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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

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*No change in childhood's early day, no storms that raged, no thought that ran,
But leaves a track upon the clay which slowly hardens into man,*

—H. Armstrong Roberts

On Mother's Day

By BRUCE PRICE

Several years ago Dr. J. E. Dillard sent a questionnaire to a number of mothers in several states asking if they had any criticism of the manner in which Mother's Day is observed. All who answered agreed in their comments. They wrote: "The observance is too emotional, too sentimental, and gives excessive praise to mother even to deifying her." One mother said, "I dread the day"; another, "I do not like it"; and one added, "It should not be observed."

If this expresses the feeling of most mothers, we should not observe the occasion in the conventional manner. How should it be observed? That is one of the questions which Dr. Dillard asked, and here are some of the answers: exalt Christ; give Bible teaching about child training; stress home life; make it a soul winning day; urge church attendance; and insist on Christian living.

The way we ministers talk on Mother's Day one would think the most sinful and wicked women become angels as soon as children come into their homes. Mothers are the first to dissent.

Mothers, as a distinct group, get their good name from their love and devotion to their children. Mothers who have built Christian homes and placed high ideals in the hearts of their children deserve all honor on Mother's Day, as well as on all the other days of the year.

An old fable relates that once the gods summoned the mortals to Olympus, telling them to bring with them their highest gifts and achievements. The one who brought the greatest gift was to receive a crown. The artist brought his paintings; the sculptor, his statues; the husbandman, the fruits of his field; the poet, his poems; and the inventor, his machines. But among them came also an old woman with nothing in her hands. The gods asked her, "Why are you here with nothing in your hands?" She answered: "I am here just to look on. I merely wanted to see who would receive the crown. These are my children!" Then the judges said: "Give her the crown, for she trained and inspired them all."

"She always leaned to watch for us,
Anxious if we were late,
In the winter by the window,
In the summer by the gate."

—000—

Evangelize!

By HENRY CROCKER

Give us a watchword for the hour
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's high behest,
The call is given: Ye hosts arise,
Our watchword is Evangelize!

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies—
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace,
The world that now in darkness lies,
Evangelize! Evangelize!

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "The Parables of the Lost" by B. H. Duncan.

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

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

The Deaconship

By O. L. SMITH

Frankness compels any careful observer to confess that frequent cases of friction arise between deacons and the pastor. After more than forty years in the pastorate, I wish I might say a helpful word regarding the pastor-deacon-church relationship.

I believe this friction arises, first, from a confusion of terms. Many deacons whom I have known, good men, substituted the word "authority" for "influence." Many deacons are accustomed to serving on boards of banks and other corporations, school boards, and the like. Here they have been clothed with the authority to determine the policies of the institution without referring matters back to the stockholders.

I recall one pastorate in which this idea definitely prevailed. A certain old gentleman, when called on to open the deacons meeting with prayer, would invariably begin with something like this: "O Lord, we have met here to transact the business of this church." That was precisely what they had NOT met there to do. A Baptist church is unique. "Authority" resides in the church. It has never moved out of the church, though such ideas as expressed in the prayer of this dear deacon would oust authority from the church and move it into the deacons meeting.

I sometimes wonder just how good a man a deacon should be to use the office of the deacon well. Is he a man clothed with grace and patience, willing to meet for an hour, oft times hours, engage in prayer, and counsel about the problems of the church? Is he a man good enough to come before the church with something like this: "Brethren, we have met and counseled long together; we have endeavored faithfully to pray over this matter, being careful to submit it all to God's will. It has seemed to us, your deacons, that perhaps a certain course of action is best for our church. However, we have no disposition to dominate the church, the sovereign body of Christ, and we very greatly desire that you be free to express yourselves, both in discussion and in voting, as you believe God would have these matters disposed of."

I believe that in 95 cases out of a hundred a church would say, "Thank God for our deacons." The deacons would thus come to have great influence and corresponding helpfulness.

A CRY FOR HELP

A Devotion by the Editor

"Jesus, thou son of David, have mercy on me."

Jesus is never too busy running the universe, or even directing the affairs of the Kingdom, to listen to the cry of a human heart calling for help.

The thoughts of Jesus on this occasion have been occupied with the momentum of which were to immediately follow: The triumphal entry into Jerusalem; the cleansing of the temple; the cross; the resurrection; ascension—events which would change the history of the world.

But nothing is big enough to prevent from pausing to listen to the cry of a human heart in need. Jesus could not be stopped by a legion of soldiers, nor by the protestations of His disciples, nor by the temptations of Satan. Through all these He would go on toward the cross, scorning the danger which threatened. But the cry of a distressed soul had such power that Jesus could not pass it by.

Blind Bartimaeus does not present an isolated case where Jesus gave His attention to a single individual when the crowds were following Him. He left the multitude to enter the home of Zaccheus, the publican. He was jostled and crowded by the throng, His voice responded to the timid touch of a frail woman and she felt in her body that she was healed of her plague. While hanging on the cross, Jesus stopped dying long enough to save a thief who cried to Him for mercy.

"Receive thy sight," said Jesus, "thy faith hath saved thee." Faith in Jesus Christ enables one to rise above fears, overcome difficulties, and break through the process of worldly events to reach the master's side.

We have the unfailing assurances of the Father, the promises of the Son, the presence of the Spirit, and the testimony of Christ's experience to encourage us to call out to Him above the din of worldly traffic; and He will pause and call us to Him.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His Justice
Which is more than liberty.

"And he cried saying, Jesus, thou son of David, have mercy on me.

"And Jesus stood, and commanded him to be brought unto him

"And Jesus said unto him, Receive thy sight: thy faith saved thee" (Luke 18:35-38)

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Across the Editor's Desk

The Mother And The Child

The function of motherhood, which has been memorialized by Mother's Day, is something quite distinct from the biological factors involved. If only these factors were considered, they would scarcely justify the honor in which motherhood is held, or the deep sentiment which is attached to motherhood, or the memorials which are dedicated to motherhood.

The motherhood which we commemorate is of finer quality than can be woven of purely physical strands. It partakes of the spiritual nature of the divine; it is, in fact, imparted by God Himself.

From among the many mothers of history and of contemporary life, whose motherhood may be taken as the basis of this study, we have selected the mother of Moses, the character of whose motherhood is etched upon the consciousness of the Christian world.

Strength to Survive

This mother had the strength to absorb and survive the merciless blows of unfriendly forces.

Hers was a strength, not merely to resist the overwhelming power opposed to the very nature of her motherhood, but to yield to that power and by yielding to conquer. Suppose she had gone into a rage and defied the Egyptian monarch, she would have been crushed. Suppose she had become frantic and undertaken to flee with her babe, she would have been run down. Suppose she had become vain and undertaken to placate the heartless ruler, she would have been scorned.

On the contrary, she maintained her self-possession and with calm coolness she faced her problem and prepared herself to yield the rights and privileges of her motherhood on the long chance that by yielding she might accomplish that which she could not accomplish by futile resistance. This yielding bears no taint of compromise, a distinction which should ever be observed. Her uncompromising mother heart is never stronger in its unyielding purpose than when it gives ground to overwhelming force. Her strength is revealed and accentuated in her adaptability to the most difficult circumstances of life.

There is something in this mother's character which reminds us of highly tempered metal. It is a strength that is not shattered and broken by the tremendous blows of a powerful empire; it is a strength that carries a weight entirely out of proportion to the frailty of a mother. It is of finer metal than the ambitious empires of the world know how to forge. For there was forged on the altar of this mother's heart that which destroys the heartless and cruel empires of earth and in their stead builds the kingdom of God.

Received Inspiration

This mother possessed a spiritual aliveness to the inspiration of God. There is real significance in this statement, "And when she saw him (the babe) that he was a goodly child." But did not every mother, in that dreadful day, look with equal fondness upon her child? Perhaps with equal fondness, but not with equal inspiration. This mother saw more than many other mothers saw in their children. As she looked into the face of the child, a ray of inspiration darted from that infant face to her own. Somehow she sensed the divine purpose in the life of this child, she felt the hand of God upon him, and she saw a divine destiny for him.

It is not too much to say that every mother may and should see in her child the gracious purposefulness of God. Why should not every mother be inspired and visualize and plan for a divine destiny for her child? This divine destiny should become supreme and every other goal of life become secondary to it. When mothers see in their sons something more than earthly careers in business, politics, and the professions, and plan for that more, they will give us men who will make this world a better place in which to live.

Inspired Intelligence

This mother acted with an inspired intelligence. No more ingenious plan for saving her child from the cruel decree of Pharaoh could be imagined. It was daring and inspired. Observe the crudely constructed bassinet nestled among the water lilies. It was a challenge to the soul of the Egyptian Empire, if any soul were left in the empire.

But more important still, this mother's act was an act of daring faith in God. She kept faith with her inspiration, and dared to risk her child upon the promises of God.

If the daughter of Pharaoh should accept the child, she would need a nurse; why, therefore, should not the mother become the nurse for her own child. "And his sister stood afar off to wit what would be done to him." Here was family co-operation in its finest form. The sister said her piece at the proper moment and the mother had the care of her child during the formative years of his childhood.

During those early years this mother laid the foundation in that child's soul for one of the greatest careers ever achieved by mortal man. She planted ideals and principles in that child's life which "all the learning" of the Egyptians could not uproot.

This is the mother's supreme opportunity. Inspired mothers, acting with inspired intelligence, can give to the world inspired leaders and statesmen and law-makers, who

can save the world from the sorry mess in which we find it at the present. This is a challenge to every mother, a challenge she cannot ignore.

True Perspective

This mother possessed a true perspective of the relative values of life. She was not carried away with the idea that her son might become the next Pharaoh of Egypt, or at least hold a high and important post in the Egyptian government. During these few years she had the boy with her, she did not fill his impressionable mind with thoughts of Egyptian power and honor and luxury. She filled his mind with thoughts of God and God's people, God's promises, and the purposes of God for His people.

True and False Values

She drew the line sharply between the true and the false values of life. No doubt she placed before her small son a picture in contrast, two empires as unlike as could possibly be. The one was an immediate prospect rich in the wealth of the world and powerful among the nations of the earth. This empire was invested with all the prestige and glory and power which the world at that time could bestow. Its challenge was to pride and vanity; it offered indulgences and gratifications without limit. But in these were found weaknesses and they proved its downfall. Strong men and strong nations are not made by indulgences and gratifications. They seek the strength and enervate the life.

In contrast to this prospect, this mother presented to her small son the kingdom of God as represented in the Hebrew people, her people. There was no promise of ease or indulgences or worldly honor. But there was the challenge of heroism, the principles of honor and righteousness, and the promises of God.

Now read the appraisal of this boy, grown to young manhood, as given in the eleventh chapter of Hebrews. "By faith Moses, when he was come of years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

MY RULE FOR CHRISTIAN LIVING

Dr. J. Wilbur Chapman had this which he called, "My rule for Christian living": "The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your lifelong life's road.—The Watchman Examine

NOTES OF ADVANCE

Worrell Memorial Church, Little Rock, recently conducted a training study course in which they had the assistance of Missionary E. A. Ingram. There were 50 awards. The Sunday following this study course there were four additions to the church. H. R. Boyd is pastor.

The young people of the First Church, Blytheville, were given special recognition Sunday, April 11, in keeping with Youth Week emphasis throughout the Southern Baptist Convention. Members of the young people's department of Training Union assumed places of leadership in every Training Union Department Sunday evening. Special music was rendered by the youth choir at the evening worship service. At both the morning and evening worship services, the pastor spoke on "Youth."

The First Church, Frederick, Oklahoma, recently closed a revival meeting, in which they had the assistance of Dr. J. H. Landes, Wichita Falls, who did the preaching. There were 48 additions to the church, 33 by baptism.

At the closing service the Youth Week pastor, Robert E. Splawn, a sophomore at Oklahoma Baptist University, preached his first sermon. There were two additions to the church, and two young ladies surrendered for mission service. Milo B. Arbuckle is pastor.

Dr. B. V. Ferguson, pastor of First Church, Ft. Smith, recently preached in revival services at Southside Church, Jacksonville, Fla.

Dr. B. L. Bridges, state secretary, filled the pulpit of the First Church, Russellville, April 18th.

First Church, Atkins, recently voted to carry out needed repairs at the parsonage and the church building. One improvement has just been completed—song book holders have been placed in the pews. This work was carried out by members of the Brotherhood.

The First Church, West Memphis, recently honored the pastor, Aubrey C. Halsell, by observing the second anniversary of his pastorate. During the two years' ministry of Pastor Halsell the church membership has doubled, there being 406 additions by baptism; the Sunday School and Training Union attendance has trebled; seven city lots purchased; two missions established, and \$46,702 given to missions.

Lonnie Lassater, Clinton, Arkansas, preached in revival services recently at the Black Oak Church. Pastor Roy D. Bunch directed the music. There were nine additions to the church by baptism, four by letters, and a number of re-dedications.

The young people of Immanuel Church, Warren, observed Youth Week April 4-11. Miss Maxine Neely, church clerk, makes the following statement concerning this activity: "There were 23 who took part in the week's program, and all of us received a great bless-

ing in doing our duties as Youth Week officers. The adults of the church co-operated in an excellent way and helped make it a great week for the young people. We plan to have a better organized program next year, and already are looking forward to Youth Week."

There were 45 additions to the Crawfordsville Baptist Church by baptism in a recent revival conducted by Nelson Tull, State Brotherhood secretary.

Ray Y. Langley is pastor of the Crawfordsville church.

The Joyce City Church recently closed a 12-day revival meeting, in which they had the assistance of R. O. Ekrut, pastor of First Church, Strong, who did the preaching; and Frank Adams, evangelistic singer, who directed the music. There were 13 additions to the church, and 32 re-dedications.

Charles W. Nash has been pastor of the Joyce City Church for ten months, during which time the church has had 77 additions.

Every member of the Walnut Grove Church, Boxley, Arkansas, has pledged to tithe. Carl Mitchum, a student at Southern Baptist College, and president of the Ministerial Society of the college, has recently been called to the pastorate of the Boxley church. The organizations of the church have been reconstructed and a financial budget adopted.

There were 20 churches out of 27 co-operating in the simultaneous revival effort in the Clear Creek Association, April 4-18. There were 159 received into these churches on profession of faith, and 39 by letter and statement. There were more than 100 re-dedications. Other results of this simultaneous revival effort are: 3 churches are launching campaigns to build homes for their pastors; the collection of clothing to be sent to the New Orleans Relief Center was greatly stimulated; Crawford County voted dry by approximately 4 to 1. The revival campaign was under the direction of Missionary W. O. Taylor.

Dr. Weldon M. Wilson, pastor of the North Shore Baptist Church, Chicago, and Dr. W. O. Vaught, of the Immanuel Church, Little Rock, exchanged pulpits on Sunday, April 18.

Dr. Louie D. Newton, president of the Southern Baptist Convention, and pastor of the Druid Hills Baptist Church, Georgia, will deliver the commencement address at the Southwestern Seminary, Ft. Worth, Texas, on May 7.

Pastoral Changes

Carl Mitchum, Nevada, Missouri, has been called to the pastorate of the Walnut Grove Church, Boxley, Arkansas.

Loy Moody, former pastor of the Zion's Light Church of Duff, Arkansas, has been called as pastor of the church at Burlington, Arkansas.

Winners of the State

Junior Memory Drill

The following Juniors made perfect scores at the State Junior Memory Drill, which was conducted at the State Training Union Convention in the First Church, Fort Smith, March 16-20:

John Froelich, Mount Ida Church, Mount Ida; Benjamin Bledsoe, Mount Ida Church, Mount Ida; Betty Jo Preece, First Church, Siloam Springs; Grace Sullivan, First Church, Hamburg; Anita Harris, First Church, Albany; Emily June Balcom, First Church, Tyron; Carol Ann Holt, First Church, Blytheville; Virginia Burros, First Church, Stuttgart; Louise Barnett, First Church, Stuttgart; Wina Beasley, First Church, Paragould; Carl Hawkins, First Church, Monticello; Mary Ann Byrds, Second Church, El Dorado; E. Jenkins, First Church, El Dorado; John L. Calvary Church, Fort Smith; Mary Robinson, Immanuel Church, Fort Smith; Lill Blackmon, First Church, Arkadelphia; Moses, First Church, Hope; and Leslie Rogers, First Church, El Dorado.

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State Music Director

Visits Southwest

Mrs. B. W. Nininger, state director of church music, was the guest of Southwest Seminary for several days in April. She was invited as the honor guest at the Festival of Graded Choirs. This Festival, the first of its kind to be given at the seminary, was under the supervision of Mrs. Martha Moore Clark and was the outgrowth of practice teaching by the students of Graded Choirs at the seminary. FOUR HUNDRED-FIFTY boys and girls from primary to high school participated in the event, some of them coming from as far away as Shreveport, La.

In addition to being the speaker at the concert, Mrs. Nininger held forums with music classes and private conferences with students. J. Campbell Wray, head of the School of Sacred Music, and Mrs. Wray entertained Mrs. Nininger as their guest at the Annual Senior Class Banquet. She was extended many courtesies by members of the faculty at the seminary.

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Stanley Smith, Dania, Florida, baptized Seminole Indians from 1945 to 1947. He reports that all are tithers except one, and the reason for that one not being a tither is because he has not yet been baptized.

At a recent meeting of the Executive Committee of the Southern Baptist Convention, resolution was passed endorsing the establishment of a "Service Memorial" to perpetuate the ideals and teachings of Booker T. Washington. Members of the Convention are asked to co-operate in this project by purchasing Booker T. Washington Memorial dollars. This memorial is to serve as headquarters for a national program of trade industrial training for negroes of low educational status.

Pastor E. E. Griever, First Church, Harrison, was with the First Church, Forrest City, pastor Minor E. Cole, in an 8-day revival meeting, April 18-25. There were 12 additions to the church membership on profession of faith and baptism, and 1 by letter.

Music was under the direction of Ira Ishall, associate pastor of the church.

Preparation For Hell

(The fourth in a series of articles on Heaven and Hell.)

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By the Editor

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The Bible likens sin to disease and to fire. These figures present to us the effects of sin in two forms. First, sin consumes and destroys leaving ruin and devastation in its wake like a destructive fire. Sin destroys all those elements and capabilities of one's being which capacitate one for eternal life and heaven. You have seen what was once a beautiful building, one which served a high and noble purpose, but fire ravaged that building and its bleak and blackened walls stand useless and idle, a menace to passersby. Its usefulness and beauty have been destroyed. That is what sin does for a human life and soul. It consumes and destroys all powers and capabilities for a life of joy and praise and righteousness.

Second, sin accumulates and builds up certain other elements which are foreign and poisonous. The same building, the usefulness of which was destroyed by fire, now harbors bats and owls, spiders and reptiles, vermin and rodents. By the sins of one's life the equivalent of these loathsome creatures take possession of, and inhabit the life that is burned and ravaged by the hungry flames of one's own sins.

The proposition may be reduced to this simple statement: men and women are gathering up the essential elements of hell by the voluntary acts of their lives.

"Can a man take fire in his bosom and his clothes not be burned? Can one walk upon hot coals and his feet not be burned?" Proverbs 6: 27, 28. The Bible is here talking about the fire of sin, the fire of hell. If one picks up a coal of fire or deliberately walks upon hot coals, he must burn. There is no escape. By the sins of their lives people are destroying the fire-extinguishing elements of their beings and at the same time they are collecting those inflammable elements that shall be ignited in the lake of fire. In fact, they are helping to build their own lake of fire and brimstone in which their immortal souls will sizzle and fry throughout eternity.

What, now, are these elements of hell which men and women are gathering here?

Eternal Death

Hell is represented as eternal death. Eternal death is synonymous with eternal hell. Death is the cessation of vital life processes and functions. When these processes and functions cease, mortification sets in. Spiritual death is the destitution of all that is worth calling life.

"Dead in trespasses and sins" is an expression used by Paul, and the truth of the statement is borne out by the teachings of the entire New Testament. The vital spiritual powers of life are not functioning in those who are living in trespasses and sin. Because sin inhibits every vital spiritual response, sin stifles every vital spiritual desire, sin defeats every vital spiritual purpose, sin starves every vital spiritual power.

Separation from God

Death is represented as separation. Physical death is separation of the soul from the body, and spiritual death is the separation of the soul from God.

The unsaved sinner, the unredeemed soul,

is separated from God in this life. The whole Christian enterprise is put forth as an effort to persuade men to come to God for life and salvation. The Bible is the record of God's efforts to lead men to renew their vital relationship with Him.

The coming of Christ, his life, his teachings, his death, his resurrection represent the divine pursuit of the lost. All Christian influences today, in the form of Christian character, Christian teachings, Christian music, Christian appeal, and prayer are the same age old efforts of God to bring men back into living relation with Himself.

Those who have resisted all these influences and appeals and have persistently refused to choose God here shall remain forever separated from Him in eternity. That eternal separation from God is eternal death, eternal hell.

Darkness of Hell

Hell is also described as darkness. God is light as well as life. Those who are dead in trespasses and in sins, separated from the life of God, are also without the light of God, are in total darkness. John saw that the redeemed have no need of the sun, for the Lamb is their light. On the other hand, the parable says, "Cast the unprofitable servant into outer darkness." Vital life powers cannot live and function in total darkness. Total, unrelieved darkness would derange all the faculties of life and produce a maniacal state of being.

We are given the power of spiritual vision in this life. We may, if we will, see the spiritual values of life and of life institutions and relationships. But none is so blind as those who will not see. To deny any power of life its normal function and expression is to impair that power; and any power not used will diminish and ultimately become extinct, with only rudimentary signs of its former existence.

Hell is Loss

Hell is represented as loss. The unsaved person is lost. He is lost as in a wilderness and cannot find his way out. He is lost as over a precipice and cannot rescue himself. He is lost as the sheep that wandered away from the shepherd. He is lost as the coin that falls in the crevice. He is lost as the prodigal son who has gone into the far country. He is lost, away from God, away from security, away from the permanent values of life.

If the unsaved sinner is lost, is he responsible for his lost condition? Jesus anticipated that question and its implied effort to free the sinner of the responsibility for his lost condition. So he said, "The Son of man is come to seek and to save that which was lost." Then He pictures the shepherd going in search of the lost sheep, the woman moving all the furniture in the house in search of the lost coin, and the influences of a Christian home pursuing the lost son to the swine pen in the far country.

If, therefore, the lost sheep runs from the shepherd and into the mouth of the wolf, is not the shepherd's fault that the sheep perishes. If the lost son resists the influence of the home which follow him, it is not the fault of the waiting father that the son do not return. And if the lost sinner will not come to the Savior nor yield to the Christian influences which follow and plead with him he is himself responsible for his lost state.

Being himself lost, the ungodly lose every value, every beauty, and every attainment of life. Wealth amassed here cannot buy relief from hell. Personal influence exerted here will mock one in hell. Attainments achieved here will torment one in hell. Personal powers developed here will forever be denied expression in hell. The memories of life here will forever display pictures of lost opportunities in hell. Everything is lost except misery, torment, and woe.

The Fire of Hell

Hell is eternal, unquenchable fire. Perhaps there arises in your mind a question which has been asked a million times: "Is there literal fire in hell?" What difference does it make? If fire is used only as a symbol of the reality of the burning hell, we remind you that the reality is always worse than the figure. There can be no comfort to the doomed denying the literal fire of hell.

Hell is a "lake of fire", for "whosoever is not found written in the book of life was cast into the lake of fire." The only difference between the fire of hell and the fire of earth which we have had experience on earth that the fire of hell is "not quenched" and the soul consigned there "dieth not."

The fire of hell may be illustrated in terms of a burning conscience. There is no fire quite so hot as a burning conscience. The distinctive characteristic of a burning conscience is that the more it burns and the hotter it gets, the more alive it becomes and the greater capacity to suffer the endless torments of hell.

The conscience deprived of its right place in one's life here will assume mastery of the soul in hell. It will become the whip of flaming fire to forever lash and condemn in hell. Imagine one surrounded by a mass of fiery serpents with forked tongues of flame. One's every movement, every thought, every desire, and every longing shall be met by the stinging, burning, blistering, poisonous fangs of the serpent of sin in hell.

God Not to Blame

God is not to blame for those who go to hell. Hell was prepared for others and not for man. God has left man free to choose for himself. God has provided a way of escape and has organized the greatest world movement known to the earth in an effort to persuade man to choose life and heaven. All God has done to save man, if he chooses to follow the Devil instead of God, he cannot hold the Lord responsible.

And besides, those who reject God are bringing into their lives those elements which would constitute hell anywhere. Hell itself would be a veritable hell for one whose character is these elements in his character. A man cannot take the fire of hell into his bosom and not be burned.

CHRISTIAN HORIZONS

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

Urge Recall of Vatican Representative: President Truman has been urged to recall Myron C. Taylor from the Vatican by Dr. John Calvin Slemp, editor of the Uniform Lesson publications of the Publication Society.

Dr. Slemp says that such a move was made "mandatory" by the Supreme Court's decision barring religious education in the public schools.

Justice Black, who delivered the majority opinion, quoted an earlier Supreme Court case in which it was decided that "neither a state nor the Federal government can, openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa." Describing Taylor's ambassadorship as unconstitutional and un-American, Dr. Slemp called on the President to act with all possible speed.

Religious Film Completed: "My Name Is Han," the second motion picture to be completed by the Protestant Film Commission will have its premiere in 100 cities on June 15.

Filmed in China, "My Name is Han" was produced to stress the emphasis on study of the missionary movement in that country. The picture will be released through the Religious Film Association and will be available to churches and religious, educational, and civic groups following the premiere.

Seek American Youth for European Camp Project: The youth department of the World Council of Churches has issued a call for 50 American youths to participate in a voluntary summer service camp project in four European countries.

They will take part in Christian reconstruction programs in Italy, France, Germany, and Austria according to an announcement by William Keys, youth department secretary. The project is an attempt to connect the compelling love of Christ with the needs of the world.

Uniform Divorce Laws Needed: The National Council of Juvenile Court Judges in its annual meeting in Atlantic City, N. J., urged the adoption of uniform divorce laws by all states.

The action was taken in a resolution adopted by nearly 250 jurists who noted a growing disregard "for holy virtues upon which America was founded and prospered, which is the sanctity of marriage and the home and its attendant duties and responsibilities."

The resolution described broken homes as a major factor in the cause of juvenile delinquency, and emphasized that the laws of many states create a situation that makes marriage and home life a mere trial and error, barter and exchange relationship.

Criticizing the "ease and speed with which divorce and the dissolution of matrimonial bonds are possible in many states," the resolution recommended that divorces be granted "only in cases of extremity and with due regard for the consequences growing out of dissolution of the union."

Adventist Literature Sales Totalled Ten Million in 1947: Walter P. Elliott, head of the Adventist publishing department, reports that sales of Seventh-Day Adventist literature in 1947 totalled more than \$10,000,000. This included religious and health books and magazines sold by a corps of 1,600 regular colporteurs in addition to 800 student salesmen from Adventist colleges who work during the summer months.

Convinced that "much of the responsibility for the nation's juvenile delinquency problem lies squarely at the door of comic books and other cheap literature which dangle false values before our children," the Adventists will increase output of wholesome, character-building children's books.

Texas Baptists Plan Press Relations Institute: The Houston Baptist Pastors' Conference voted to hold a press relations institute in Houston, Texas, before the centennial meeting of the Baptist General Convention of Texas, as an experiment in improving relations with newspapers. The pastors plan to assemble a faculty of newspapermen and journalism teachers.

Laymen to Aid Correctional Institutions: A method of reducing crime and juvenile delinquency has been successful in Louisville, Ky., and will now be tried in Indianapolis, Ind. The plan was originated by George W. Stoll, a Louisville businessman, and calls for church laymen to aid prisons, jails, courts, hospitals, and child care institutions. A Church Federation of Indianapolis committee is mapping the program, and will name groups of about 20 laymen each to study the needs and resources of all local correctional institutions.

Mexico Bans Religious Music from Schools: The National Institute of Fine Arts and Literature, which acts for the Mexican government in matters affecting musical instruction in the schools, has issued an order to eliminate musical works of a religious character from the curricula of all Mexican schools.

The Mexico City daily newspaper commenting on the order charged that the Institute is controlled by Communists. It stated that the line of the Mexican national anthem which refers to the "finger of God" has been changed by the institute in officially-approved teaching materials so as to omit mention of God's name.

Protest Sending of Wine, Tobacco to Europe: The Oregon presbytery of the United Presbyterian Church, meeting in annual session, Portland, Oregon, adopted a resolution protesting the sending of tobacco and wine abroad under the European Recovery Program.

The presbytery specifically decried inclusion in the Marshall Plan of "142,000,000 gallons of American wine and nearly \$1,000,000,000 worth of tobacco to go to Europe."

The Hawaii Baptist

A new Baptist publication has recently made its appearance, the Hawaii Baptist published by the Hawaii Baptist Convention.

Dr. Lindell O. Harris, an appointee of the Foreign Mission Board, from Missouri, editor, and Miss Josephine Harris, also an appointee of the Foreign Mission Board, from Arkansas, is secretary of the new publication.

Address: The Hawaii Baptist, 2323 University Avenue, Honolulu 5, Hawaii.

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Soviets License Religious Periodical: Soviet authorities in Berlin, Germany, have issued a license for the publication of a new monthly magazine by the Evangelical Church to be devoted to promoting religious instruction in schools. Each issue is to consist of 300 copies, and will be called Die Christenliche Christian Teaching.

Religious relations offices are said to have been "greatly interested" by the action of Russian authorities in permitting the appearance of this publication.

Is the Door Closing? Leaders of Baptist and "foreign cults" at Bucharest, Rumania, have expressed anxiety over a law passed by the Parliament which will take away much of the liberty granted them by the government in 1945.

The new law states that the Minister of Cults will control the revenue of all cults from any source whatever. Rumanian Evangelists, who are supported by the Foreign Mission Board of the Southern Convention, interpret this to mean that they must report to the Minister of Cults all funds received from abroad.

Meeting to Rally Christians for Action: Britain's top-ranking Protestant and Roman Catholic leaders will occupy the platform at a public meeting, April 25, to "rally Christians to positive action in support of western Europe along Christian lines."

The meeting, which is being arranged by L. J. Collins, dean of Oriel College, Oxford, will issue an appeal to Christians, individually and through organizations, to "join in efforts encouraging the peoples of the world to meet their present difficulties."

Church Federation Asks That Displaced Persons Enter: The Church Federation of Indianapolis has issued a statement that less than 200,000 displaced persons should be permitted to enter the United States, should include persons uprooted during the postwar period as well as those uprooted during the war.

The Federation recommended that the U. S. Senate eliminate a Wiley bill provision that 50 per cent of them must come from countries annexed by foreign powers. The presence for agriculturalists was described as "prejudicial to the Jewish people."

Planes To Be Used To Carry the Gospel: The Assemblies of God Church has purchased two surplus Army transport planes to be used throughout the world in transporting its missionary supplies. The planes are twin-engine C-46's, used by the Air Corps during the war as cargo planes. One of this type plane can carry a load of 10,000 pounds and may be converted to carry 28 passengers.

Improving Church Music

Someone has compared the coming of a congregation into a house of worship with the entrance of a ship into the locks of a great canal. The "ship comes in on the lower level; the sluice gate is closed behind; the sluice gate is opened in front of the ship, and the boat is steadily, although almost imperceptibly, lifted to a higher level. Similarly, worshippers enter the house of God, often on a low spiritual level; the gates of the mind are closed on the secular side and opened on the God-ward side. The influence of music, architecture, order of service, prayer, and message flow under the conscious minds of the congregation like the very water of life, gradually lifting them until an hour later they sail off on a higher spiritual level, better able to carry their cargoes of private and public responsibilities. This achievement is indeed one of the highest of arts."

In order to achieve with any measure of success that for which it strives, a service of worship should be a unified and artistic whole, with the music and message planned together. Some ministers have had a tendency in past years to treat the service preceding the sermon as a group of incidental preliminaries. We may be thankful this attitude is on the wane. It should be a source of satisfaction to those directly connected with worship that most of our churches today are giving increasingly intelligent attention to the building of richer and more meaningful services of worship. Our theological seminaries are stressing the improvement and integration of the various elements in worship, and in the larger and better churches slovenly worship is coming to be regarded as little short of sin itself.

If church music is to contribute to spiritual intensity, it must not only be integrated with the order of service and the sermon, but it must be vital and purposeful in itself. As one writer stated, "a quartette of stars parading individual talents as a display number, or a chorus going through a routine vocal exercise does not help the services of worship to march up the steps of adoration, confession, intercession, and dedication toward the climax where those who seek God are 'lost in wonder, love, and praise.'"

Whether we wish to admit it or not, church music today is confronted by rising standards of comparison. Radio is bringing to all levels of intelligence superbly conducted programs of sacred music, oratorio, opera, and symphony. When these are brought into our homes weekly, the public may easily become impatient with the uncertain performances of the local church choir. The aggressive program of music education and training being carried on in our elementary and high schools is not to be overlooked. Young people who are members of large, efficient, well-trained, and disciplined high school and college choral and instrumental groups cannot be expected to be satisfied with the "harsh musical manglings and discordant turbulence created in a large majority of church choirs." The church cannot expect to reach adults or young people for its music programs as long as it is content to utilize haphazard methods of training or present groups led by "directors" who have an 'anything-will-do' philosophy. If the church today and tomorrow expects to produce effective programs through its ministry of music, it must be willing to see that those who come under the influence



By WOODROW WALL
Minister of Music
First Baptist Church
Asheville, North Carolina



of such a program will have the proper guidance from adequately trained, musically and spiritually, individuals who minister to their spiritual development through sacred music. Thus, the church today is put on its mettle. Dr. Ralph W. Sockman, radio minister, states that music and religion are close akin—"the more one has the more one wants — provided they are real."

Whether we belong in the pulpit, the choir loft, or the pew, the music in the church service is bound to be of some concern to us, since it is a constant part of church worship. In the past, in most churches, the music has "just happened"; it has not been chosen with any governing idea in mind; something has been played and something has been sung. Church leaders are slowly but surely becoming more interested and informed on the subject of worship and many in past years have come to give new emphasis on improving music in worship.

The function of the sermon in worship was commented upon by Karl Barth, Switzerland's great theologian: "The sermon is an extension of God's revelation of Himself in His Word." The sermon must naturally give the theme to the service and in turn will provide the direction of the service. Music, to lend further impetus to the service, must beautify this theme, re-inforce the message, and imbue it with an appeal and an emotional quality which will win the heart when sometimes the mind does not follow. Over three hundred years ago the Dean of Bristol stated: "A song may find him from whom a sermon flies."

Music must do even more. All the music before the sermon should create the spirit or the atmosphere in the service which will help prepare the way for the sermon theme. It should "lift the hearts of those present into the very spirit of worship, so sensitive to the significance of the meeting with God in the house of God, that when the theme of the sermon comes, its intellectual and spiritual illumination shall be intensified into a message from the Most High." Surely, such a service can be achieved only if the minister and choir master work together. Integration must prevail. All persons directly connected with the building of worship must work together under the common aim of 'worship through the church service.' It is difficult to understand how one can hope for a service of true worship if the minister goes into his study and writes his sermon; the choir master

selects hymns treating of three or four different themes; and the organist or soloist for the day renders some number he or she likes or can do well; the result being a purely miscellaneous program. How can we expect effectiveness of programme with such variety of thought entering the minds of the worshippers? However, on the whole, the idea that a service should be a unified, integrated service of worship is becoming more and more general. As one commission on worship states: "We are coming to realize that a miscellaneous collection of devotional items does not constitute a worship service." A service should be a perfect and united whole, and to insure this, no element may be just "hit-or-miss." Instead, all elements must be integrated with the service in an inner unity; the texts of hymns and anthems must be in the thought of the service, the music in its mood. And this thought and this mood are determined by the center and climax of the service, which is the sermon.

"Church worship is social in its character. If we worship God the Father, we must realize our kinship with one another, and our fellowship with one another, for we are not to be self-centered units. When we sing, our song must throb with life as it crosses our lips. Singing is the people's part; it gives solidarity to the service, a unity of heart and worship, it develops each worshipper and strengthens the sense of fellowship. Music is essentially the spirit of the church and the spirit of true religion."

But, you say, someone has to carry this program out, and these elements of worship have to be presented in an effective manner. From the standpoint of the music program, the organization of several choirs and the proper training of these groups would give proper assistance in the music field. With groups ranging from five or six-year old children to adults, with weekly rehearsals, and with the active participation of these groups in worship services, the church might well give training to those who can and will minister to the needs of the church through its music program. For the adults it means a continuation of training in worship, in music, and their individual responsibility for the service as they sing, play, or sit to worship. For the child, it means a planned program of music instruction, worship, fellowship, and service that will inspire them to a conscious and constant relationship with God, so that by the time they come to take their places in large and more mature groups through annual promotion, they can do so with the knowledge that their participation is more effective because of the knowledge they have gained through the activities of a church-wide Ministry in Music. When we begin to reap results from such an emphasis we shall find people who are trained to worship, who know what reverence is, who know the place and importance of music as related to man's approach to his God through adoration, supplication, dedication, and consecration. Through such a ministry the church can come to show its members more clearly that their responsibility is not only to themselves as Christians but to the world as they take their places in God's great program and in His great purposes.

Quotations used in this article are with permission of the editors of "Music Publishers Journal Magazine."

Report of Committee . . .

To Consider Kansas Application

By E. H. WESTMORELAND, *Chairman*

The Committee to consider the petition of the Kansas Convention of Southern Baptist Churches met in Memphis, Tennessee, February 4, 1948. Fifteen members were present. Also, eight pastors from the churches in Kansas were present, including N. J. Westmoreland, executive secretary of the Kansas Convention. Prior to this meeting, four members of the Committee had visited Kansas to make an investigation of the field and secure further information from the Baptist brethren in that state. At this meeting the entire day was spent in prayerful deliberation. The group from Kansas was given full opportunity to review the progress of their work and to give reasons why they desire recognition as a co-operating constituency of the Southern Baptist Convention. Following a period of general discussion your Committee agreed unanimously on the following recommendations which we submit to the Convention:

"It was the feeling of the members of the Committee that the Kansas brethren are vitally interested in a definite program of missionary activity and are characterized by spiritual fervor which is highly commendable. Their desire to be recognized as a co-operative constituency grows out of a conviction that this work can best be accomplished through the agency of the Southern Baptist Convention.

"However, it is our studied conviction that the problem facing your Committee in bringing a report on the Kansas application is only a part of a much larger problem which the Southern Baptist Convention now faces. We recognize that beyond territory now occupied by our Convention, there are many Baptists who hold doctrinal positions in accord with the historic position held by Southern Baptists. They are desirous of a more aggressive missionary and evangelistic program than their present denominational relationships afford. Like us, they oppose any affiliation with the Federal Council of Churches, and any comity agreements which limit missionary endeavor. They also elect to use the literature published by Southern Baptists. Among these churches there is a growing practice of seeking pastors trained in Southern Baptist institutions. There is likewise a marked similarity of methods in organized work.

"Therefore, it is the studied conclusion of your Committee that our Convention should face the larger problem now, which it has repeatedly encountered in recent years through the application for recognition by Baptist constituencies outside of our Convention. Now, we recommend that the Convention put itself to the task of setting forth principles and procedures by which it will be guided in its decisions on all such applications in the future."

As the Committee to consider the Kansas application, we make these recommendations:

1. That, for the time being, any co-operating Southern Baptist churches in Kansas exercise their constitutional rights according to Article III, to wit,

"Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

(1) One messenger for each church con-

tributing to the work of the Convention during the fiscal year preceding the annual meeting.

(2) One additional messenger for every 250 members; or for each \$250 paid to the work of the Convention during the fiscal year preceding the annual meeting.

(3) The messengers shall be appointed and certified by the churches, to the Convention, but no church may appoint more than 10."

2. That in the light of the fluid state of denominational Baptist life in Kansas, we defer recognition as a co-operating constituency pending further developments, but that we grant all agencies and boards of our Convention the privilege of lending all such aid to these churches and associations in Kansas as may be deemed advisable.

3. That in view of the larger problem stated above, we recommend that a special committee of seven be appointed to study this larger problem with a view of recommending policies and procedures by which the Convention may be governed in receiving new co-operating constituencies "in the U. S. and its territories" Article II. We believe this involves the clarification of By-Law 17.

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"Co-operating Constituency"

By E. H. WESTMORELAND

Much has been said recently in regard to the relationship between the Southern Baptist Convention and state conventions. Some deny that such a relationship exists, insisting that the Southern Baptist Convention is made up of messengers from the local churches. This is in accord with our Constitution which declares in Article III: "The Convention shall consist of messengers who are members of missionary Baptist churches, co-operating with the Convention." That seems to settle the matter with finality.

But in By-Law 17 of the same Constitution, we find a statement of policy regarding the matter of receiving "new constituencies." We have faced this problem in recent years and it seems evident now, that we shall face it increasingly in the coming years. This By-Law implies that there is a relationship between state conventions and the Southern Baptist Convention. Just how far that relationship extends is not made clear in the Constitution but experience will tell us that in many ways there is a direct connection between the bodies. Representation on boards and agencies of the Convention is on the basis of states. Contributions to the Co-operative Program are made through the state offices and the percentage to Southwide causes is determined by state conventions. Pre-registration cards for the sessions of the Southern Baptist Convention are distributed through state executive secretaries, and these bear printed upon them the names of the state through which the cards are issued. These and many other similar factors might be cited to prove that a vital relationship exists between the Southern Baptist Convention and state conventions.

We agree with Dr. E. C. Routh in his recent statement that the Southern Baptist Convention should face this important matter, now, and write to our Constitution a clear

and comprehensive statement of that relationship. As chairman of the committee to consider the Kansas Application, I have the opportunity to witness the confusion that exists because of the lack of such a statement. Our committee was instructed by By-Law 17 to "investigate all matters pertaining to the request (the application filed with the secretary of the Southern Baptist Convention for certain churches in Kansas) and make report to the next annual meeting for its consideration." The only matters called for in the application had to do with "the number of Baptists in the churches which desire co-operation relations, and the amount of money given to the work of the Southern Baptist Convention during the preceding year." Since these matters are definitely stated in the application what other matters are to be included in the statement "all matters?" Are we to investigate the doctrinal position held by these churches? Are we called upon to pass on the spirit existing between these Baptists and other Baptists within the state concerned by the application? Are we to consider the methods and motives by which the program is promoted and their work carried on? Are we called upon to judge the sincerity and character of those making the requests? On what grounds are we to make our report to the Southern Baptist Convention? What is included in the directive to "investigate all matters pertaining to the request?" The Constitution does not define the principles by which such a decision is to be made. I must confess that the committee was at a loss to know just what matters the Southern Baptist Convention wanted us to investigate.

Therefore, one of our recommendations will be: "We recommend that a special committee of seven be appointed to study this larger problem with a view of recommending policies and procedures by which the Southern Baptist Convention may be governed in receiving new co-operating constituencies 'in the U. S. and its territories' (Article III). We believe this involves the clarification of By-Law 17."

The entire committee is in agreement that the time has come for Southern Baptists to face seriously the issue involved in the implied relationship between the Southern Baptist Convention and the so-called "co-operating constituencies." We would like to see the matter discussed in the denominational press before the meeting of the Southern Baptist Convention in Memphis. Any clarification which may be given to the issue will be deeply appreciated and helpful.

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Pastor A. B. Van Arsdale, College Avenue Baptist Church, Fort Worth, Texas, former pastor of First Baptist Church, Benton, Arkansas, reports a successful revival in the College Avenue Church, in which he had the assistance of R. O. Barker, a Sunday School superintendent, Little Rock, who did the preaching, and Stanton H. N. of the local church, who directed the meetings. There were 39 additions to the church membership, 20 of whom were received on profession of faith and baptism.

Pastor Van Arsdale says of Barker: "Brother Barker is a sincere preacher of the Gospel. No pastor ever had a man who worked harder to build the church and leave it in better condition than it was before the revival. I humbly thank God for His blessings upon us."

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The Fellowship Church, Felix Quiñones, Huntington, Arkansas, baptized 15 persons on April 18. These persons were brought to Christ in the regular services of the church.

Church Organizations

Condensed Report of the Committee on Church Organizations of the Southern Baptist Convention.

By G. S. DOBBINS, *Chairman*

Re-appointed for further study after its report of progress at the St. Louis Convention, the Committee on Church Organizations pursued intensive and extensive investigation to discover actual problems and needs of the churches in the matter of better correlation and co-ordination of the purposes, programs, and activities of the several organizations which make up in large measure the working forces of our churches. Meetings with representatives of the Sunday School, the Training Union, Woman's Missionary Union, the Brotherhood, the Home Mission Board, and the Foreign Mission Board were held on several occasions during the year. These conferences brought together those responsible for producing literature, calendars of activity, promotional plans and standards, together with pastors and educational workers with a view to detailed examination and discussion of the plans of each of these agencies as they were related to one another and to the local churches. Heretofore no one of the boards or agencies had possessed authority to call the others together for such conference. The results were significant and fruitful.

Out of these joint conferences came a list of felt needs, which were discussed at length. The Committee made certain recommendations for consideration by the agencies, first in separate groups, then in combined group conferences. Among a number of matters needing consideration, the following were then lifted out for special recommendation to the Convention, condensed to brief statement:

1. The setting up of patterns of organization which will take into account the varying sizes of churches; these suggested plans to be incorporated in printed "guides" for pastors and leaders which will seek to bring each church according to its needs and abilities all the essential values of our Baptist program.

2. The devising as soon as practicable of a balanced study course program, cumulative and unified, with interchange of comparable credits.

3. The correlation before publication of plans and calendars of activities, wherever feasible, so as to avoid unnecessary meetings of churches and associations, combining meetings if possible and seeking improvement of quality and fruitfulness of those held.

4. The formulation of a flexible plan of stewardship financing, adapted to the needs of the varied churches, this uniform scriptural plan to be promoted by all the agencies.

5. The holding of definite conference or conferences by representatives of the several Convention agencies and auxiliaries with the Committee on Church Organizations during the ensuing year for further consideration of these and similar problems; the recommendations above to be considered and so far as possible carried out consultatively; report of results to be made to the 1949 meet-

ing; the Committee on Church Organizations, by request of the agencies represented in the last joint meeting, to be continued for further study and conference.

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Meeting the Needs of . . .

Growth and Change

By G. S. DOBBINS

In the beginning of our American history, Baptists were organization shy. Well might they have been, for the memory of persecution at the hands of the hierarchy and the establishment was fresh and bitter. Soul-liberty and the independence of the churches were highly prized ideals. Yet, organization was necessary to the functioning of the local church and of the churches as a body.

The Sunday School suited our need for a teaching agency. Woman's Missionary Union developed as an effective means of channeling the concern of our church women for missions. The Training Union afforded a necessary and well adapted plan for training in church membership. The Brotherhood came as a logical program for the enlistment and utilization of the men. These agencies of the churches required promotion and guidance through corresponding Convention Agencies—Home and Foreign Mission Boards, the Sunday School Board, Woman's Missionary Union, and Brotherhood headquarters.

Not unnaturally, the church organizations grew up independently. From the beginning, each agency made its plans and provided materials with little reference to the other agencies. At first this presented no great difficulty, but with the growth in numbers and the development of complex church and denominational life, inter-dependence came to be as needful as independence. Lacking this inter-dependence, the program of our churches has tended to develop conflicting interests and activities, to become wasteful of time and energy and to make excessive demands upon pastor and inner circle of leadership. The plea for relief from overburden of complexity and duplication has come from many quarters, including churches both large and small.

The Committee on Church Organizations was appointed to study the need for better co-ordination and correlation and related problems. Its studies have been made chiefly from the standpoint of the churches, never with any thought of giving direction to the headquarter's agencies. Joint meetings of the committee with representatives of the agencies have been informing and helpful. That there are points of tension and difficulty was at once recognized. The Committee assumed always that responsibility for making detailed changes must rest with agencies themselves. The Committee then conceived its function to be that of bringing discovered needs to the attention of the Convention, with recommendations concerning certain special areas of difficulty.

Many churches are seeking and finding unification of the program around a table through the pastor's cabinet or church council. Representatives of the several agencies agreed to follow this local church plan in a similar conference, which will meet at least annually and as much oftener as may be

necessary, to work out problems at headquarters in much the same fashion as they must be worked out when they reach the churches.

Such correlation at the top gives promise of great value in aiding the pastor and people to make the further correlation of the local church base.

The Committee canvassed many needs and possibilities as these came from the past and other responsible church leaders. From many needs, a few were lifted out for special discussion and recommendation. The recommendations do not carry with them arbitrary demand for immediate application, but seek to stress urgent needs that should be given careful consideration in the proposed conferences of agency representatives with a Convention committee success. A primary aim is to secure more vital and effective teamwork among the several agencies, which then will be reflected in correlation and co-ordination of the plans as they are intelligently and efficiently carried out by pastors and people.

The report of the Committee follows. The Committee, on its own behalf and on behalf of the boards and agencies involved, invites comment and correspondence as an aid to further study of the problem.

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All Southern Baptists

Are Urged to Prepare

By C. E. MATTHEWS

The committee in charge of preparation for the evangelistic service to be conducted by the Southern Baptist Convention in Crum Stadium, Memphis, Tennessee, Sunday, May 23, at 2:30 p. m., is urging that all Baptists everywhere pray earnestly each day for God's blessings on this colossal undertaking.

The attendance goal for the occasion is 30,000. There will be 2,000 in the great choir which will be conducted by W. Plunkett Martin. There will be 600 ushers in charge of seating the people. Cavalcades from local churches as far distant as 75 miles are coming to the service. A special train will run from Jackson, Tennessee, carrying people to the service. It is hoped that large numbers of unsaved people will be present. Dr. R. Lee will preach and give the invitation to the lost to publicly confess our Christ Savior.

In the darkest hours of civilization's history God has always moved upon His people to do the unusual in His name in order that people might know He is God. Jesus sent His true followers to an upper room, where they remained ten days in prayer until the unusual happened and a world realized again that God was on His throne and that His power to turn men's hearts from evil and from sin had not changed. Of all the times that a demonstration of God's presence and power over all His foes is needed, it is now. We believe He is ready and that the hour for the unusual has struck.

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President H. D. Bruce, East Texas Baptist College, Marshall, Texas, was evangelist at recent revival services at the First Church, Port Neches, Texas, Lonnie H. Webb, pastor. There were 39 additions to the church membership, 31 of whom were received on profession of faith. Mr. W.M. McGraw, education and music director of the Port Neches Church, directed the music.

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

RIDGECREST Y.W.A. CAMP



These young women have had a wonderful experience. They attended Y.W.A. Camp at Ridgecrest, North Carolina, last summer, as a part of the Arkansas delegation. They recommend it to every Y.W.A. girl and counselor in Arkansas. Y.W.A. Camp this year is June 17-23.

There will be two bus loads from Arkansas. We will leave the Arkansas Motor Coach Bus Station, Markham and Main, Little Rock, at 7:00 a. m., Tuesday, June 15, arriving in Memphis about 11:30 a. m., spending the night at the Alamo Plaza Hotel Courts, Nashville, and reaching Ridgecrest late in the evening, June 16. A trip to Mt. Mitchell will take most of the day June 17, camp starts that afternoon. Seven days at Ridgecrest—with sight-seeing, swimming, recreation of all kinds in the afternoons, and the finest of inspirational programs and fellowship!

Our return trip via Cherokee Indian Village, Smoky Mountain National Park, Lookout Mountain, and Chattanooga begins early in the morning, June 26, and we will arrive back in Little Rock Friday evening, June 27, about 6:00 p. m.

The speakers and leaders this year, as always, are chosen from the very finest, and are as follows: Miss Margaret Applegarth, author and lecturer; Mrs. George R.

Martin, W. M. U. president; Dr. Merrill D. Moore, director of promotion of the Southern Baptist Convention; Dr. M. T. Rankin, executive secretary of the Foreign Mission Board; Dr. J. B. Lawrence, executive secretary and treasurer of the Southern Baptist Convention; Mrs. Wilfred C. Tyler, W. M. U. recording secretary; missionaries: Wilma Weeks, China; Gladys Keith, New Orleans River Front; Willie Kate Baldwin, Nigeria; and Vena Aguillard, Louisiana.

We will have as national guests: Dr. Hwai Mei Chan, China, and Adelaide Rodriguez, Mexico. Also, there will be many more outstanding people present.

What Is the Cost?

Bus fare, this includes side trips	\$23.00
Lodging on the way	4.00
Registration fee at Ridgecrest, paid in advance by this office	2.00
Meals and room at Ridgecrest,	\$2.50 to \$4.00

"Seeds of Peace"

"Hundreds of persons responded to the recent appeal for cash contributions with which to purchase 'Seeds of Peace' in an effort to help Europeans feed themselves," according to Charles R. Gage, director of promotion.

A total of \$1,609.98 was contributed by individuals in 17 of the 20 states affiliated with the Southern Baptist Convention.

"This is a magnificent tribute to the effectiveness of our state Baptist papers," Gage said, "because there was no other public announcement made of the plan except one limited mailing of postal cards."

The seeds have been shipped to Germany on instructions of Dr. George Sadler, chairman of the Relief Committee of the Southern Baptist Foreign Mission Board. "Each mail brings in a few additional checks and this money will be used to purchase vitamins and other medicines for shipment overseas," Gage said.

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Personally Speaking

I want to express my sincerest thanks to every one who had a part in the lovely gift presented to me from Woman's Missionary Union of Arkansas. The beautiful silver bowl shall always be a cherished token of your loyalty, love, and co-operation given me during the years I have served as your president. It has been a period of joyful service as we have labored together to promote missions here in our beloved State. Truly I am grateful to every one who has helped in the on-going of the work.

I would be-speak for our new president, Mrs. F. E. Goodbar, the same loyalty and co-operation, as she leads us into a new era in the life of Woman's Missionary Union of Arkansas.

Mrs. J. E. Short

per days, depending upon type of accommodations desired

-----\$20.00-\$36.00
Total expense -----\$49.00-\$65.00

Other expenses to consider: Meals on the way, mission offering, Nibble Nook, sight-seeing, souvenirs.

Your \$10 Reservation Fee, paid to the State W. M. U. office, is merely to hold your place in the bus. Your registration fee and your lodging on the way will be paid out of this. The rest will count on your bus fare. Send your reservation fee of \$10 in today!

Make sure that some young woman or group of young women from your church has this life-changing experience.

—000—

You will never be sorry for thinking before speaking.—Ex.

Greetings To . . .

Arkansas W. M. U.

So many times I have planned to send greetings to you during your annual session, only to the days slip by without getting it written. This year I hope I did so early enough.

The new convention year fraught with potential disaster success perhaps as no other has been. The unparalleled opportunities that the nations the earth offer American Christians stagger the imagination. We have rejoiced at the liberality and consecration of Baptist women through these many years we have been in Brazil, but I do not think I have appreciated you more than at the present time. I pray that your sessions may be spirit-filled and of great vision.

Our work here in the city of Rio de Janeiro is growing faster than we can supply workers. We have 64 Baptist churches in a city of 2,000,000 people, now. Our Rio Baptist Seminary young preachers are studying, our Training School has enrolled 48, its limit until we get in a new building. But they are so limited an answer to the calls that come from every corner of this vast land!

Recently, the Alvin Hattons arrived to re-inforce our missionary group. How glad we are that they are here and that Arkansas is intimately related to their missionary call and preparation. They are a great promise and merit your constant prayers during these first years of adaptation to their new life. They, and other new ones recently arrived in Brazil, are filling gaps. Within the next few years almost half of the present staff of missionaries will be tired. Who will take our place?

It takes years for a new missionary to find his place and just himself in it. Pray the Lord to call out many of His best young people and pray Him to give liberal hearts to contribute much more. A little will do much more now, than much will do later. May the coming year be your greatest in all Arkansas W. M. U. history.

With love and appreciation
Edith A. Allen

East Texas Baptist College

SUMMER SCHOOL 1948

June 8 - July 16

July 19 - August 27

Enlarged Curriculum—Strong Faculty

Illustrated bulletin on application.

Waller M. Ethridge,
Vice-President
Marshall, Texas

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

Baptist Building, Little Rock



Figures To Inspire

April 25, 1948

	S.S.	T.U. Au.
Little Rock, Immanuel	1100	305
including Missions	1011	274
Little Rock, First	838	391
Ft. Smith, First	890	361
El Dorado, First	808	205
St. Louis, First	701	144
Hot Springs, Second	721	201
N. Little Rock, Baring Cross	689	236
including Mission	734	205
Paragould, First	602	222
Camden, First	595	151
including Mission	685	
Benton, First	577	137
including Mission	611	
Arkadelphia, First	566	238
Little Rock, Tabernacle	538	110
Hope, First	505	117
Magnolia, Central	479	108
Rayetteville, First	475	232
including Mission	510	261
Ft. Smith, Immanuel	475	132
N. Little Rock, First	474	
including Mission	558	
Little Rock, Gaines St.	470	280
Osceola, First	450	155
Conway, First	434	48
Hot Springs, Central	415	120
including Mission	479	
Forayce, First	413	97
Hot Springs, First	394	93
Malvern, First	390	74
Saxite, First	380	101
Paris, First	367	173
Stuttgart, First	361	143
Hot Springs, Park Place	357	96
Siloam Springs, First	351	206
Smackover, First	344	140
Cullendale, First	340	164
Little Rock, South Highland	340	71
Hamourg, First	333	119
Springdale, First	323	232
including Mission	425	
Monticello, First	315	118
St. Smith, Grand Ave.	309	91
Norphet, First	283	130
Rogers, First	279	105
Dumas, First	270	52
including Mission	360	
Fort Smith, Calvary	269	94
Harrison, First	268	125
including Mission	388	170
DeWitt, First	263	65
West Batesville	257	67
Pine Bluff, Second	254	66
Gentry	244	128
El Dorado, West Side	234	70
N. Little Rock, Central	231	81
Ft. Smith, Oak Grove	194	100
Elaine, First	184	30
Monticello, Second	168	66
South Fort Smith	160	112
Greenwood	159	93
El Dorado, Joyce City	151	109
Douglasville, First	150	40
N. Little Rock, Pike Ave.	146	60
Little Rock, Woodlawn	142	68
Pine Bluff, Matthews Memorial	141	49
Almyra, First	132	69
Hot Springs, Lake Hamilton	121	65
Warren, Immanuel	120	68
Eureka Springs, First	98	42
Watson	94	4
Little Rock, Worrels Memorial	82	36
Little Rock, West Side	80	30
Douglasville, Second	63	32
Little Rock, Biddle	57	24
Little Rock, Bellevue	53	14
Alexander	44	59
Brady	32	

Plan For Them Now Or Fail Them Tomorrow

By PHILLIP B. HARRIS

Supt. of Young People's Work
 Baptist Sunday Schol Board

Today the percentage of young people is at the lowest point in a hundred years. This condition is the result of the low birth rate in the early thirties, and the number of young people in military service.

In a few years there will be 35 to 40 per cent more young people than there are today. Why? Because of the high birth rate beginning in 1940 and increasing through 1947. Now, there are available approximately 2,000,000 young people, seventeen through twenty-four years, for Southern Baptist Sunday Schools. It is estimated that there will be available by 1957 nearly 3,000,000 young people for Southern Baptist Sunday Schools.

The present enrolment of young people in Southern Baptist Sunday Schools is 500,000. The evidence is abundant that this enrolment has increased every time a new Sunday School class has been built. Therefore, if the Sunday Schools ministers to an increasing number of these young people, the churches must provide more classes and good teachers for them. Many thoughtful pastors believe this to be the only answer. If more classes are established, rooms must be provided.

Churches Must Build Today to Meet Tomorrow's Needs

Many churches are planning for two more departments in the new building for adults, and this is right. Strange to say, however, some of these same churches are planning for only one department for young people.

Many smaller churches are planning for six or more classes in the new building for adults, and this is proper. Some of these same churches, however, are planning for only two classes for young people, and in some churches only one.

A number of churches are providing from four to ten nurseries for children from birth through three years of age, and only one department for all the young people.

Two classes for young people in

the majority of churches are not enough. In most of the smaller churches plan for four classes, one for married women, one for single women, and two for men.

Larger churches will provide for two or more departments: one for single people seventeen and eighteen years of age; one for single people nineteen through twenty-four years of age; and one for married people.

Most churches cannot build again for twenty-five years. Mistakes are expensive, often disastrous. The urge here is that churches will plan now for the future expansion of the young people's work.

Re-check your building plans. Safeguard the future of your young people by providing for them now in your over-all building plans. Adequate space in the building, capable leaders and teachers, and recognition of the capabilities of the young people will solve most of the so-called problems.

Plan for the number of young people you have enrolled, now, and you may be able to continue with that number. Provide adequately for twice the number you have now and you have a chance to reach that number, at least.

We must face the inevitable and plan church buildings today in the light of tomorrow's needs.

Before completing plans for your new church building, confer with your state Sunday School secretary and the Architectural Department of the Baptist Sunday School Board. Much of tomorrow will be determined by the plans of today.

"Expect great things from God; Attempt great things for God."

—00—

Plan a . . .

Summer Music School

Nothing you can do for the young people of your church will bring more permanent and satisfying results than a Summer Music School. This school is held for two weeks during vacation, and at a different month than the Bible school and the revival. Pastors of churches, which are scheduling these music schools an-

nually, enthusiastically recommend them as means of giving instruction in church music, of enlisting larger groups of boys and girls in participation in congregational singing, and of establishing graded choirs for Primary, Junior, and Intermediate ages.

The Sunday School Board, through its Music Department, has outlined a challenging course of study for these Summer Music Schools. Two certificates are offered for completion of the work. To children under nine years of age, the Certificate of Participation is offered; to Juniors and Intermediates goes the Certificate of Achievement. Boys and girls appreciate such recognition for their musical ability and will gladly serve their church in any musical capacity for which they are qualified. It is possible to train accompanists and song leaders in exactly the same way we have so successfully been training speakers, teachers, and leaders in Sunday School, Training Union, and Woman's Missionary endeavors.

The staff of Associate Music Workers for the Summer School Program is made up of the finest college and seminary students available. They will make a telling contribution to your church spiritually, as well as musically. Write today, asking for one of these workers to help your church in a Summer Music School. Requests are coming in and delay may mean disappointment. The Personality Profiles appearing on this page from time to time will introduce each one of the Music Workers.

For the nominal price of \$35 a week, plus expenses, your church may have the services of a thoroughly trained church musician to conduct a Summer Music School. Write Mrs. B. W. Nininger, 212 Baptist Building.

Register Your Junior Choir

The first Junior Choir Festival will be held at the Assembly during the week of July 15-22. Order the music immediately and start your choir to rehearsing for this event. Let the state director of church music know that you plan to participate.

—00—

Success is nothing but a good idea coupled with hard work—Balzac.

A GOOD HOME INFLUENCE

By JOE W. BURTON
 Editor, Home Life

The state denominational paper coming into the home week after week is one of the very finest influences for good. This is no earnest conviction.

Indeed the state Baptist paper renders a distinctive service to the home which can be supplied in no other channel. Other publications of the denomination have the special fields, but the state paper is the only medium giving to the family a report of the denomination at work in all phases of kingdom enterprise.

The state paper in the home will give the members of the family a sense of participation in the work of our beloved denomination.

I hope that the circulation of state Baptist papers in homes may be greatly increased.

BAPTIST STATE HOSPITAL CELEBRATES NATIONAL HOSPITAL DAY MAY 9



The annual observance of National Hospital Day, which is May 12, will be held at Baptist State Hospital on Mother's Day, Sunday, May 9.

The Ladies' Auxiliary of the hospital will act as hostesses and there will be a party on the lawn for the children, as well as open house for the adults. Students nurses will show interested visitors through the institution and the nurses' home.

An added feature this year will be a home-coming day for the Alumni Association of the School of Nursing.

Young ladies interested in nursing education can be shown through the school and hospital, and receive information on the Baptist Hospital training program.

We invite you to take this opportunity of getting acquainted with your institution from 2:00 to 4:00 p. m., Sunday, May 9.

Baptist State Hospital

Little Rock, Arkansas

Song of the Month

May

"BENEATH THE CROSS OF JESUS"

St. Christopher

ELIZABETH CLEPHANE

FREDERICK CHARLES M.

*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 day,
From the burning of the noontide heat, and the burden of the day.*

*Upon that 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 own worthlessness.*

*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!*

Elizabeth Clephane gave the world two significant hymns—"Ninety and Nine" and "Beneath the Cross of Jesus." Each is characterized by widely different treatment of the dominant theme in her—the love of Christ. Miss Clephane was literally hovering on the verge of eternity when she penned the words of this deeply devotional hymn. Her bright hope and un-faltering faith in the Good Shepherd permeate the entire hymn as it moves in graphic word pictures from "the shadow of a mighty rock within a weary land" to the adoring sinner taking refuge in that shadow and contemplating his own worthiness as compared to the "glorious love" of the atoning Christ. No Christian can sing this great hymn prayerfully without feeling drawn into a closer relationship to his Savior.

The tune, "St. Christopher", was written by F. C. Maker, a noted English organist.

On March 18, Rev. C. Aubrey Halsell, pastor of the First Church, West Memphis, received a letter from Mrs. H. D. McElroy of Lepanto, Arkansas. Mrs. McElroy expressed her desire to come to West Memphis in order that her husband might be saved during the revival, March 28 through April 4.

Impressed with the sincerity of Mrs. McElroy and her earnest desire to see her husband under the influence of gospel preaching, a member of the First Church left his business and went to Lepanto and brought this aged couple to West Memphis. The McElroys were given full privileges of the home of another member of the church who had to be with a sick daughter in Texas.

On the very first night they attended the revival service, Mr. McElroy gave himself to Christ, and was baptized at the next service. Mrs. McElroy was a member of another denomination, but on the last night of the meeting joined the Baptist church.

Mr. and Mrs. McElroy stated that they are regular listeners to the Baptist period over KWEM each week day morning at 8:30, and it was through this medium they were led to come to West Memphis and attend the revival.

—Arkansas News.

Dr. Charles Spurgeon Gardner, professor emeritus of Homiletics and Sociology of the Southern Baptist Seminary, Louisville, Kentucky, died April 1, at his home in Richmond, Virginia, at the age of 89.

Dr. Gardner was born in Gibson County, Tennessee, on February 28, 1859, a son of the late Stephen E. Gardner and Evelyn E. Wood Gardner. He was educated at the University of Richmond, Union University, and Southern Seminary. His pastorate were in South Carolina, Tennessee, and Virginia. He left the pastorate of Grace Baptist Church, Richmond, in 1907, to come a member of the faculty of Southern Seminary, where he taught Homiletics and Christian Sociology until his retirement in 1929.

Following his retirement, Gardner moved to Richmond, Virginia, where he made his home until death. He was a member of the First Church, Richmond. He is survived by Mrs. Gardner, former Miss Mary Carter Anderson, and a daughter, Miss Clara May Gardner.

—000—

The benefits derived from prayer are so definite and conclusive that there can be no doubt as to its efficacy.

A Sign For Every Church

A definite movement is in progress to have an attractive sign placed on every Baptist church building in Arkansas. Progress is being made toward reaching this objective. Shortly after your superintendent of missions took up his work a year ago, he wrote an article urging every church to have its name placed on the building. Later, the Brotherhood Department of the South began to stress church publicity, and one item was signs on the churches. It was during the Associational Missionaries' Retreat at Hot Springs, that the idea was crystalized and took definite shape in this state.

One of the leading sign companies of the state, Arkansas Sign and Neon Company, had been asked to prepare a sample church sign, which was shown to the missionaries. The representative of the company was present with the sample, framed, painted, and ready to place on a church. He stated that such signs, if a large number of orders were given, could be made, crated, and shipped to the churches at a cost of ten dollars each. The missionaries agreed to contact the churches within the next sixty days, and take orders if they desire to take advantage of this offer. Already one missionary has reported that practically every church in his association is purchasing a sign.

It will mean much to our Baptist cause when every church has its name beautifully displayed on or near the building. People will take notice of the churches as they drive along the highways. For too long Baptist buildings have stood without any identification. However, within a few months, people traveling Arkansas highways cannot help but take notice of them.

As your superintendent, I will give an account of my stewardship for the last few days.

Sunday, May 18, I responded to the call of Dr. John L. Dodge and the First Church, Hot Springs, and supplied the pulpit at the morning hour. What a

Department of

MISSIONS

C. W. Caldwell, Superintendent

large, responsive audience! There were two additions to the church. During the afternoon I attended the rally of the Better Teaching Clinic in the Central Church. Sunday evening I filled an engagement with First Church, Malvern, T. K. Rucker, pastor. I gave them a double-header on missions — showing two movie films on our mission work. The attendance was good and the spirit fine.

Monday, Brother Rucker and I made a trip to Booneville to confer with Dr. Riley, superintendent of the Sanatorium, and Brother W. W. Grafton, pastor of the First Baptist Church, in regard to the chaplaincy in the institution. Joe F. Luck has resigned and the Mission Committee will fill the vacancy as soon as possible.

Tuesday night of the same week, I attended the Pulaski Associational Worker's Conference and spoke on "Our Centennial Objectives." This was the first Worker's Conference Pulaski Association has had for the past several years.

Most of Wednesday was spent in a trip to and a survey of the Tulip community with Dr. Bridges,

WANT TO BUY

Second-hand church pews. Anyone having such pews for sale, please write

Delmur Garner
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ROSS AVENUE BAPTIST
CHURCH INVITES YOU
Ross and Moser
Homer B. Reynolds, Pastor**

Second Church Is Host At Hymn-Sing

The Pulaski Associational Quarterly Hymn-sing was held Sunday afternoon, May 2, at the Second Church, Little Rock, with Roland Leath, music director for the Association, presiding.

The address of welcome was given by Dr. M. Ray McKay, host pastor, and the invocation by M. Prince, president of Central College. Mrs. Henry Harris was organist for the afternoon's program. The Adult, Intermediate and Junior choirs of the First Church, Little Rock, directed by Mrs. Perry Parsons, gave four special numbers.

There were nine churches of the association represented.

—000—

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Lincoln.

There will be a meeting of the Union Alumni at the Southern Baptist Convention, Wednesday, 5:00 P. M. For further information visit the union booth before noon, Wednesday May 19.

Dr. Rogers, T. K. Rucker, chairman of the Mission Committee, and Missionary A. P. Elliff. Preparations are being made for a great Centennial Celebration there September 21.

Thursday and Friday were spent in the office in conferences with individuals and committees. An engagement with a Negro Convention, Friday, at Helena was cancelled.

Saturday, I went to Fordyce to assist Pastor J. T. Elliff in a funeral service.

Sunday, April 25, was a full day. We drove from Fordyce to the southwestern section of the state to be with the Mexican Mission. It was a thrilling experience and I'll tell about it in another article.

Sunday evening it was our privilege to be with Elmer Morgan and the church at Cullendale. I made a brief talk about our mission opportunities and showed the movie film, "Pioneering for Christ." The house was packed, people sat in chairs in the aisles, and in every available space. What a joy to be with those fine people!

Then from Cullendale to Little Rock, arriving home at 1:15 Monday morning, having driven 344 miles during the day.

For the Girl Graduating from High School . . . College Days Are Ahead!

As you leave high school, you are making plans for furthering your education. You will be seeking the college which can best provide the necessary training for your life's work. You will desire to attend the college which can assure you . . .

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FALL SEMESTER begins
September 9

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Second Term: July 14 — August 24

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A Lift—

To Someone in Need

A Tribute—

To Your Beloved Mother

On Mother's Day Arkansas Baptists will be asked to show mercy for suffering humanity and pay tribute to their Mothers by giving to the charity fund of their hospital. What more beautiful tribute could be made to Mother than for your contribution to ease gnawing pain, dispel disease, or provide needed hospital care for those unable to afford it?

In order that more of the hundreds of indigent sick who come to our hospital doors may be admitted, we ask for a whole-hearted response to the Mother's Day Charity Fund appeal on May 9. We pray that every church, Sunday School, Training Union, W. M. U., and Brotherhood will participate in this most worthy Christian effort. Could any tribute in honor—or in memory—of your own Mother be more beautiful?

Accepted under the Mother's Day Fund is any critically ill person needing hospital treatment but unable to pay, when recommended by two officers and the pastor of a Baptist church. Upon discharge, the patient will be given a bill marked: "Paid by the Baptist Churches of Arkansas," thus magnifying the ministry of our churches in their practical relationship to suffering humanity.

Last year the Baptist Hospital did charity work in the amount of \$69,703.41. It will be possible to spend only about the same amount this year, unless the Mother's Day Fund reaches our expectations. Hospital costs have risen sharply, which means that a similar amount of money will treat fewer patients than it did a year ago. Our charity calls are more frequent, and we, as a Christian institution, should not turn this type of case down for lack of funds.

Therefore, the need for the enlargement of the Mother's Day Fund is urgent. We know you will welcome the opportunity to be the Good Samaritan to the less fortunate in your own community by giving generously on May 9.

Please designate your love offering to the Baptist Hospital Charity Fund. Special offering envelopes are available upon request.

BAPTIST STATE HOSPITAL

Ezra Leads A Religious Revival

By Mrs. ROLAND LEATH

Many revivals are recorded in the Bible. There was a revival in the time of Moses, another under the good King Josiah. All real revivals, even as these Biblical ones, are not alike; but basically all have the same fundamentals. In a real religious revival the Bible holds an important place in calling people to God.

Let us find our location in the history of these people as we read our scripture references. Remember a remnant, under Cyrus' decree in 536 B. C., led by Zerubbabel, returned to Jerusalem. Finally, under Haggai and Zechariah, the people complete the temple of God. They built homes and began to enjoy some semblance of settled life in their homeland. Ezra, a scribe, went to Jerusalem to restore the law and Nehemiah rebuilt the wall of the city, insuring safety and security. We often think of these two men together. Nehemiah loved the Lord and led the people to rebuild the walls, but he was not a teacher of the word of God. That work he left to Ezra.

The Perfect Teacher

We studied the first six chapters of Ezra in connection with "The Return from Exile." No mention is made of Ezra until chapter 7. The account of his coming to Jerusalem and the purpose is recorded here. He was "a ready scribe in the law of Moses." That meant he not only copied the scripture but translated and interpreted it to the people. Often during the life of Jesus we read of scribes. These Old Testament scribes were in important positions, it was their responsibility to correctly interpret the law of the Lord to the people.

It was a great day for the remnant when Ezra arrived in Jerusalem. He had come to give them that which they lacked: a true knowledge of the word of God. Notice his qualifications as a perfect teacher in Ezra 7:10. First, he had prepared his heart to learn the law of the Lord; second, he desired to do the way God taught; third, he desired to teach God's word to the people of Israel.

This is mentioned in connection with a real revival because two

Sunday School Lesson

For May 9, 1948

Ezra 7: 6-10; Nehemiah 8: 1-3;
5-8: 10: 28-32

things are vitally important: the word of God and the interpreter of that word. Every real revival magnifies the Bible, and a dynamic, sound preacher, living the word, interprets it to the people.

The Open Book

In Nehemiah 8 we see Ezra in the midst of a revival with the hungry remnant. Several years had elapsed (13 and 14) since Ezra's coming to Jerusalem. Now the people are ready for the word of God. The people, as one man, gathered in the wide place of the street which led to the gate where water was brought into the city. They had asked for Ezra to read them the book of the law of Moses. We do not know if it were the entire Pentateuch or if it were only parts of the first books of the Bible which contain laws for the people, revealing God's will for them.

This was the first day of the seventh month, the time for the "Feast of the Trumpets." We notice as the people honored God's word, they honored God's institutions. Does that not follow in Christian lives today? Men, women, and children were "attentive unto the book" from "the morning until midday." They were all there. Recently an article in the newspaper headed "Parents told to keep Children away from Church" was cause for concern. Some so-called religious worker stated that children should not be in worship services. A place should be provided for babies, but the young can learn much, before the age of conversion, by regular attendance in the worship services. There are always children in a real revival! They were present here.

The book was read "distinctly," the men of God gave the scripture "sense" and caused the people to "understand the reading" (8:8).

I believe that meant the scripture was carefully and simply explained as it was read. The spirit and attitude of the people was that of appreciation, gratitude, and worship.

The Word Bore Fruit

It is gratifying when we see the results of preaching and teaching God's word. The word bore fruit in this revival we are studying. The Feast of Tabernacles was restored; the people were convicted of sin, fasted with sackcloth, and confessed their sins. True revivals bring confession of sin, repentance, and change of heart and life. The leaders, priests, and Levites confessed their sins and led the people into a covenant with God.

This shows us how building or developing follows conversion and re-dedication. The climax of a revival is the godly walk of the convert, the practical Christianity of the revived believer. These people entered into a "curse and an oath to walk in God's law." A curse is the penalty if they failed; and oath is the obligation they vowed to keep. In general they agreed to obey the entire law; specifically, they sought to obey several laws which they had been disobeying. These were: to prohibit the inter-marrying of their daughters with the people of the land, to refrain from buying on the Sabbath, and the neglecting of the laws of the seventh year, and to cease neglecting their stewardship in that they would pay an annual tax of one-third of a shekel to maintain the temple service.

Surely, a real religious revival is felt in the church as the members live righteous lives, honor God's day by attending services, fill places of responsibility, pay their tithes, and give their offerings to God.

—000—
Health is better than wealth—
Proverb.

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Biography Contest

Authors, missionary societies, missionaries and editors are interested in the announced \$2,500 Christian Biography and/or Missionary Manuscript Contest being sponsored by the Zondervan Publishing House of Grand Rapids, Michigan. The contest has been announced by the Zondervan Publishing House for the purpose of bringing into print a type of material which, through the year, God has been pleased to bless. It is the Publisher's hope to encourage the writing of Christian biography and the experiences of missionary endeavors around the world. Three prizes are being offered in the \$2,500 award. The first prize is \$2,000; the second prize is \$350; and the third prize is \$150. Half of each prize will be an outright award and the other half an advance on royalty.

The editors of the contest state that any land, country, or missionary movement may be selected as the theme of the manuscript; any Christian person, either contemporary or of history may be the theme of the biography manuscript. Only manuscripts with a minimum of 40,000 and a maximum of 75,000 words will be considered. All manuscripts entered in the contest must be postmarked no later than April 30, 1949.

Those interested may seek further information by writing The Editors, \$2,500 Christian Biography and/or Missionary Manuscript Contest, Zondervan Publishing House, Grand Rapids 2, Michigan.

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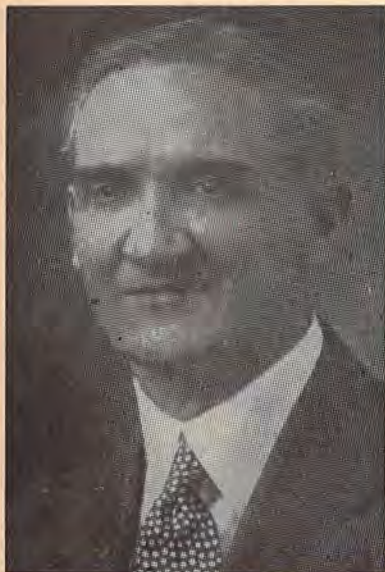
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**The History of
Arkansas Baptists**



*Dr. J. S. Rogers
Writer of the History*

In another week we hope to have some bound copies of the History of Arkansas Baptists ready for distribution. We have a promise that the binder will ship us 500 volumes of the book. The book will sell for \$3.50 plus sales tax, which will make it \$3.57. Send us your order.

This is a splendid production. Dr. Rogers has not spared himself, and he has had excellent co-operation in the preparation of this book. He has given us something that is a marvelous treasure. Every interested Baptist will want to read this collection of Baptist information and history. There is no book outside the Bible that deserves such intensive study on the part of Arkansas Baptists.

We are printing here some commendations coming from men who know. It should be in the library of every church, every preacher, every deacon, and other church officers, also, in many homes.

Commendation

By DR. E. P. J. GARROTT

In recent years many Baptists in Arkansas have felt that a history of the denomination in the state should be written. Some men, notably J. B. Searcy and E. J. A. McKinney, gathered much material; but the record was not published in their day.

When the Executive Board of the Arkansas Baptist State Convention asked Dr. J. S. Rogers to write this history many felt that the man best prepared to render this service had been chosen. He had leisure from other exacting tasks, and his long and intimate acquaintance with Baptist affairs in and outside Arkansas equipped him for the work in a peculiar way.

During the period of preparation of this

**SOUTHERN BAPTIST PRE-CONVENTION
PASTORS' CONFERENCE**

*First Methodist Church — Memphis, Tennessee
Poplar Avenue and Second Street*

MAY 18, 1948

DR. M. E. DODD, chairman

R. OLIVER PITTMAN, local co-chairman

Local Committee: DR. J. G. HUGHES, Auditorium.

W. E. YOUNG, Music

MORNING SESSION

- 9:45 Song Service and Prayer W. E. Young
- 9:55 The Scripture and prayer Dr. Geo. L. Johnson
- 10:00 "The Kind of Revival We Need" Dr. M. E. Dodd
- 10:30 "Some Great Revivalists, Their Varied Methods" Claud Bowler
- 11:05 Special Music
- 11:10 "Great Historic Revivals, Their Common Characteristics" Dr. Roland Q. Leavelle
- 11:45 "The Greatest Revival I Ever Saw" 4 minute testimonies

AFTERNOON SESSION

- 2:15 Song Service and Prayer W. E. Young
- 2:30 The Scripture and Prayer Paul A. Wieland
- 2:35 "Adequate Evangelism for Southern Baptists" Dr. C. E. Matthey
- 3:10 "Won by One"—Pastoral and Personal Soul Winning Dr. Dick Harlan
- 3:45 Special Music
- 3:50 "My Most Thrilling Experience in Personal Soul Winning" — 4 minute Testimonies

EVENING SESSION

- 7:30 Song Service and Prayer W. E. Young
- 7:45 The Scripture and Prayer Dr. J. H. Haldeman
- 7:50 Special Music
- 7:55 "Evangelism, the Hope of Humanity" Dr. W. A. Criswell
- 8:30 Announcements and Offering
- 8:40 Special Music
- 8:45 "Go Preach" Dr. J. D. Groves

history, Dr. Rogers has more than once permitted me to read portions of the manuscript. It showed abundant proof that he had gone to great pains to gather important and interesting facts about men, organizations, institutions, and events. These records will be invaluable through the years.

For more than forty years I have known J. S. Rogers, and something of his abundant labors in the service of his beloved Savior and Lord. The intensity of his devotion to Baptists and their interests has marked his private life as well as his public ministry. In numerous areas he has done much for the cause of Christ as represented by Baptists, but perhaps his most notable and lasting contribution will be this history, whose writing has so fully occupied his mind, heart, and physical strength as the weight of accumulating years has increased. Arkansas Baptists and Southern Baptists owe him a great debt of gratitude.

I trust that Arkansas Baptists will seek to know their worthy history as it is recorded here, and that they will appreciate the labor of love of this man of God who has so faithfully and efficiently wrought for his Lord

and his Lord's people. Every Arkansas Baptist should read this history.

Commendation

*By HAROLD B. TILLMAN
Chairman of History Commission*

With genuine pleasure I commend to the readers of the History of Arkansas Baptists this splendid book. Having residence in the same city with the distinguished author has made it possible for me to be closely associated with him during the writing of the history. I have read practically every word of the original manuscript and I have found the book to be more than a history. Dr. Rogers has so carefully selected and verified his material and has gone to such great pains to authenticate every recorded historical truth, I feel that I can recommend the book as a source of data for research. The faithful and diligent workman, the author, has sought to give Arkansas Baptists a complete background of our heritage and a record of achievements in our denominational life. He has succeeded beyond a doubt. The style is, of course, that of the one and only J. S. Rogers Sr.