptist Church, Tulsa. He has been at the First Church, Charlottesville, Virginia.

## S. B. C. Gifts in 1949 Totals Two Millions

Southern Baptists gave over two million dollars more to southwide and foreign missions in 1949 than in 1947. Total receipts from twenty-two co-operating states were \$9,471,777.97, or 28 per cent more than the \$7,336,226.65 given in 1947. The 1949 figure is 6.8 per cent above the 1948 total. These figures were released in the annual financial report of the Convention by Dr. Duke K. McCall, executive secretary.

Designated gifts were up 9.6 per cent for the year and Cooperative Program gifts were up 5.5 per cent. The Cooperative Program is the Convention's regular financial plan.

Church Holds "Visit-the-Preacher" Week: Members of First Presbyterian church in East Gary, Indiana, observed a "Visit-the-Preacher" week, thus reversing the tradition of the pastor calling on his parishioners.

As members of the congregation visited their minister, he told them of his plans for an "Open Bible Crusade."

# Letter to Senators

January 9, 1950

Senators J. L. McClellan and J. W. Fulbright  
Senate Office Building  
Washington, D. C.

Dear Senators:

I am writing in the interest of the Langer Bill (S. 1847). Liquor advertising is the most brazen deception perpetrated upon the minds of the children and young people of America. Liquor advertisements in our popular magazines and newspapers make it appear that liquor is most delightful and at the same time harmless, that in fact, it is required for social advantage and distinction.

These ads, however, do not portray the real products of liquor. These products may be found in the gutters, staggering along the streets, broken homes, hungry children, the dead and wounded. The same newspapers that carry the liquor advertisements will also report in the same issue the death by a drunken driver, or the destitute children in the home where the father spends all his earnings on liquor, or a murder as the result of drinking, and other like tragedies.

I believe, Sir, that your constituency would be interested to know your position on the Langer Bill, and how you will vote on the bill in its present form. Your constituency is interested in this matter because the liquor advertisements in the newspapers and magazines affect the children in the homes of your constituency.

May we not therefore count on you to give your support to this bill which provides some protection, at least, against the deceptive propaganda of the liquor interests? May I request that this letter be recorded in the hearings of the Langer Bill, and that you send me a copy of the hearings when they are available.

Assuring you of my personal interest and my co-operation in all matters that affect the public morals of our people, I am,

Sincerely yours,  
B. H. DUNCAN

—000—

## Dr. B. A. Copass Passes On

Dr. Benjamin Andrew Copass, 84, pioneer professor at Southwestern Seminary, died January 2, at his home in Fort Worth.

For over twenty-four years Dr. Copass was a member of the Seminary faculty, serving as professor of Hebrew and head of the Old Testament department. He retired in 1942 and has been confined to his home for the past several years because of ill health.

In 1889 Dr. Copass was ordained to the ministry. He received a Th.M. degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He also held a master's degree from Bethel College in Russellville, Kentucky.

Dr. Copass is survived by his wife, four children, B. A. Copass Jr., Nacogdoches, Texas; Mrs. J. B. Kennedy, Jackson, Mississippi; Mrs. A. J. Hallgren, Olympia, Washington; and Michael K. Copass, Seattle, Washington; four grandchildren and two great grandchildren.

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In Canada there is a road with this sign, "Be careful which rut you take; you will be in it 25 miles." A rut is a grave with both ends knocked out.

There is work for Christ at home, as well as in foreign lands.

Hope is like the Sun, as we travel toward it, casts the shadow behind us.

Unbelief in the heart is like the worm in Jonah's gourd—an unseen adversary.

He that sins is weak; but he that leads others into sin is devilish.



## Pastor Jordan Registers Protest

*Note: The following letter by Pastor Stanley Jordan is self-explanatory. We wish that such protests might be registered by Baptists wherever this picture is shown.*

The reply to Pastor Jordan's letter is a fair sample of the general policy to set aside the plain teaching of the Bible in deference to popular opinion—Editor.

Simpex Company, Inc.  
R. K. O. Palace Building  
1564 Broadway  
New York 19, New York  
Gentlemen:

On Wednesday, December 7, the Civic Clubs of Springdale, Arkansas, together with the co-operation of most of the churches, sponsored the showing of your picture, CHRIST THE KING. The advertisement for this picture had originally come to us here at the First Baptist Church. Thinking that it would be a good thing for our community, I recommended it to our local clubs for showing. Let me say, the picture is an excellent production in general. I think there are many improvements over the old picture, KING OF KINGS.

Of course, it would be much more effective if the characters spoke their own parts and would use scripture quotations, but the principle thing to which I call your attention is the form of baptism used by John the Baptist in baptizing Christ.

As you know, in the picture John is portrayed as pouring water on Christ's head, and there is absolutely no scripture in all of the Bible for using this form of baptism. This rite is of great significance as it is supposed to represent the death, burial, and resurrection of Jesus, and if a rite or ceremony does not properly portray the thing it represents, it is misleading and of no value.

Of course, seeing this picture will not change the idea of mature people but of the thousands of children who will see the picture, many of them may be impressed with the fact that this is the proper form of baptism, and may lead them to accept it without further consideration. For this reason, therefore, we are sending a copy of this letter to the headquarters of the Southern Baptist Denomination and recommending that they send notice to all of our Baptist publications that the picture be discouraged for showing in any of our churches.

We are sorry that the producers of this picture took it upon themselves to impose this misinterpretation of this important ceremony upon the public.

Yours very sincerely,  
Stanley Jordan, Pastor  
First Baptist Church  
Springdale, Arkansas.

Reverend Stanley Jordan  
First Baptist Church  
Springdale, Arkansas

Dear Reverend Jordan:

We are in receipt of your letter of December 29, 1949 regarding our motion picture, CHRIST THE KING. We appreciate very much the comment made by you despite the fact some of the criticism is not favorable.

We are sure that you take into consideration that our Christian brethren, particularly in this country, are divided into many sects, and unfortunately, there are many interpretations of the scriptures, some of which are in apparent conflict. This point is not made at this time in order to engage in an exchange of correspondence to establish which interpretation of the scriptures is right. The point is made only to indicate that in

producing a picture such as CHRIST THE KING so many varying ideas must be taken into consideration and an effort made to strike a happy medium.

We know that generally all Christians accept the story of the Life of Christ as depicted in our motion picture. We have tried, insofar as it was humanly possible, not to dispute the interpretation of any religious denominations.

You will recall that when Jesus meets with John the Baptist on the banks of the river, Jesus walks into the river. This action, we are sure, would seem to be consistent with the type of baptism practiced by the Baptist Church.

We regret that you take the position that the interpretation of the baptismal by the producer makes this picture unsuitable for Baptists. We can ask no more than a reconsideration of the picture on your part to determine whether or not there was not some effort on the part of the producers to handle the baptismal, at least in part, in accordance with your interpretation.

Assuming that the only fault you find with the picture is the baptismal scene wherein John is portrayed as pouring water on Christ's head, this could easily be corrected for your purposes by eliminating that small amount of footage. That would leave the rest of the picture, which you approve, intact.

We thank you for your constructive criticism and if there is anything that we can do to make this picture wholly acceptable to the Baptist denomination, rest assured that we shall do so.

We shall appreciate any further comment from you or the Southern Baptist denomination.

Very sincerely yours,  
Ralph Losso.

—000—

## American Freedoms

By MILLARD D. GIBBS, D. D. S  
Hot Springs, Arkansas

Americans are proud of the freedom of speech and press granted to us by our American Democratic system of government. Have we placed the wrong interpretation upon how these freedoms are to be used toward and concerning fellow Americans?

It is not unreasonable to presume that they were intended to elevate the American way of life—permitting the free discussion of topics vital to our nation and the welfare of our people.

Malice, hatred, and abuse surely were never intended to be incorporated in the usage of these freedoms against any American citizen, living or dead.

The closing words of the Pledge to Our Flag are, "Justice to All." The red, white, and blue of the Star Spangled Banner are symbolic of the courage, liberty, and loyalty of the citizenship of America.

How can the malicious use of our American Freedoms be reconciled with the patriotic attributes so beautifully symbolized by Old Glory and expressed in our pledge to that flag? Americanism can be no stronger than we, who are honored to be called Americans, make it.

Desecration of American Freedoms and institutions can very definitely bring about their destruction. With such a realization, let not our loyalty be challenged. Christian idealism, exemplified by American citizens, can promote a stronger and truer Americanism.

## Director of Passion Play



The Christus

The Christus—is portrayed in the Black Hills Passion Play, which will open for an eight-day run at Robinson Auditorium, January 21, by Josef Meier, who is also the director of this great historical drama. Mr. Meier has played continuously in the Passion Play since he was ten weeks old.

## Hill-Burton Act Tested In Court

By Religious News Service

Southern Baptists will co-operate with proposed court test of the Hill-Burton Act which allows federal aid to church-owned hospitals.

The disclosure was made in Dallas by Dr. Duke K. McCall of Nashville, Tennessee, executive secretary of the Southern Baptist Convention executive committee.

Dr. McCall said in an interview that the executive committee had accepted the opinion of a legal firm that the act violates the first amendment to the constitution.

He said the legal opinion on the act was prepared for the Baptist Joint Conference Committee office maintained by four national Baptist bodies in Washington, D. C. The Joint Committee office, he said, would lead the court fight. Dr. Joseph M. Dawson is executive director of the Joint Committee, which acts for the four Baptist bodies on legislative and public relation matters.

Dr. McCall noted that the Southern Baptist Convention executive committee's action in accepting the opinion of the legal firm marked a departure from the Convention's stand on the Hill-Burton Act as it relates to aid for church-owned hospitals. Heretofore, he explained, the Convention had viewed federal aid to church-owned hospitals as un-Baptistic. From now on, he added, it will be viewed as illegal.

It is likely, Dr. McCall went on, that the entire Southern Baptist Convention will be asked to adopt a resolution to this effect at its next annual business meeting in Chicago next spring.

The Hill-Burton Act was recently extended for five years and doubled its annual aid to states from \$75,000,000 to \$150,000,000 for "public and other non-profit hospitals."

# Interesting Items

By Baptist Press

## Forty-Two Year Pastorate

Sparks W. Melton, D.D., has begun his forty-second year as pastor of Norfolk's Freeman Street Baptist Church.

Dr. Melton began his pastorate here in December, 1908, coming from the First Baptist Church of Augusta, Ga. Until recent years he had seldom taken a vacation which would take him from his pulpit for more than one Sunday.

No other living minister has served so long in one pastorate in Norfolk, and there is no definite record of any other minister in the city's history who has served one pulpit longer than 40 years.

Six years ago Dr. Melton was designated as Norfolk's First Citizen, an annual award by the Cosmopolitan Club. In many respects he has been generally regarded as Norfolk's first citizen for many years. He is a graduate of Richmond College, now the University of Richmond, and Crozer Seminary. He is vice-rector of the University of Richmond, and has long been active in Crozer's affairs.

Dr. Melton's church celebrated its one hundredth anniversary last year. He has never had an assistant pastor, though his church, a downtown church, has grown to an active membership of about 1,150.

## Professor Pays Honor Debt

In the years before the depression Jacob E. Boethius taught foreign languages in Cumberland University in Lebanon. Came the bank failures and age, and Professor Boethius had to leave Cumberland owing a note at the Lebanon Bank and Trust Company for \$250. Then he really fell upon hard times. Although the professor could teach nine languages, there were a lot of language teachers around and he was well over fifty. Professor Boethius got a job as an attendant in an insane asylum to pay his way back to his native Sweden. And there he tutored students for a living until his eyesight failed.

At long last he fell back on a small pension in his native Sweden. But all through the years since 1929 Professor Boethius has insisted on paying back the money he owed the Lebanon bank. He was told that the note had been written off. But that made no difference to the professor. He kept paying until the other day he paid the last dollar with interest. The bank decided it was a banker's turn to show good faith. President O. W. Stephens wrote the professor that the \$250 had been turned over to Cumberland University for its second century expansion program.

Cumberland, formerly a Presbyterian school, now belongs to Tennessee Baptists.

## 1952 Convention Invitations

Invitations for the 1952 Southern Baptist Convention should be made now. They should be sent to the Committee on Time, Place and Preacher in care of the Southern Baptist Convention Executive Committee, Nashville, Tennessee. This is the recommendation of the Convention Arrangements Committee, a subcommittee of the Executive Committee.

"The Convention Arrangements Committee has no disposition to attempt to determine where the Convention will meet," according to Dr. Duke K. McCall, executive secretary for the Executive Committee, "It is imperative, however, that information about the facilities available be in the hands of the Convention when it determines where it will meet. Otherwise, the Convention Arrangements Committee could be greatly embar-

assed by not having available adequate facilities or having them available only at a prohibitive cost."

Invitations for meetings of the Convention should include information about the number of hotel rooms available, the procedure for handling reservations, the distance of hotels from the Convention auditorium, and also information about the size of the auditorium, rental cost, available exhibit space, and committee and press rooms.

## New Year's Greetings

Calling for spiritual upsurge in keeping with mankind's scientific advance, Dr. Duke K. McCall, executive-secretary, Executive Committee, Southern Baptist Convention, extended New Year's salutations to Protestants and Roman Catholics around the world. He said, "Mankind now has the technology to realize its fondest dreams of peace and plenty for all. We look down the corridor of tomorrows with uncertainty and fear only because we are uncertain of our moral adequacy to control and use wisely the creations of our brains."

To fellow evangelical Christians he said, "We deplore the divisions of Christianity but rejoice that God has been able to use our denominational differences even to make us 'provoke one another to good works.' We entreat you to hold fast to the faith of your fathers, not because we desire the perpetuation of our differences, but because we believe truth will ultimately triumph in an atmosphere of sincerity as it never will where expediency and compromise rule."

Dr. McCall's word to Roman Catholics was, "We petition for you God's guidance as you set aside 1950 as a Holy Year. We honor your loyalty to your church and your unwavering opposition to Godless communism. We hope in 1950 God will give you fresh spiritual insight into that which you hold to be the truth so that you may trust truth to triumph in the open forum of the democratic process without the oppression of those evangelicals who differ with you as in Spain today. Try to understand the vigor of our opposition to some of your programs in the light of the fate of our forefathers and some of our contemporaries who have suffered in lands dominated by your church. On the world's scale your church has given us cause to fear you. Still, we would deny nothing in the way of favors in and from our government to you which we do not deny ourselves. We ask nothing for ourselves which we do not gladly grant to you."

## 712 Foreign Missionaries

Southern Baptists now carry on foreign mission work in 120 strategic world centers, located in twenty-four different countries. These mission stations are staffed with 712 active missionaries. The announcement was made by Dr. M. Theron Rankin, secretary of the Foreign Mission Board, in the January issue of *The Commission*, the board's news journal.

The 120 strategic centers, Dr. Rankin said, "Reach out to great areas and vast populations through 2,000 churches and 3,000 preaching stations, with between 175,000 and 200,000 members; . . . 2,500 Sunday schools with 150,000 pupils, through 1,700 woman's missionary societies with 30,000 members, through Christian leaders that are being trained in eighteen theological institutions with 600 students, through the influence of 474 academic schools from kindergarten to

university grade with 49,608 pupils . . ."

Plans are being laid for a total of 1,750 missionaries supported by a foreign mission budget of \$10,000,000.

## Church Has 581 Tithers

The First Baptist Church, Owensboro, Kentucky, has 581 tithers, according to Robert Humphrey, pastor. The church recently conducted a stewardship campaign climaxed with two messages on tithing by Dr. Duke K. McCall, executive secretary of the Executive Committee.

## Mission Tour of Bahama Islands

A real estate man, a newspaper editor, an educational director, and four ministers, all of them white, are conducting an eight-day preaching mission among the Negroes of the Bahama Islands. Their leader is Dr. Guy Bellamy, superintendent of Negro missions for Southern Baptists. They were invited here by the 100 struggling Negro Baptist churches of the islands. Divided into teams they are going from island to island conducting evangelistic services in each church.

All of the group are from Oklahoma. The Women's Missionary Union of Oklahoma County gathered 4,500 pounds of usable clothing to be distributed by the men in their tour.

Included in the party are Dr. Bellamy, C. B. Warr, a real estate man; Thurmon Jordon, editor, the News Bulletin; Dr. J. B. Rounds, Leland Hall, Harold Lassiter, and E. L. Smith, all of Oklahoma City; and Albert Kondy of Pawhuska, Oklahoma.

## Home Life Magazine

*Home Life* has entered its fourth year with a circulation of 338,693. Total distribution of the twelve issues in 1949 was over four million. The magazine is designed to portray family life at its best.

Growth of *Home Life* in three years, according to the editor, Joe W. Burton, is due to "the co-operation of leaders to create and circulate a magazine to meet a critical need" and "effectiveness of Baptist organizations to circulate such a publication in the homes of the people."

The human interest approach in *Home Life* will continue, the editor stated. Major emphasis will also be given to family worship as the need in every home.

## Sunday School Worker Dies

Dr. Warner G. Rutledge, 45, state Sunday school secretary for Tennessee Baptists died of a heart attack on December 20. He had been in the position for five years. Prior to that he had been pastor of the church at Bartlett, Tennessee. He was a graduate of Carson-Newman College and had attended Southern Seminary. Survivors include his wife, the former Ada Williams. His successor has not yet been named.

## Comparison

A little lad of six was invited out to lunch in a neighbor's home. As soon as all were seated at the table, the food was served. The little boy was puzzled. With the forthright frankness of a child, he asked the host: "Don't you say any prayer before you eat?"

The host was highly uncomfortable over the boy's blunt inquiry, and mumbled, "No, we don't take time for that."

The lad thought silently for a while and then said, "You're just like my dog. You just start right in."

## Woman's Missionary Union

### Dethroning Self — Enthroning Christ

"Dethroning Self—Enthroning Christ" is the theme for the Community Missions Day of Prayer to be observed January 30, by all Woman's Missionary Union organizations. This is an important time, and all organizations are urged to observe this Day of Prayer. Copies of the suggested programs have been mailed to presidents and young people's counselors. An outline of the W. M. S. suggested program, prepared by Mrs. Ralph Douglas, State community missions chairman, follows:

#### Morning Session

**Hymn:** "When I Survey the Wondrous Cross."

**Devotional:** Scripture references—Matthew 10:39, John 12:25, John 3:30.

**Prayer** for joyful surrender to Christ, that we may enthrone Him in our hearts and lives.

**Talk:** Each question may be given to a different person, each to respond with own comments.

#### I. Have I Dethroned Myself?

Have I overcome habits or desires that hinder my effective witnessing? Am I negligent? Am I guilty of the sin of omission (read Jeremiah 48:10)? Am I spiritually blind? Could my life be a better example? Have I forgiven others?

**Directed Season of Prayer** that we may dethrone ourselves, giving to Christ ourselves, our hearts, time, personality, talents, and possessions.

**Hymn:** "Open Mine Eyes, That I May See."

#### II. Enthroning Christ Through Prayer

Have I a burden for the salvation of one lost person? Have I called his name in prayer?

Have I tried to win the esteem of this person that I might win him to Christ?

**Scripture:** Matthew 7:7; 18:19; 21:22; John 15:7; 2 Corinthians 6:16-17; Acts 4:31.

**Directed Season of Prayer** in thanksgiving for love of God, in dedication of self, in petition for leadership of the Holy Spirit and for His power to serve.

**Hymn:** "Consecrate Me Now to Thy Service Lord."

#### III. Enthroning Christ Through Personal Witnessing

Am I a good witness? Should not every Christian be a witness? Do I love others?

**Scripture:** Acts 4:19; John 15:8-12; Acts 5:15.

**Directed Season of Prayer** that we may follow Christ's example, cultivate a love for people, win the confidence of lost people, and lead them to a simple trust in Christ.

#### IV. Enthroning Christ in My Home

Is there too much concern about trivial things in my home? Is it easy for friends and relatives to see Christ dwelling in my home? Can a lost person find Christ in my home? Do we have a family altar?

**Directed Season of Prayer** that each of us will make our home a home of prayer, that Christ will reign in our homes, and that unsaved ones will be able to find Christ in our homes.

**Signing of cards:** "Our Home Shall be a Home of Prayer" (may be secured from Baptist Book Store).

**Hymn:** "I Surrender All."

#### Afternoon Session

#### V. Enthroning Christ in Our Community

**Hymn:** "All the Way My Savior Leads Me."

Is everyone in our community Christian? Do the lost need to be saved?

Have personal testimonies on what the Lord has done for me and what would I be without Him. Distribute tracts for use with and distribution to unsaved. Assign names of unsaved to individuals or circles to be visited.

**Directed Season of Prayer** that the Lord will prepare the way before us as we go in His name.

#### VI. Enthroning Christ with the Word

**Hymn:** "Standing on the Promises."

**Courage** from the Scripture: Matthew 10:38-39; John 12:24-25; Daniel 12:3; John 14:15; Matthew 18:19-20.

**Strength** from the Scripture. Study leaflets on plan of salvation. Mark in Bible for use.

#### VII. Enthroning Christ Through Obedience (Closing devotional)

"If ye love me ye will keep my commandments."

Story of rich young ruler who wanted to follow Christ, but loved his possessions more.

**Scripture:** Ezekiel 3:18-19.

**Prayer:** That we may be obedient.

## Advancing With Christ in 1950

By L. M. KEELING

In our recent State Convention, great emphasis was placed on advancing with Christ in 1950 through the agencies and activities of our churches and denomination. No one, not even our guest speakers, spoke on advancing with Christ in 1950 through prayer and the work of the Holy Spirit.

It is my judgment and conviction that nothing, absolutely nothing, is more needed in our churches than prayer and the work of the Holy Spirit in the hearts of the saved and the unsaved. Of course we have all taken for granted the importance of prayer and the place of the Holy Spirit in our churches and in our denominational agencies and activities. It is my fear that our pastors, associational and denominational leaders have thus taken for granted these two essentials to the extent that the members of our churches are taking them for granted, and our church members are no longer praying as they should, nor depending on the Holy Spirit in the worship and work of our churches.

John, from Patmos, under the immediate direction of Christ and the Holy Spirit, points out how, in the churches of Asia Minor, first love for Christ was forsaken, and confidence put in the agencies and activities of the churches. May this not be our danger now? Let us remember that the Ark did not save Israel.

Without sensing the vital need of prayer, is it easy for us to pray in an incidental, formal, heartless way. Robert S. Spear said: "Our prayers are an echo from our lips rather than a passion from our hearts." Dr. A. J. Gordon said: "We can do more than pray after we have prayed, but we cannot do more than pray until we have prayed." Dr. A. C. Dixon said: "When we depend upon organization, we get what organization can do; when we depend upon man we get what man can do, and when we depend on prayer, we get what God can do."

Another has said: "The church must learn that it cannot substitute organization for agonization and expect to be mighty used of God." One has said: "Agonize is not a popular word in the modern church's vocabulary; organize appears to have the supreme place. We organize more than we agonize." The same writer said: "While the church is looking for better methods, trying better organizations, Christ is looking for better men and women in His churches. What the church needs today is not more machinery or better machinery; not new and better organizations, or more novel methods, but men and women whom

the Holy Spirit can use are men and women mighty with God in prayer. The Holy Spirit does not flow through methods, but through men. He does not come on machinery but on men. He does not appoint plans, but men, men of prayer."

Jesus said more about prayer than He did about teaching, preaching, giving, baptism, and the Lord's Supper combined. Dr. John R. Mott said: "We can in no way better serve the deepest interest of the churches than by multiplying the number of real intercessors, and by focusing the prayers of Christendom upon those great situations which demand the almighty working of the Spirit of God. We need a larger discovery of superhuman resources, and a greater irradiation of spiritual power."

We cannot over-emphasize the importance of the work of the Holy Spirit in our churches, our associational and denominational programs. Christ forbade His disciples to attempt to preach His gospel without the presence and power of the Holy Spirit. We are as much shut up today to the work of the Holy Spirit in winning the lost to Christ as were the disciples of Pentecost. (John 16:7-17.)

One has said: "Shall we not make a part of that great army that pleads with God for the endowment of power which is so absolutely necessary for effective work? Shall we not, like the early apostles 'Continue steadfastly in prayer' until God sends an abundant answer?" Some one has asked: "What has been our reaction to unspirituality in our churches? Have we let it become an occasion for deep heart searching as we have sought a new power for witnessing? Have we interceded in the privacy of our closets for our leaders? Have we sought a new infilling of the Holy Spirit that we might be used to rescue those who have lost faith in our churches? Have we yearned after the unbeliever and the apostate and sought to bring them back to God?"

Brethren, I am praying that our pastors, our associational and denominational leaders, will not take too much for granted, the importance of prayer and the work of the Holy Spirit in our churches and in our denominational gatherings. Members of our churches need not be reminded of the importance of prayer and the work of the Holy Spirit as well as of the place of agencies and activities in our churches and in our associational and denominational programs.

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You can't expect your "boat to come in" unless you sent one out.

# 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*  
 212 Baptist Building, Little Rock



## New Superintendent Young People's Work Sunday School Board

By J. N. BARNETTE

Gainer E. Bryan Jr., of Atlanta, Georgia, has been elected Superintendent of Young People's Work, Sunday School Department, Baptist Sunday School Board, and assumed his duties January 1, 1950.

Mr. Bryan is a graduate of Mercer University, Macon, Georgia, and the Southern Baptist Theological Seminary, Louisville, Kentucky.

Mr. Bryan succeeds Philip B. Harris, now a member of the teaching staff in the School of Religious Education, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

To become acquainted with Southern Baptists generally, and Young People's workers in the states and associations in particular, Mr. Bryan will make a survey of Sunday School work with young people in several of the states during the first few months of his service.

We take great pleasure in the coming of Mr. Bryan into the fellowship and work of the Sunday School Department. His background, his Christian personality, and his ability will make him an effective servant of Christ in our midst. We predict for Mr. Bryan the immediate confidence and appreciation of Southern Baptists.

### Standard Primary Department

Primary Department No. 2, of Immanuel Church, Little Rock, applied recently for Standard recognition. There are eight classes in the Department, seven of which are doing standard work; the eighth class lacks only one-half point of reaching the Standard and expects to reach this and make application for recognition for this class in the very near future.

Mrs. K. C. Godsharp is the efficient superintendent of this department, and class teachers are as follows: Mrs. T. M. Phillips, Mrs. R. H. Strickland, Miss Pearl Pennybaker, Mrs. Charles Hudson, Miss Louise Hampton, Miss Ruth Dowell, Mrs. W. H. Gregory, and Mrs. A. A. Allen.

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### SPEAK TO THE STRANGER

The true spirit of worship is social. A minister once preached an eloquent sermon on "The Recognition of Friends in Heaven." A young man who heard the sermon said: "I wish next Sunday the minister would give us a sermon on 'The Recognition of Friends on Earth,' I have been to this church every Sunday for three months and no one has spoken to me yet."

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash. Spend it wisely.

### Notice

We are attempting to compile a list of all full-time workers in the field of religious education in the state for our files. This includes educational directors, music directors, church secretaries, all full-time workers with the Student Union, Training Union, Church Music, Sunday School, Woman's Missionary Union and Brotherhood. Please send all names, with addresses and titles of positions, to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, Arkansas.

### Set the Date for Summer Music School

Lasting benefits to all of your people will come from an annual school of Church Music.

Skilled workers are available from the office of the State Music Director. Write her requesting one or more workers, naming first and second choice of dates.

Further information upon request. Write to Mrs. B. W. Nininger, 212 Baptist Building, Little Rock.

### Training Union Study Courses for 1950

The goals for Training Union study courses are as follows:

1. To enlist every church having a Training Union to have a study course.
2. To help at least fifty per cent of the churches without Training Unions to conduct a study course.
3. A new tract, "Ten Vital Themes for Study Courses for All Church Members" is now available by writing to the State Training Union Director, 212 Baptist Building, Little Rock. This tract gives valuable suggestions for conducting a study course.

These suggestions include the intermission periods, the different courses to be offered, etc.

Every church in Arkansas, including those without Training Union work, should plan for an all-church study course the last of February, or the first part of March, using the soul-winning books in preparation for the Simultaneous Revivals in April.

"The only real way to 'prepare to meet thy God' is to live with thy God, so that to meet him shall be nothing strange."

Phillips Brooks

## Arkansas Baptist Assembly Reservations Are Now Being Accepted

**Assembly Dates:** July 5-13

**Reservation fee (per person)** \$2.00

**Cabins, Assembly-owned:**

(For Married Couples and Families Only)

Individuals .....\$16.00

Children 5 to 10 years inclusive .....\$14.00

**Dormitories, Assembly-owned:**

Individuals .....\$15.00

Children 5 to 10 years inclusive .....\$12.00

NOTE: In computing the Assembly cost, please add reservation fee in each instance.

### Important to you—

1. Arkansas Baptist Assembly reservations should be made now. Reservations will be accepted only for those who send in name or names with a \$2.00 reservation fee for each individual. If accepted, (receipt issued), no reservation fee will be returned.
2. Reservation fees will be credited to the account of those for whom reservation is made.
3. All reservations will be accepted on a "first come, first served" basis, and will be held only until 9:00 p. m., Wednesday, July 5, unless otherwise arranged. All reservations unclaimed at this time, will be reassigned.
4. Requests for reservations, accompanied by reservation fees should be sent to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, Arkansas.

## Important Notice - Your Assembly

1. **WAITERS AND WAITRESSES WANTED.** We are now receiving applications for young men and young women to serve in the dining hall during the period of the Arkansas Baptist Assembly, July 5-13. These young people are expected to set tables, serve meals, and clear the tables three times each day. It is important that they be in good health, strong, and at least fifteen years of age or above. Make application NOW if you are interested in this place of service.

2. **CAPABLE LIFE GUARDS WANTED.** Both men and women are wanted to serve as Life Guards. Those interested in this service should make application at once, stating age and qualifications.

3. **DORMITORY SUPERVISORS WANTED.** There is a limited number of places of service in this capacity. Those interested in this service should make written application at an early date.

For services rendered in capacities as listed above, the assembly will furnish bed and meals for the assembly period. The only assembly cost being \$2.00 registration fee which is paid by everyone attending the assembly.

NOTE: All applications for places of service should be directed to Dr. Edgar Williamson, Assembly Director, 212 Baptist Building, Little Rock, Arkansas.

### Extension Film Strip Ready

"Ye Visited Me," a colored film strip telling the story of Extension Department work, will be available February 15th, at your Baptist Book Store.

The Film strip consists of 30 colored pictures which are designed to inspire and instruct the church membership, as well as the Extension workers, about the ministry of the department.

A printed narration accompanies the film strip. The price is \$5.75. The supply is limited. Order yours today.

### Southwest Zone Hymn-Sing

Crystal Hill Baptist Church was host to the regular monthly Hymn-Sing for the churches of Southwest Zone in Pulaski County association, on Sunday, January 2. One hundred and twenty people from eight churches were in attendance. The following churches brought special numbers for the program: Crystal Hill, Douglassville First, and Plainview. M. O. Kelley directed the congregational singing, and the accompanist was Mrs. Victor Jacks.

## Figures To Inspire

Sunday, January 8, 1950

	S.	S.	T.	U.	Add.					
Little Rock, Immanuel	1,242	409	8			N. Little Rock, First	375	129	2	
Including Missions	1,524	652	12			Including Missions	396			
Fort Smith, First	1,240	487	4			Springdale, First	371	227	1	
El Dorado, First	909	248	4			Including Missions	562			
Little Rock, First	908	365	5			Little Rock,				
N. Little Rock,						South Highland	365	133	9	
Baring Cross	843	308	4			Ft. Smith, Calvary	365	127		
Including Missions	952	398				Searcy, First	348	78		
Little Rock, Second	817	167	5			Hot Springs, First	329	89	1	
Hot Springs, Second	769	196	11			Siloam Springs, First	328	187		
Pine Bluff, First	720	207				El Dorado, West Side	324	131		
Pine Bluff, South Side	675	292	7			Bauxite, First	320	121	1	
Including Missions	733	324				Monticello, First	312	134		
El Dorado, Second	596	220	2			Harrison, First	276	108		
Crossett, First	586	218				Mena, First	269	109		
Fayetteville, First	584	219	3			Gentry, First	247	129		
Including Missions	646	255				Jacksonville, First	245	109	3	
Camden, First	557	206	6			*Ft. Smith, Bailey Hill	244	82	1	
Including Missions	784	325				Texarkana, Calvary	237	105	4	
McGehee, First	525	195	2			Gurdon, Beech Street	226	95	4	
Including Missions	646	252				Hot Springs, Piney	203	153		
Little Rock, Tabernacle	521	168	1			Little Rock,				
Magnolia, Central	516	152				Reynolds Memorial	191	80		
Including Missions	608	209				*Little Rock, Hebron	167	89		
*El Dorado, Immanuel	513	272	4			Warren, Immanuel	136	113		
Including Missions	555	319				Sweet Home,				
Warren, First	506	120	2			Pine Grove	133	100		
Little Rock,						El Dorado, Joyce City	127	84	1	
Pulaski Heights	498					Hot Springs,				
Hope, First	481	124				Lake Hamilton	125	69	2	
Forrest City, First	479	178	3			Kelso	121	83		
Pine Bluff, Immanuel	475	181				Douglassville, First	119	66	2	
Little Rock,						Hot Springs,				
Gaines Street	471	254	8			Grand Avenue	118	63		
Including Mission	571	297				Strong, First	109	49	3	
Ft. Smith, Immanuel	465	177	4			Mammoth Springs, First	108	22	1	
Hot Springs, Central	458	175				N. Little Rock,				
Paragould, First	443	191	1			Pike Avenue	101	56		
Including Missions	588	271				Little Rock, Tyler Street	97	44		
Hot Springs, Park Place	424	213	3			Ft. Smith, Northside	95	72	1	
Conway, First	420	87	1			Grannis	86	73		
Russellville, First	420	158				Douglassville, Second	85	49		
Including Missions	500	209				Little Rock,				
Fort Smith,						West Side	82	50		
Grand Avenue	416	187	4			Monte Ne, First	71	76		
West Helena	408	160				Little Rock,				
Paris, First	404	181				Geyer Springs	66	48	7	
Including Mission	462					Hot Springs, Immanuel	55	41	2	

NOTE: Please send your average attendance for Sunday School and Training Union and total additions for the Quarter, October, November and December, 1949, to Dr. Edgar Williamson, 212 Baptist Building, Little Rock. Also please send us your weekly reports.

—000—

"When the outlook isn't good, try the uplook."

—Arkansas Methodist

## Church Furniture

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

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ROBINSON AUDITORIUM  
Saturday Night, January 21

Prices—Nights and Sunday Matinee, \$3.65; \$3.05; \$2.45; \$1.85; and \$1.20

Student Matinees — Monday and Wednesday \$0.61 (Adults \$1.85)

General Admission only.

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Auditorium—January 21 to 28



## Department of MISSIONS

C. W. Caldwell, Superintendent

### We Can Repeat The 1858 Experience

In 1857, two hundred ministers met in Pittsburg in a conference similar to the one just closed in the Second Baptist Church of Little Rock. At that time, our country was going through an economic and moral depression. Those two hundred ministers talked and prayed about the conditions and then issued a message with the request that it be read in all the churches the first Sunday of January, 1858. The message urged the pastors to preach on evangelism and to begin a program of visitation and witnessing for the Lord. Other definite plans for evangelism were suggested.

That was the beginning of the great revival of 1858 which was perhaps the greatest spiritual awakening our nation has ever experienced. Entire towns and communities were transformed. Everywhere—in cities, towns, and along the country side—revivals were experienced. Business men in New York City gathered for prayer at the noon hour and it was nothing uncommon for them to have four and five thousand men praying and confessing their sins. It is said that over 50,000 people were won to Christ each week.

What brought about that revival? God did, of course, but He did it through the preachers and churches which agreed to cooperate in some definite plans for evangelism. What He did in 1858, He is willing and ready to do in 1950. Are we willing to unite our hearts and work together at the same time, with the same objectives, so that we may again experience a great spiritual awakening in our country?

As we think and plan for the Simultaneous Crusade in April, several things should be kept in mind. They are:

1. It is a higher expression of Christian freedom to choose to cooperate in a great evangelistic effort than it is to work independently.
2. It is just as reasonable to believe that we will have greater results in a united effort in evangelism for the Southland as it is to believe we will have greater results in local church when all the members work together.
3. The revival in April will not necessarily take the place of another revival the church may desire to have at a later date and,

in some cases, at a more convenient time. This will be extra!

4. Simultaneous Crusade means that all the revivals will be held at the same time. An association or church that chooses any other time will not really be participating in this great Simultaneous Crusade.

5. Experience has taught that proper preparation is necessary for a local church revival, and far more necessary in an associational crusade.

6. If the pastors and associational officers really want every church to experience a great revival, they should see to it that every committee properly functions, and all necessary steps are taken leading up to the beginning of the revival.

7. Have all committees to meet together as soon as possible to be informed about their duties, and to plan the details of their work.

8. Urge all churches and church organizations to pray in all meetings for this Crusade.

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"BEST" 200 designs for churches \$2.10  
Also buy Paper, Master Addresser, Scope, Trimming Board, etc., from  
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# Three Crosses of Three World Powers

By EUGENE HOWARD, Chaplain  
Baptist Memorial Hospital  
Memphis, Tennessee

We live in a world of confusion and misunderstanding; in a world where a cold war may turn into a hot war at any moment. Where paganism and idolatry have no boundaries. The international boiling pot is seething with anarchy, revolution, depotism, and crime. Nation rising against nation, kingdom against kingdom, and even individual against individual.

We must be blind indeed if we do not see that jealousy, hatred, envy, and strife rule in the hearts of earth's monarchs, and fail to see that they, with their materialistic ambitions, bring on wars. They are the ones who rejoice while others grieve. They are the ones who gain while others lose, and they are the ones who live while others die.

## The Cross of Catholicism

The cross of Catholicism portrays a dead Christ. A dead Christ could never save a lost world. This religion, with its paganistic, heathenistic, idolatrous, worship, should be revealed and exposed. As you know, this religion is just a mass of ritualistic practices. The fallacies and misleadings of this religion have misinformed and kept people in darkness down through the centuries. It suppresses the rights of people, limits the individual's freedom, and deprives and denies people of reading God's love letter to them. The Church does the thinking for the individual. The world is sick of a religion of ritualism, with no spirit. It is also tired of a religion with a spirit and no practice.

## The Cross of Communism

The symbol of communism is the hammer. When you hold the hammer up, it forms a cross. But it has no head on it, because it is a Christless cross. A communist is one who doesn't have anything and wants to share it with everybody else.

Why did Russian abandon the Church and set up atheistic societies all over Russia? Stalin used to be a priest. He saw the immorality among the priests, and the inconsistency of the Catholic Church and he disrobed himself of his priestly garb and stuck it in the trash can, and set out to destroy Christianity.

Europe has been in almost continuous warfare since 1232 A. D. Europe is a ripe bed for Communism. It thrives wherever there is suffering and depression. Communism is gaining more in Catholic countries like Italy, France and the Balkan states, than it is in Protestant countries such as

Sweeden, Norway, Denmark, Holland, and Great Britian. Why? Because people are tired of an empty and unreal religion. Communism will never bring humanity and Christianity together. "Ye shall know the truth, and the truth shall make you free."

## The Cross of Christianity

The cross of Christianity presents the living Christ. Calvary is the focal point of all Christendom. It is the magnet of all civilization. The strength of our magnetism depends upon our closeness to Christ. The Gospel, with its understandable and workable way of life, over-living, all-inclusive invitation, is the hope and salvation of the world. Jesus has borne His cross. Now it is time for us to bear ours. As we pass through this furnace of affliction in this world of sin and woe, may we remember that we must bear a cross before we can wear a crown. The opportunity is ours. "We must work the works of Him that sent us." The message of the Cross, with it's compelling power moves us to the highest momentum in Christian activity, and we must give the Gospel, that is richer than the poverty of clinking coins, to a lost, ignorant, shackled, and enslaved humanity. With the moving of one's heart, the raising of one's hand, the using of one's feet, the speaking of one sentence will mean that lives will be freed and souls will be saved from sin.

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"Our fellowship thrives best in denominational meetings. Someone has said that Baptists are the meetingest people on earth. Meetings are essential in the promotion of our kingdom programs. Denominational faithfulness is measured by church willingness to participate in the gatherings of fellow Baptists." —Robert E. Naylor.

If the worst happens, and you get the best of it, it isn't so bad after all.—Selected.



# He Can't Keep One Without the Other

By CHARLES A. WELLS



As we reflect on the enormous potential in atomic power, the gap between our material development and our spiritual progress is revealed in abrupt terms. Men have harnessed the physical forces that rule the universe but he has not found power to rule himself. We have become like a blind man attempting to drive a powerful car. We have great strength at our disposal but lack that slight but incalculable mystery of sight. We have emphasized electronics and neglected ethics. In our frantic effort to keep ahead of the Russians we have fallen behind the ancients who in holy scripture gave us many sublime portrayals of the supremacy of moral and spiritual law. The whole world is waiting for a miracle to come to the hearts of men,—a spiritual miracle to match the physical miracle of the atom. It has been the Cross,—the teachings, the doctrines it symbolizes,—that has brought man his greatest spiritual experience. The problem of atomic control will only be solved by the spiritual miracle and mastery of the Cross.

Reputation is what you have when you come to a new community; character is what you have when you go away.

Reputation is what men say about you on your tombstone; character is what the angels say about you before the throne of God.

Reputation is the basis of that temporal judgment of men; character is the basis of the eternal judgment of God.

—Wm. Hersey Davis

## GOWNS

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Pews, Opera Chairs, Folding Chairs, Pulpit Furniture  
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*"... with loyalty will I endeavor to aid the physician in his work and devote myself to the welfare of those committed to my care."*

—from THE NIGHTINGALE PLEDGE

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# Stephen — The Christian Martyr

By MRS. HOMER D. MYERS

Sunday School Lesson for  
January 22, 1950  
Acts 6:8-15; 7:54-60

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

"Stephen, a man full of faith, and of the Holy Ghost, . . . and power, did great wonders and miracles among the people." This quotation describes a human dynamo.

"A man full of faith." Faith is the first requirement in any life, to be a servant of God. One must have faith in God, faith in His power, and faith in His guidance before one will go forth in the effort to do God's service before a sinful world.

"A man filled with the Holy Spirit." The person filled with the Spirit of God is necessarily a person of great power with God and the world. The two go hand in hand. It is the privilege of any Christian to be filled with the Spirit, to be wholly dedicated and consecrated to God's service; or to be an indifferent, powerless, useless Christian.

Because of his consecrated and active life, because he had great zeal for the Lord, Stephen soon found himself in trouble. A group of Libertines, persons who had been freed from Roman bondage and slavery, having migrated to Jerusalem from several countries, rose up to argue with Stephen concerning the Old Testament law and customs in contrast with what Stephen was teaching about Jesus and the New Testament Church doctrines. These Jews had been taught Jewish traditions, in the name of religion and Moses, till what God's word or His prophets said meant nothing to them. They were blinded by prejudice, and spurred on by wicked hearts they would stop at nothing.

Because Stephen was filled with the Spirit of God they were unable to resist the wisdom by which he spoke, so in their frustration of spirit they went out and hired the baser sort of men to swear falsely against the righteous Stephen. "We have heard him speak blasphemous things against Moses and against God," they claimed; (Moses being the most important). "And we heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered to us."

## Moses Prophesied of Jesus

If they had known Moses they would have recognized Jesus, for Moses prophesied of Jesus; on the other hand, Jesus never conflicted with the law of Moses, He merely fulfilled it in all points and nailed it to His cross, Colossians 2:14. Jesus kept the law to the last jot and tittle and supplanted it with something much better.

Nobody is as blind as the person who refuses to be informed,

and that was the trouble in Israel. After seeing the life and miracles of Jesus they were without excuse for their blindness. Those of Stephen's day saw him do things he could not have done except by the power of God, and when they could not compete with his wisdom, they set up false witnesses to convict him before the Council.

The sermon Stephen preached to that wicked council is unsurpassed among men. He took them back to their founding father, Abraham. He showed how God had raised up Israel through Abraham, Isaac, and Jacob. He rehearsed their so-journ in Egypt, and magnified the greatness of Moses, their deliverer. He showed them from the very day God gave the law to Moses on Sinai, that they as a nation had never kept the law; Israel had never in reality loved Moses, nor the God of Moses.

In Acts 7:51 Stephen got down to where they lived: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." "Which of the prophets have not your fathers persecuted?" All had been persecuted, and they had even killed the prophets who tried to show them of the coming of the Just One, Jesus Christ, John the Baptist, for example.

## Cut to the Heart Acts 7:54

In Acts 2:37 we found the Jews cut to the heart, convicted of sin, after hearing Peter's great sermon on the day of Pentecost. Their conviction was unto salvation; three thousand of those people repented and were added to the church. In this instance, they were convicted, but hardened their hearts and gnashed on Stephen with their teeth like a pack of hungry wolves. Their madness and viciousness was inhuman.

The same Gospel, which convicted three thousand at Pentecost and turned them unto salvation, convicted an angry mob and they turned to murder. The Gospel either saves or condemns. The same sun, shining in hot rays from the heavens, will melt wax but will harden clay like an oven. Suffering will sweeten one life, and leave another filled with bitterness.

When in trouble, a consecrated Christian will always look up; so did Stephen, and saw the glory of God, and Jesus standing at His right hand viewing with intense interest the scene of His suffering servant below. Stephen cried out with joy: "I see the Heavens

opened and the Son of Man standing on the right hand of God." Being unable to appreciate anything pertaining to the God of heaven, they dragged Stephen outside the city and stoned him to death. He, being "full of grace and Spirit and power and wisdom," died praying that his wicked persecutors be not condemned for their atrocious act.

## A Source of Courage

Stephen's death set a series of persecutions in action which have not ceased to this day. In Acts 8:1 we find great persecution against the Church in Jerusalem followed his death, and the Christians were scattered abroad. During the centuries which followed the pages of history are red with the blood of multiplied thousands of Christian martyrs.

Our beloved America was settled by people who were searching for religious freedom. Historians tell us that complete religious freedom has been known in England only

about one hundred-fifty years. We know there are parts of the world today where true Christians have to hide out, and where to own a Bible means certain death if discovered.

Stephen is commonly called the first Christian martyr. No doubt, the courage and grace manifested by Deacon Stephen has been a source of great strength to many Christians who have since died for the same Christ and the same cause for which he was offered as a living sacrifice on the altar.

"Be thou faithful unto death, and I will give thee a crown of life."

We should be faithful to Christ if it means death for us; but let us bear in mind that we'll not be willing to die for Him unless we love to live for Him!

—000—

Ruskin once said that when we fail to praise a man that deserves praise, two sad things happen; we run a chance of driving him from the right road for want of encouragement, and we deprive ourselves of one of the very happiest of our privileges, the privilege of rewarding labor that deserves a reward.

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# ★ Executive Board — STATE CONVENTION ★

B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

## Churches Give Heroically

As you doubtless have already learned Arkansas Baptists won a signal victory in supporting the Cooperative Program in 1949. We asked for \$597,500. The churches gave undesignated \$598,036.19. They actually gave a little more than that, but two or three December checks reached us too late to be counted on the 1949 budget.

During the first ten months of the year we were running deficits almost every month. The spirit generated at the Convention, and the appeals made then and during the rest of the year gave us the victory. The receipts for December were unusually good and for that reason we were able to close our books with a small surplus.

Designations during the year were also good. Some of the major designations were as follows: Baptist Honor Fund \$14,063.81, Bottoms Baptist Orphanage \$17,675.57, State Missions \$7,534.63, (State Missions from the W. M. U. \$16,249.42), Foreign Missions \$61,118.48. (\$50,000 of the Foreign Mission designations came from the big special offering at the First Baptist Church, Little Rock). Ouachita College Million Dollar Campaign \$176,446.48.

The Ouachita item does not take into consideration the "Old Main Fund" which was \$75,000 or \$80,000, our office did not handle the "Old Main Fund."

There were other minor designations. The total designated receipts amounted to \$304,142.25. Your office received in both designated and undesignated contributions \$902,178.44.

There is another list of cash receipts, such as contributions for the Retirement Plan members, special contributions from the Sunday School Board, special contributions from the Home Mission Board, rents on the Baptist Building, interest received on investments, the sale of books, and other items. This group of receipts amounted to \$105,224. Our bookkeeping does not list this group of receipts as being contributions, although some of them actually are contributions. Counting this group of receipts your Board handled during the year \$1,007,402.44.

Our people gave for the Cooperative Program (undesignated) nearly \$120,000 more than they gave the preceding year. Economic conditions were not better, we were simply better stewards. We can be still better stewards in 1950 and we are well able to give more undesignated than we gave altogether in 1949. Below we are submitting our annual statement of Cash Receipts and Disbursements:

Cash on hand and in banks, Jan. 1, 1949	\$233,767.11
Cash Receipts:	
1949 Co-operative Program—	
Undesignated Contributions	\$598,036.19
Designated Contributions:	
Arkansas Baptist College	\$ 670.00
Arkansas Baptist Honor Roll	14,063.81
Arkansas Baptist Hospital	4,363.59
Bottoms Baptist Orphanage	17,675.57
Central College	2,003.94
Ouachita College	1,000.00
Southern Baptist College	50.00
State Missions	7,434.63
State Missions (W.M.U. Offering)	16,249.42
American Bible Society	202.10
Foreign Missions	61,118.48
Foreign Relief	89.00

Home Missions	2,055.34
Old Ministers' Relief	169.98
World Alliance and Relief	100.00
Southern Baptist Theological Seminary	500.00
Southern Baptist Relief Center for H. O. P. E.	20.00
Ouachita College Enlargement Campaign	176,446.48
<b>Total Designated Contributions</b>	<b>304,142.25</b>

**Total Cash Contributions** \$902,178.44

Miscellaneous Cash Receipts:	
Ministers' Retirement:	
Members	
Contributions	\$22,456.70
Members' Contributions refunded by Relief and Annuity Board	1.03
22,457.73	

Churches' Contributions	31,243.15
Widows' Supplemental Annuity Plan "A":	
Members' Contributions	5,594.38
Members' Contributions refunded by Relief and Annuity Board	6.90
5,601.28	

Baptist Hospital for Ministers' Retirement	80.04
From Relief and Annuity Board for Ministers Retirement Administrative and Promotional Expenses	1,640.85
From Home Mission Board for State Mission Work	5,759.90
From Baptist Sunday School Board for Religious Education Department-Regular	10,950.00
Specials from Baptist Sunday School Board for Religious Education Dept.	2,632.97
Religious Education Department Special Offerings and Registration Receipts	5,682.86
From First Baptist Church, Fayetteville, Student Secretary's Salary	600.00
Notes Receivable, from Plainview Church, Harmony Association	240.00
Offering Taken at Pastor's Conference at State Convention	25.75
Federal Tax Withheld from Salaries	2,035.40
Office Building Rent:	
Arkansas Baptist	1,071.36
W. M. U.	1,260.00
Administrative	1,404.00
Brotherhood	444.00
Ouachita campaign	360.00
Religious Education	1,008.00
State Missions	480.00
Downstairs Rent	3,999.96
10,027.32	

Baptist Boards' Employees' Retirement Plan:

Members Dues Withheld from Salaries	2,302.15
Contribution of Dues by Employer	2,302.15
Widows' Supplemental Annuity Plan "B":	
Members' Dues Withheld from Salaries	659.64
Contribution of Dues by Employer	659.64
Interest Received on Investments:	
State Mission Fund	50.00
State Mission Endowment Fund	66.25
S. A. Apple Educational Trust Fund	33.75
Arkansas Baptist Honor Fund	15.38
Office Building Fund	15.00
180.38	

Arkansas Baptist History—Sale of Books	1,542.79
<b>Total Miscellaneous Cash Receipts</b>	<b>105,224.00</b>
<b>Total Cash Receipts</b>	<b>\$1,007,402.44</b>

**Total Cash to be Accounted For \$1,241,169.55**

Cash Disbursements:	
Administration Expenses	24,776.56
Less Refund	1,316.74
23,459.82	
Office Furnishings & Equipment	394.66
23,854.48	
Promotion and Convention Expenses	6,091.75
Less Refund	1,719.48
4,372.27	

Arkansas Baptist History Expenses 114.60

Arkansas Baptist Honor Fund—Token Payments to former Bondholders		46,156.50
Brotherhood Dept. Expenses	9,959.16	
Less Refunds	1,579.68	8,379.48

Foundation Expenses		681.66
Religious Education Department Expenses	50,557.55	
Less Refunds	1,015.07	49,542.48

State Missions Expenses	72,076.62	
Less Refunds	494.80	71,581.82

Radio Program Expenses		67.83
Remitted to Collector of Internal Revenue — Federal Withholding Tax		2,035.40
Remitted to Bottoms Baptist Orphanage		42,675.57

Remitted to Arkansas Baptist Hospital		7,363.50
Remitted to Central College		38,020.82
Remitted to Ouachita College Campaign Building Committee, Architects and Contractors		175,107.19
Ouachita College Enlargement Campaign Expenses	10,107.20	
Less Refunds	610.89	9,496.31

Remitted to Southern Baptist College		20,050.00
Remitted to Arkansas Baptist College		690.00

Remitted to Arkansas Baptist—1949 Allocation		5,000.00
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Remitted to Woman's Missionary Union—1949 Allocation		20,000.00
Transferred from Emergency Fund to Promotion and Convention Fund		1,435.76

Remitted to Ministerial Students: Ouachita College Students	905.00	
Southern Baptist College Students	895.00	1,800.00

Remitted to Executive Committee, Southern Baptist Convention:		
Southwide Causes—Undesignated	239,000.00	
Foreign Missions—Designated	55,619.75	
Foreign Relief—Designated	89.00	
Home Missions—Designated	2,022.84	
World Alliance and Relief	100.00	296,831.59

Remitted to Southern Baptist Relief Center for H.O.P.E.		20.00
Remitted to American Bible Society		202.10

Remitted to Foreign Mission Board, S.B.C., Special Designations		5,498.73
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Remitted to Home Mission Board, S.B.C., Special Designations		32.50
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Remitted to Relief and Annuity Board, S.B.C., for Old Ministers' Relief		169.98
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Remitted to Southern Baptist Theological Seminary		500.00
Office Building Expenses:		
Note: Principal	8,000.00	
Interest	1,321.00	9,320.00

Miscellaneous Expenses	3,611.98	
Less Refunds	81.51	3,530.47

Ministers' Retirement—Remitted to Relief and Annuity Board:		
Membership Contributions		22,456.70

Churches' Contributions		31,243.15
Convention's Contributions		14,971.13

Ministers' Retirement Dues Refunded to Members		1.03
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Widows' Supplemental Annuity—Remitted to Relief and Annuity Board:		
Members Contributions		5,594.38

Convention's Contributions Less Refund by Relief and Annuity Board	5,594.38	5,275.91
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Widows' Supplemental Annuity Refunded to Members		6.90
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Remitted to J. S. Rogers—Retirement Account		900.00
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Ministers' Retirement Miscellaneous Expense		63.00
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Remitted to Relief and Annuity Board, S.B.C., Baptist Boards' Retirement:		
Employees' Dues		2,302.15

Employer's Contributions		2,302.15
Remitted to Relief and Annuity Board, S.B.C., Widows' Supplemental Annuity Plan "B":		
Employees' Dues		659.64

Employer's Contributions		659.64
<b>Total Cash Disbursements</b>		<b>\$979,893.69</b>

Cash on Hand and in Banks December 31, 1949 \$261,275.86

N22-A-B  
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