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Arkansas Baptist State Convention

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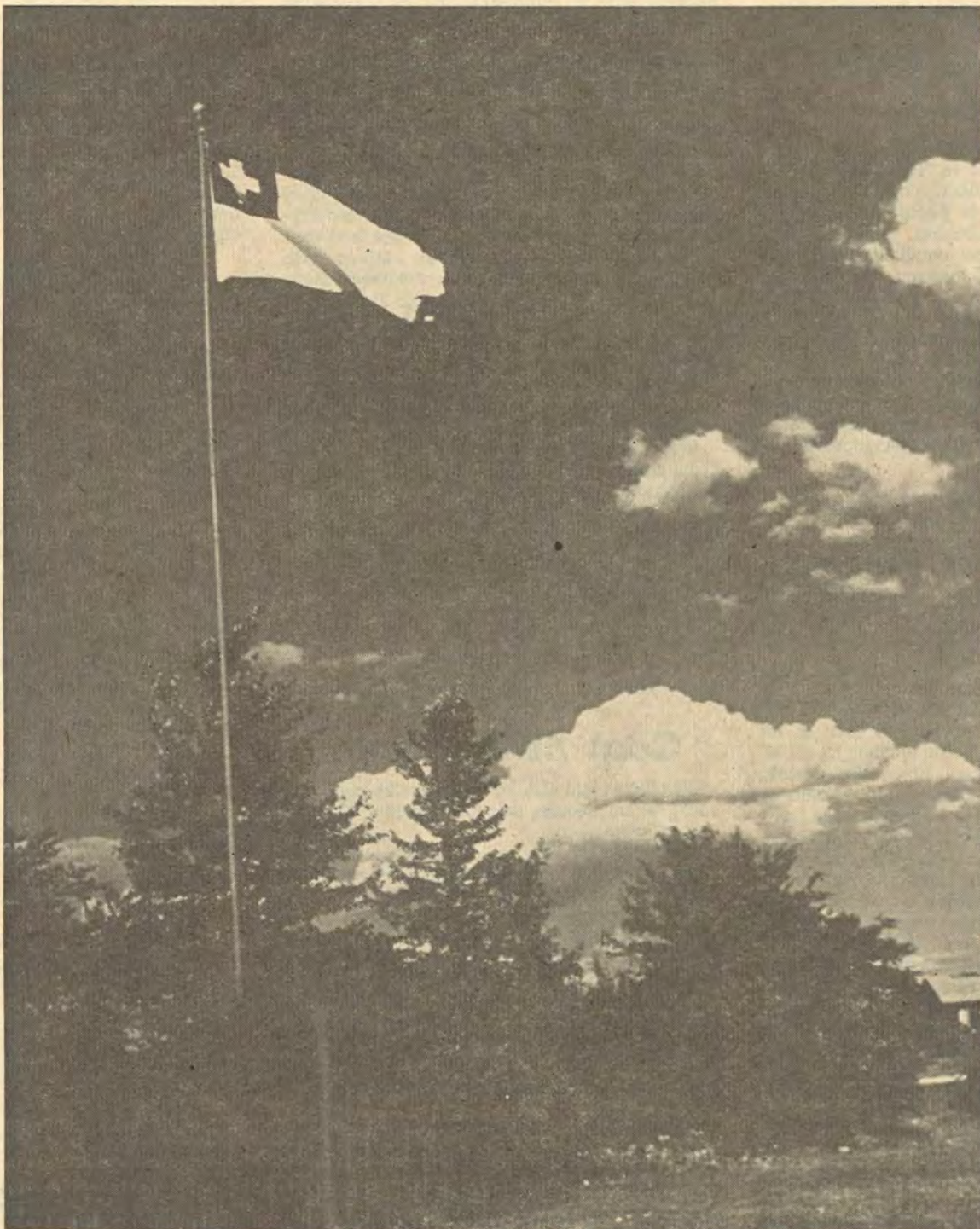
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, MAY 20, 1948

NUMBER 21



H. Armstrong Roberts.

*“Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.”*
—Isaac Watts.

Letter to the Editor...

S. O. S. To White Baptist Churches

Dear Editor:

The purpose of this communication is to give to you, and the readers of your paper, information relative to Arkansas Baptist College, which I hope will be interesting to them and profitable to the institution.

It occurs to me that if the white Baptists of Arkansas knew about Arkansas Baptist College, its origin, contribution to society, its program and objectives, they might find in it an avenue to give vent to their inner feelings in a concrete and tangible form. Therefore, as president of Arkansas Baptist College, I beg leave to make some observations relative to the institution, which I will be pleased to have you pass on to your readers.

Relations to Negro Churches

First of all, Arkansas Baptist College sustains the same relation to Negro Baptists of Arkansas, the South, and the nation, as Ouachita College sustains to white Baptists. The ownership, plan of operation, and objectives of the two institutions compare favorably. Most of the students of Arkansas Baptist College come from rural areas and small towns of Arkansas and adjacent states. I believe the potentialities and possibilities of developing character and service in the lives of the students who attend Arkansas Baptist College will also compare favorably, but the meager financial support that the institution receives will not permit the fullest development of these lives.

Arkansas Baptist College has been operated continuously by Negro Baptists for more than three score years. It represents the efforts of affiliated Baptist churches to carry out that part of the Great Commission, which says: "Teach them to observe all things whatsoever I have commanded you." It is located at 1600 High Street, Little Rock, Arkansas. The ideal of the school is that it shall be a good one, recognized for the superior quality of its faculty, and the scholarship of its student body. It endeavors to develop in each of its students the Christian point of view in all of his human relationships. From the portals of Arkansas Baptist College many hundreds of well qualified teachers and ministers have gone out in fan-like fashion and have become leaders in their respective communities, as they crusaded for right and righteousness. To this number may be added many outstanding physicians, lawyers who have become social engineers, and other professional men and women whose objectives and purposes have been to minister to the ailments of communities and, like the Great Savior, they have gone about doing good. Because of the contribution Arkansas Baptist College has made, we think that it should exist. If it exists it must exist in such a way that it will be comparable with other schools throughout the nation. During the past ten years the school has made definite progress in its program, in the development of its grounds, buildings, facilities, and academic rating. At present our high school department has an "A" rating with the State Department of Education of Arkansas. The college offers a four-year course, but only two years are tentatively accredited by the State Department of Education. The tentative rating is based on our present proposed budget, which permits our present faculty, buildings, and facilities to operate.

\$30,000 Needed

During the current year Negro Baptists of Arkansas through their church organizations have contributed approximately \$30,000. White Baptists, through their convention and individual churches, have contributed approximately \$3,300. With these contributions, we are still in need of \$30,000 for teachers salaries, buildings, and operation. If we do not get this amount, there is a great possibility of our rating being taken from us. We know that it has been, is now, and in all probability will be impossible for us to develop and maintain our school in accordance with modern standards under our present financial support. The salvation of this school depends upon increased interest and financial support.

May I take this occasion to appeal to white Baptists of Arkansas to contribute to this school. For your information, may I state that many of the most brilliant children of Negro Baptist families are attending other institutions and are thereby being proselytized into other churches, due to the fact that these institutions have higher ratings with college rating agencies than Arkansas Baptist College. I believe that white Baptists of Arkansas have as much interest in Negroes of the same faith and order as white people of any other denomination have in Negroes of their respective churches, and if they knew the true status of Arkansas Baptist College they would do something about it.

With hope and faith, we ask our white friends, with special emphasis to all Baptists in Arkansas and in adjacent states, to join with us in making this school a better Baptist college. Anyone desiring to make a contribution may mail the same to Arkansas Baptist College, T. W. Coggs, president, Little Rock, Arkansas.

Thanking you very kindly for whatever you may give, I am

Gratefully yours,

(Signed) Tandy W. Coggs, president.

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Coal Strike Costs

Just what did the last coal strike cost this country, its people, and the world? Here is a partial answer.

Nearly 30,000,000 tons of badly needed coal were not mined. Exports needed to carry out our foreign policy had to be drastically curtailed. Thousands of automobiles were not built because of lack of steel. And thousands of coal cars, needed for next winter's peak movement, could not be manufactured.

The miners lost more than \$100,000,000 in wages. Their welfare and pension fund lost \$5,000,000. And there is no way to estimate the millions lost to workers in the industries which had to cut down operations because of lack of coal.

The country's stockpiles of coal are sadly inadequate. They cannot be rapidly replenished—supply and current demand are in close balance, and our exports must be resumed if the European Aid Program is to have a chance of success in the fight to keep communism from dictating to the world.

All that happened because one man obviously considers his organization superior to the welfare of the United States and its domestic and international policies during a period of grave crisis.

—Industrial News Review.

THE SON OF PERDITION

A Devotion by the Editor

"And none of them is lost, but the son of perdition."

The name of Judas stands for the basest act of treachery in all human history. Yet, if the blanket of oblivion were thrown over this one deed, Judas would be accepted in any respectable society.

His was not a life blackened by a succession of base and evil deeds, not the totally depraved nature to whom no appeal could be made. Even his closest companions did not suspect the possibility of such a base betrayal when Jesus said, "one of you shall betray me," no accusing glances were cast toward Judas; no one asked, "Is it Judas?" each one asked, "Is it I?"

But when his companions began to recover from the first shock and began to look back, they could see clearly the steps which led to his act of treachery. Little things which, at the time, were seen in the light of the last foul deed. Seeing the antecedence of this deed, they were surprised that they had not suspected him before.

John sums up the conclusion of the disciples that the betrayal by Judas grew out of his inordinate greed: "he was a thief, and had the bag, and bare what was put therein."

There is a legend of a young man who picked up a coin laying on the road. Ever afterward as he walked along he kept his eyes steadfastly on the ground, hoping to find another coin. In the years of his life he saw not that the heaven was bright above him, that nature was fruitful around him. When he died a rich old man, he knew this fair earth of ours only as a dirty road in which to pick up coins as he walked along.

It is said that in Algeria, when a peasant wants to catch a monkey, he makes a hole in a gourd, puts some nuts or rice inside, then attaches the gourd to a tree. In the night the monkey goes to the gourd, thrusts in his hand and grabs the delicacy. But he cannot withdraw his clenched fist. As he will not let go his booty, he remains until captured.

"Why was not this ointment sold for three hundred pence, and given to the poor?"

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12: 5-6).

ARKANSAS BAPTIST

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B. H. DUNCAN, EDITOR
MRS. LESLIE W. BUCHANAN, ED. ASST.

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Across the Editor's Desk

Who Shall Own The Capital?

Why all the propaganda against capitalism? America is the greatest, the most prosperous, the most powerful nation in the world today. This greatness has been achieved by capitalism and private enterprise.

The very thing that has produced the highest standard of living for the people as a whole, capitalism and private enterprise, is being slandered and vilified as if it were something sinister and wicked. Socialism, state ownership, and even communism are being "praised to the skies." Read the article elsewhere in this paper on "Communism in Colleges."

Capitalism And Industry

Consider capitalism for a moment. It must be admitted that capital, in huge sums, is required for the maintenance and expansion of industry. The capital investments in the gigantic industries of America are so huge as to stagger the imagination.

Much of the capital invested in the industries of America comes from the small investors. It is a mistaken idea that the capital investments in American industry are owned exclusively by the immensely rich. Millions of Americans who are not rich own the larger per cent of the capital, which has produced the greatest industrial system in the world. This capital investment represents the savings of the people and returns to them dividends which supplement their income when they need it most.

This is the thing that is held up today in many quarters of our land as a hated thing, sinister and wicked.

Private or Public Ownership

The capital necessary to establish, maintain, and expand our industries must be owned by somebody. If capital is not owned by private individuals, there is but one other owner imaginable: the government.

And government ownership is subject to "pork-barrel" politics and bureaucracy. The people receive no dividends from government owned capital. On the contrary, the people pay tax to maintain government owned industry. Private industry pays taxes, government industry pays no taxes. Under government ownership, the private citizen not only loses the return on capital investments, but must make up to the government the loss in taxes which private industry would pay.

Some time ago we discussed private ownership as taught in the Bible. What is known as capitalism is private ownership. Government ownership contradicts the Bible and enslaves the people. Any government which takes from the people the right of private ownership will rob them of other rights, until the people exist for the state and not the state for the people. The state exists to pro-

tect the people in their rights and freedoms and not to take those rights and freedom from the people.

Our own government seems to be spearheading its program of government ownership in the electrical industry. The government is also campaigning for socialized medicine. These are trends which should be watched closely and halted before they gain such momentum that they cannot be stopped by peaceful methods.

Aid To Negro Baptists

In this issue of the Arkansas Baptist we publish an article in the form of a letter to the editor from the president of Arkansas Baptist College, a Negro Baptist institution in Little Rock, and a report of a meeting of the Hospital Commission which has negotiated with the R. F. C. for the purchase of the Woodman Union Building, Hot Springs, for a Negro Baptist Hospital.

We call attention to these two items because of the opportunity which these two institutions offer to white Baptists in offering a helping hand to our Negro Baptist friends. We invite our readers to study these two items and consider the Christian challenge which they present to white Baptists of Arkansas and the South.

We have done too little in the past to help Negro Baptist brethren in the South. For too long we have assumed that, since the majority of the Negroes of the South are Baptists, we need not be disturbed about their situation, they will pull through, somehow.

Invasion of the South

However, certain things are happening now which prove our assumptions false. Other denominations, for the doctrine of which the Negro has no natural aptitude, are invading the South with schools and hospitals for Negroes. They are not assuming, as Baptists have done in the past, that Negroes naturally and logically belong within their particular denominational fold. On the other hand, these denominations are promoting a vigorous and expanding program among the Negroes of the South, mainly through schools and hospitals.

Through these institutions, these denominations are not only rendering a service in education and hospitalization, but those who are trained in the schools, and the nurses who are trained in the hospitals, and the patients treated there, become evangelists of the denominations which are helping them.

Southern Baptists' Responsibility

The Southern Baptist Convention and the several Baptist state conventions of the South, as well as individuals and churches,

should undertake at once to give more assistance to the Negro Baptists of the South, particularly through their schools and hospitals. If we do not render the needed assistance, others will, as they are doing now.

Baptists, however, bear a larger degree of responsibility to the Negroes of the South than any other Christian group, because there are more Baptists in the South, both white and colored, than any other Christian group.

We should come to the assistance of these two Negro institutions in Arkansas—the college in Little Rock and the hospital in Hot Springs—so that they may be able to serve the Negro Baptists as our Baptist hospital and Ouachita College serve white Baptists.

Let's Tune In

Every week we have encouraging responses to "The Voice of Arkansas Baptists," the 15 minutes transcribed radio program produced by the Radio Commission of the Arkansas Baptist State Convention.

From these responses we are led to believe that we are reaching an ever growing audience of interested listeners. Requests for copies of the messages come in week by week. Many persons have asked to be placed on our mailing list to receive a copy of the message each week.

We are broadcasting this program over 11 stations in Arkansas. You will find the list of stations and the time schedule published weekly in the Arkansas Baptist.

We invite the readers of the Arkansas Baptist to hear our program and to call it to the attention of others. We also invite your constructive suggestions for improving the program.

We have sought to make the program as spiritual, inspirational, and evangelistic as possible. However, we are also making spot announcements concerning our Baptist work, programs, and institutions. We believe such announcements will be informative and will be received with appreciation by our radio audience.

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—Silam Springs, 4:15 p. m.
- KWHN—Ft. Smith, 4:45 p. m.
- KARK—Little Rock, 10:15 p. m.

NOTES OF ADVANCE

Pastor C. A. Rose and the First Church, Benton, were led in revival services, April 18-30, by Pastor Cecil Franks, Falls Church, Virginia. Robert McMillan, local education and music director, was in charge of the music. There were 40 professions of faith and 44 additions to the church.

During the 26 months that Pastor Rose has been with the Benton church there have been 520 additions to the church.

The Oak Grove Church, Pine Bluff, had the services of Pastor Lloyd A. Sparkman, Southside Church, Pine Bluff, in revival services, April 18-25. The pastor, Robert D. Hughes, directed the music.

As a result of the meeting pastor Hughes baptized 10 persons into the fellowship of the Oak Grove Church. Among those baptized were three husbands and their wives, a mother and her daughter, a grandfather and his grandson.

The First Church, Blytheville, E. C. Brown, pastor, experienced a successful revival April 25 to May 2. Dr. R. C. Campbell, First Baptist Church, Little Rock, was the visiting evangelist and Professor Ralph D. Churchill, Southwestern Baptist Theological Seminary, Fort Worth, Texas, was in charge of the music.

There were 24 additions to the church on profession of faith and baptism and three by letter.

Interesting features of the meeting included the early morning week-day services at 7:25, with an average attendance of 138; the Sunday School-at-Night services at 7:00 p. m., with an average attendance of 149; and the service of the Junior Choir, with an average of 80.

Pastor Brown comments: "Dr. R. C. Campbell, our evangelist, and Brother Ralph D. Churchill make a fine evangelistic team. They presented the gospel in sermon and song in an inspiring and dynamic fashion. The entire church was blessed by their ministry."

Pastor W. R. Hamilton, First Church, Dyersburg, Tennessee, preached in revival services at the First Church, Marianna, April 12-26. There were 8 additions to the church membership on profession of faith and baptism, and 4 by letter.

Pastor R. O. Pittman, Levi Baptist Church, Memphis, Tennessee, directed the music. W. T. Couch is pastor of the Marianna church.

Recently, Pastor Earl Herrington, Central Church, North Little Rock, evangelist, and Bill Keltner, music director, First Church, Hope, song leader, were with Pastor Elmer Morgan and the First Church, Cullendale, in revival services. There were 41 additions to the church membership on profession of faith and baptism, and 17 by letter.

Pastor Morgan says: "These two men make a great team. During our meeting we set new attendance records for the Sunday School and Training Union, with 445 and 216, respectively."

David M. Tate Jr., 1520 Southwood Road, Prospect Terrace, Little Rock, 1948 graduate of Ouachita College, has surrendered to full time Christian service in the field of religious education and music.

During the summer of 1947, Mr. Tate was engaged in summer field work and held revival meetings. He is qualified to direct church music and is an excellent worker with children and young people.

Pastor Aubrey Halsell, First Church, West Memphis, did the preaching in revival services at the First Church, Earle, which closed May 5. There were 29 additions to the church membership, 24 by baptism, one by statement and 4 by letter. Norman Lerch, pastor of First Church, Marion, was in charge of the music. Joe B. Sullivan is pastor.

Calvary Church, Texarkana, recently closed a revival in which they had the assistance of Jesse S. Reed, pastor of Second Church, El Dorado, who did the preaching, and John Cauthron, Calvary Church, who directed the music. There were 42 additions to the church membership, 19 of whom were for baptism. There were many re-dedications.

The church has launched a building program for an auditorium. C. C. Ussery is the pastor.

Cecil Franks, pastor of Falls Church, Virginia, recently preached in revival services at First Church, Benton. Robert McMillan was in charge of the music. There were 40 additions to the church membership, 116 decisions, 3 of which were young men surrendering to the ministry.

Pastor Virgil A. Rose says of the evangelist: "The church was strengthened by the firm and earnest preaching of Bro. Franks. He is a successful pastor and always leaves a church in a stronger condition than when he comes."

President H. D. Bruce, East Texas College, Marshall, Texas, did the preaching in an eight-day revival with the First Church, Mooringsport, Louisiana. Dale Durham, a student in East Texas College, was in charge of the music. There were 18 additions to the church membership, 9 of whom were for baptism. J. E. Mason is pastor.

Pastoral Changes

G. W. Dudley has resigned as pastor of the Salem Church to accept a call to the Liberty Church, Atlanta, Georgia.

D. Blake Westmoreland Jr., from First Church, Walnut Ridge, to First Church, Warren, Arkansas.

Chester Simpson, pastor of New Providence Church, Hackett, Arkansas, has resigned to accept a call to the Branch Church, Branch, Arkansas.

W. H. Efferson has assumed his duties as Tri-County Baptist Associational missionary, serving Crittenden, Cross, and St. Francis Counties. Brother Efferson held pastorates at Happy Jack and Jeanette, Louisiana, before accepting his present position.

Ordained As Minister



Darel Ross, ministerial student at Ouachita College, was ordained into the ministry by the South Highland Church, Little Rock, April 23. The examining council was composed of the following: Pastor Ray Branscum, moderator; E. S. Ray, clerk; J. F. Queen led the questioning; Harold Presley led the ordination prayer; and Robert Parr presented the Bible. The message was delivered by Taylor Stanfill, pastor of Park Hill Church, North Little Rock. Mr. Ross has accepted a call to the pastorate of Calvary mission of the Mansfield Church, and will continue his studies at Ouachita. He is the son of Mr. and Mrs. Frank Ross, Little Rock.

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First Church, Russellville, recently installed a new Hammond Organ. It was first played on Mother's Day. The members of the church are very proud of the new organ.

Dr. Walter L. Johnson, pastor of First Church, Fayetteville, delivered the baccalaureate sermon at the Charleston High School, May 9. Vernon Bellue, student secretary of the church, preached at the evening service, in the absence of the pastor.

May 26 will mark the thirtieth anniversary of Pastor Reese S. Howard, Central Church, Jonesboro. During this period he has baptized 2,047 persons.

The Pulaski County Associational Sunbeam Rally was held at Plainview Church, May 2. Twelve bands, representative of 11 churches, were present, with an attendance of 139 children and 81 adults. Brother E. A. Ingram, superintendent of missions for Pulaski County Association, brought the message.

Harmony Associational meeting was held at White Sulphur Springs Church, May 11. Brother D. C. McAtee was in charge of the program.

Pastor Dillard S. Miller did the preaching, and Brother C. E. Parish, Montrose, Arkansas, had charge of the music in revival services in the Wilmot Church, March 17-28. There were 6 additions to the church membership, 3 by baptism. The church was honored one evening by the presence of all the young men in the city, led by City Marshal White.

The Rending of the Veil

Text: "And, behold, the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51).

The Holy of Holies was a cubical chamber in the temple. Within its mysterious gloom dwelt God—God, greatly to be feared, distant and unapproachable by an ordinary man.

A mighty veil hung before that shrine. The pattern of this magnificent tapestry was a revelation from God to Moses. It was "curiously wrought" in colors of blue, purple, and scarlet. It was sixty feet long, thirty feet wide, a hand's breadth in thickness, and required 300 priests to move it. It was supported by pillars overlaid with gold and hung from hooks of solid gold.

On the momentous moment when the crucified Christ had finished drinking the bitter cup of our redemption, and had dismissed His Spirit to the Father, and, as the earth quaked, and, as rocks were rent, and, as graves gave up their dead: "Behold, the veil of the temple was rent in twain from the top to the bottom."

Atonement Made

The high priest dared not go beyond the veil and into the presence of God until first, the life and blood of a bullock had been offered up for his sins and those of his family. Furthermore, when he went beyond the veil, he bore in his hands the blood which had been shed for the sins of the people!

Before the veil was rent and the way was opened for all men to come to God, atoning blood for the sins of all men had to be shed.

Isaiah had prophesied that the hair would be plucked from His cheeks and that His visage would be marred "more than any man." Before Caiaphas they spat upon Him, buffeted Him and smote Him with the palms of their hands. It must have been here, also, that they tangled vicious fingers in His beard and tore it from His face! If, if — your eyes can endure to behold the sight, look at His torn, swollen, and bleeding face and know that this, too, is atoning blood that had to be shed before these could be the rending of the veil!

Pilate has condemned Him to be scourged, and He is about to receive the chastisement of our peace and the stripes of our healing upon shoulders that have never bowed under any sins but ours. The rugged Roman with the cruel whip in his hand takes his stance. The metal-slugged thongs of leather zing through the air, cut into His quivering flesh, and blood streams down! This, too, is atoning blood that had to flow before the "new and living way . . . through the veil, that is to say, his flesh," could be opened for sinful men to come to God!

Atop gray, gruesome Golgatha two crosses already stand with their writhing victims. A third cross lies upon the ground and by it stands the Lamb of God. The soldiers strip Him, visiting torturing humiliation upon Him. They stretch His already bleeding body upon the cross and drive spikes through His hands — hands that had blessed little children — and spikes through his feet — feet that had followed wandering mankind along the torturous path of their sin to their deepest hell.

The cross is lifted and dropped into its place with a sickening thud. The spikes tear His hands and feet. See, from His hands and feet, blood streaming, streaming, streaming

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By W. R. PETTIGREW
Pastor, Walnut Street Baptist Church
Louisville, Kentucky

Convention Sermon, Southern Baptist
Convention, Memphis, 1948

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down! — Atoning blood that had to be shed before the veil between man and God could be rent!

"Father, forgive them; for they know not what they do." And the blood flows down!

"If thou be Christ, save thyself and us."

"Dost not thou fear God? . . . Lord, remember me when thou comest into my kingdom."

"Today shalt thou be with me in paradise."

"And still the blood flows down!"

"Woman, behold thy son! Behold thy mother!" And the blood streams down!

"My God, my God, why hast thou forsaken me?" And the blood trickles down!

"I thirst." And the blood drips, drips, drips, drips — drips down!

"It is finished. Father into thy hands I commend my spirit." And the blood drips . . . drips . . . drips down!

"And, behold, the veil of the temple was rent in twain from the top to the bottom."

Atonement — full atonement — has been made! Christ has tasted death for every man and "whosoever will" can now come to God. There is no veil between!

New and Living Way to God

On that divinely dramatic day when the veil was rent, a "new and living way" was "consecrated" by which men could with "boldness . . . enter into the holiest" — into the presence of God.

This new way to God was "new" in that it was not by indirection. This way to God was not circuitous by ways of systems, rituals, ceremonies, ordinances, mysteries, symbols, or intermediaries.

Too often the souls of men are betrayed by our perverting the simple Gospel with pagantry, muddling it with magic, loading it down with litanies, or by ruining it with rituals. Coming to God for salvation by this new way is as simple and direct as was the Israelite's look to the brazen serpent for healing!

Spurgeon, under conviction of sin, sought salvation for five years among the many trappings of religion, not discerning the simple but glorious truth that "there was life in a look at the crucified One." While on his way elsewhere, a storm forced him to worship in a little, primitive Methodist chapel. In the absence of the minister, a very unlearned layman spoke, using as his text "Look unto me, and be ye saved, all the ends of the earth."

Suddenly, the humble man turned upon young Spurgeon and said: "Young man, you look very miserable, and you will always be miserable if you do not obey my text and look to Jesus for salvation."

The boy, who was to become one of the greatest preachers of all ages, looked — simply looked — and was born again!

Let it be our glory that we life up Christ and cry to dying men: "Look to Jesus simply/directly, look! There is life in a look at the crucified One!"

Before the veil was rent the people never came into the presence of God except by proxy. The priest represented them before God when he went within the veil. When the veil was rent the way to God was open, not only to the holiest priest, but also to the humblest peasant. An intermediary between God and man became superfluous.

A young father and mother, tortured with grief, came asking that I conduct funeral services for their child. They sobbed out their story:

They and their priest had become estranged. When the baby came the priest had withheld baptism until the parents met certain demands of the church. This had further infuriated the parents and the baby had not been baptized. That had been three years ago; and last night the baby had died, and without the blessings of the church. Believing their baby lost, their grief knew no bounds. The baby was to be buried in unconsecrated ground. Would I be kind enough to conduct some kind of a service over the little body?

In a quiet, hill-top cemetery and at the appointed hour, I met them, their relatives and their friends, bearing the little white casket. Standing there by the open grave, I told them how Jesus had said His Kingdom was for little children, and how Jesus had told them who would interpose themselves between little children and Him to stand aside and to forbid not the little children to come to Him. I explained how "Indirection to Diety" had been done away with and that the spirit of their child had been under no necessity to go to God by way of a priest, church, or sacraments. Their baby's spirit had gone directly to be with Jesus in a heavenly paradise and was not in a hopeless purgatory.

The moment for lowering the little casket had come. Asking that it be opened again, the father knelt down, encircled it with his arms and said: "Oh, David, you are with Jesus. Thank God! Mother and I will see you again."

Five men and women who stood by that little grave, including the parents, forsook the devious, indirect, man-made ways to God, and began their walk in the "new and living way" to God. I baptized them upon their confession of simple, direct, personal faith in Christ as Savior.

Let us ever be saying to this world that the veil has been rent; that the way to God is open and direct to all, and that no church or ecclesiastical group has the right to interpose themselves as essential media between God and His creatures — between the Savior and sinners.

Priesthood of all Believers

Before the rending of the veil it was unthinkable that an ordinary man should go beyond the veil and into God's presence. That privilege belonged to the high priest and to him alone.

When Christ died and the veil was rent, the Holy of Holies came to include the vast domain of all believing hearts. Henceforth God was to dwell in the midst of His people and be directly approachable to all.

(CONTINUED ON PAGE TWELVE)

CHRISTIAN HORIZONS

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

Facts Of Interest: New York led the United States in liquor consumption in 1947 with 22,700,000 gallons.

An advertising agency handling liquor copy sent these instructions with advertising: "Copy must be kept away from headache or stomach-distress advertising. Copy must also be kept away from news items on Drunken Driving, Death Notices, Church Items, Anti-Liquor Articles, and other similar features."

And, if you have trouble getting a baby sitter, remember that the number of children under five years of age increased 36 per cent between April, 1940, and April, 1947.

Abolish Segregation: Methodists concluded their quadrennial General Conference in Boston by enacting a program designed to abolish segregation in denominational affairs; launching another four-year crusade "For Christ and His Church." In the crusade, an effort will be made to enroll 1,700,000 new church school members, 2,000,000 new church members, recruit 1,000,000 youths who will abstain from drinking alcohol, and raise an estimated \$50,000,000 fund to finance a world-wide advance.

Missions In India: Recently, the India Committee of the Foreign Missions Council reported that there were 21,422 Christian churches in India with 2,666,981 members. The 14,230 Sunday Schools report 667,517 members. Last year, North American mission groups raised \$3,444,084 for work in India, and British societies, \$3,704,873. A total of \$3,797,676 was raised by the Christians in India.

Baptist Highlights: The Committee on "Common Problems" with Northern Baptists, W. R. White, chairman, will recommend to the Southern Baptist Convention at Memphis that consideration be given to the "establishment of a Baptist Alliance of North America, patterned after the Baptist World Alliance, through which recognized Baptist bodies of North America may give a united expression of their Christian witness."

The Committee on Negro Ministerial Training will recommend that a committee of "three to act with a like committee from the Northern Baptist Convention and the National Baptist Convention, Inc., be set up and direct a survey of Negro Baptist churches and their leadership."

Co-operative Program receipts for the first four months of 1948 reached \$1,998,673.53, compared with \$1,708,816.15 for the same period in 1947.

Churches Asked to Help Alcoholics: The National Council on the New Approach to the Alcohol Problem at the third annual meeting in Chicago, assailed pastors and churches who

adopt a "drunkards must never darken our doors" policy.

Dr. Raymond E. Menrenhall asked, "Where else but to the church should the alcoholic turn?" He continued, "He is a sick man and needs help. We must not be puritanical and make the mistake of hating the sinner instead of the sin. That is not Christianity."

He asserted that drinking is on the increase and that churchgoers are no exception. Two fallacies driving people to drink, he said are "social affability" and "escape" from the complexities of modern society. "The churches must take a decisive, open stand on social drinking. Collective action would be welcomed by many erring or would-be erring members."

Dr. Earl F. Zeigler, Philadelphia, of the board of Christian education, Presbyterian Church in the U. S. A., told the meeting that social drinking "has invaded church families to an extent that makes it embarrassing for church school teachers to discuss alcohol education."

Asks Churches to Bar Drinkers from Positions of Leadership: The New Hampshire Christian Civic League, Concord, New Hampshire, was told that the churches are setting a bad example by permitting moderate drinkers to hold positions of responsibility.

Clayton M. Wallace, superintendent of the Temperance League of America, appealed to the congregation of New Hampshire churches to prevent anyone who touches intoxicants to any degree from holding office.

"Experience has shown that those who drink moderately take their religion moderately and are not good leaders," he said.

Criticize Claim Bible Is Catholic Book: Members of the Danville Ministers Association of Danville, Virginia, have adopted resolutions in which they "deplore" the publication of an advertisement captioned "The Bible Is a Catholic Book."

The advertisement, prepared by the Catholic Information Society, appeared in local newspapers, and said, in part:

"Yes, the Bible is truly a Catholic book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety. It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form. It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration."

The resolution adopted by the Proestant clergymen reads, in part, as follows:

"We, the Danville Ministers Association, deplore the publication by the Roman Catholic Church of certain statements which are not historically verifiable. . . . We feel that such incorrect statements will only lead to further division of the forces of Christ and can serve no useful end."

Communism In Colleges

Recently the Saturday Evening Post featured an impressive editorial, signed by Frederick Nelson, on the extent to which this country is being softened up by communist influences. One paragraph dealt with the dangers in current American education, and said "Another point against the survival of our democratic system is the state of mind of an important section of America's intelligentsia. . . . Young people are taught that the achievements of successful men are due solely to 'social conditions'; that there is no 'law of supply and demand,' only the greed of rapacious businessmen; and that the function of taxation is not to raise money for public purposes, but to hamper the successful for the delight of the unsuccessful. College textbooks which reflect this defeatism were not written by communists, but by depression-bred New Dealers. Nevertheless, their effect in weakening the influence of a capitalist economy has been tremendous."

That is a moderate statement. Some of the textbooks to which young minds are exposed in our leading colleges would shock millions of American citizens if they could read them. By direction and indirection, communism, socialism, and the other isms are praised to the skies. The Soviet Union always gets an admiring hand—and the cruelties, injustices, and plain viciousness which are the hallmarks of any police state are glossed over. Nationalization of industry is urged for this country, despite the obvious fact that the destruction of free enterprise always results in the destruction of personal, as well as all other liberties. Enormous care is taken in picking out defects in the capitalist system, and in making the inexperienced student believe they are typical.

Not all educators have become dupes of the communists and socialists. Not all textbooks reflect a totalitarian attitude. But enough do to seriously distort the outlook of the young on the world they live in. The seed is planted—and it is from such small starts that the tree of dictatorship is created.

It is one thing to describe and explain communism, fascism, socialism, and all other types of government. It is a very different thing to so warp the truth as to make these systems superior to the American system that has given our nation unparalleled economic benefits and social freedom at the same time. That issue must be faced by those who are responsible for American education.

—Industrial News Review.

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Book Review

"Future of the American Jew"

By DR. MORDECAI M. KAPLAN

The Macmillan Co.—Price \$6.00

Order from the Baptist Book Store

The author, a professor of the Jewish Theological Seminary, is a recognized scholar and leader. As a distinguished author he has been wielding a powerful influence. For a number of years he has been editor of *The Jewish Reconstructionist*. Outstanding among his books is *Judaism As a Civilization*.

While this volume deals primarily with problems which face American Judaism and some remedies which the author proposes, Christians may well profit from it. The author writes clearly and forcibly and all that he writes is well worth reading.

—Jacob Gartenhaus.

Hell . . . LIFE'S COMPLETE NEGATION

(The sixth and final in a series of alternating studies on Heaven and Hell.)

A bolder or more uncompromising statement never fell from the lips of Jesus than this: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." No more tragic picture was ever drawn by pen or brush, or with such eternal finality, than we find in the two following verses: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

These words paint a picture of unrelieved and unsatisfied longing. It is the portrayal of a throng of people imploring the Lord, people who have spent their lives in pretended goodness, but actually following the sinful tendencies of their lives. They have come to what they consider the last opportunity, only to find that they are too late and are told to "depart from me." They must depart with all the longings of their hearts unfulfilled throughout eternity.

Unfulfilled Longings

Hell is, therefore, immortal longings of the human heart unfulfilled. Longing is natural to the human heart. It is likened to hunger and thirst of the physical organism. It is inborn in the spiritual nature of man. We can no more stop our souls from longing for appropriate satisfactions than we can stop our bodies from hungering for food. This soul hunger can be deprived the same as our physical appetite can be deprived.

The beast knows only the physical longings of hunger, and, therefore, has no future; this life can completely satisfy his every requirement. The beast has neither invented nor initiated any facilities, institutions, agencies, or associations for the satisfaction of his life needs. In fact, all his needs are adequately met by nature as he finds it.

On the other hand, the inventive genius of man finds expression in his reach for the satisfactions of life which cannot be had from unaided nature. Man has taken nature and life, not as they are, but has sought to transform them to meet his higher needs. Every discovery has opened new realms for exploration. The process continues unabated because of the eternal longing of the human heart. Yet it is fully demonstrated that with all the inventive genius of man, he can never find complete satisfaction in this world.

God never intended that this world should fulfill all the longings of the human soul. He made the soul of man for higher and spiritual satisfactions. In the economy of His grace, God has provided these higher and spiritual satisfactions, put them within the reach of man, and now pleads with all the persuasion of heaven that man shall satisfy his soul with the abundance of His gracious supplies.

But God has warned that those who refuse this supply which He offers freely, and rejects His appeals of grace, shall forever be cut off from the sources from which our souls draw their immortal supplies.

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By the Editor

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The saddest words, therefore, that shall ever be spoken to a human soul are these: "depart from me." He who is the author of life, He who alone can fulfill these eternal longings of the soul, He will say to those who have refused His life power, His love, and the spiritual satisfactions which He offered, "I never knew you, depart from me, ye that work iniquity."

Door Is Shut

There is a finality in these words that precludes any hope of ever making contact with the fountain of life, again. No access may now be had to the sources which supply the satisfactions of the longing soul. Every door is shut. We have a graphic picture of this finality when Noah entered the ark and "the door was shut." Those whom he had warned of impending danger, and who had in their turn mocked him and called him crazy, might pound upon that door with all their might as they were driven to frenzy by the descending floods, but the door was shut, the last access to safety was closed. Another picture of the same finality is drawn by Jesus in the story of the ten virgins. Again the "door was shut." The five foolish virgins called importunately, "open unto us." But "the door was shut."

The finality of the decree only intensifies the longing, it does not destroy it; it heightens the disappointment instead of lessening it.

The door of opportunity, the door of salvation, the door of heaven, stand open before men all their lives: for ten, fifteen, twenty, thirty, or fifty years. Not only have these doors stood open, but appeals to enter them have beaten upon their ear drums until they are calloused by their repeated and persistent refusal to hear. Then at last the doors are shut, and the soul longings which have been deliberately starved will forever gnaw with an increasing intensity and the pangs of soul hunger will never cease.

Esthetic Tastes Denied In Hell

Hell is the denial of all the delights that men have known in this life. All the esthetic tastes and the consequent delights enjoyed

will be denied in hell. These tastes developed here will live on with no satisfaction. They will remain to haunt and gnaw one's memory of the delights once enjoyed but now forever withheld. There will be no music in hell to satisfy and delight the musician's soul, and the very absence of music will be an eternal torment to the soul of the doomed musician. There will be no art in hell to delight the artistic appreciation of doomed souls. There will be no literature in hell to satisfy the readers' soul, no poetry, fiction or history. There will be no architecture in hell to mark the progress of man's achievements in the art of civilization.

Social Benefits Denied In Hell

All the social enjoyments and benefits which men have known here will be denied them in hell. Co-operative endeavor will be impossible, friendship will be unknown, companionship will be denied, family and home will be void of any satisfying comfort, mutual interests will be absent. None of those social relationships and intimate communion of spirits that have enriched life here will relieve the unending longing of immortal souls condemned to woe.

However, the very fact that one has enjoyed such satisfactions in this life will leave him with a greater hunger for them there: an eternal longing for friendship, companionship, communion, love and appreciation, all of which will be eternally denied.

All the sinful delights which have been indulged in, in this life will create depraved longings which will be denied every satisfaction in hell. The appetite that has been debased will forever hunger with no food or drink to satisfy it. The base emotions that have been developed will find no answering response. The lustful passions that have been cultivated will find no gratification in hell. The greedy, grasping hands will find no treasurers to hold in hell.

Unrelieved Torment

Hell is the unrelieved torment of all the capacities of the soul. Every hope is blasted. There is no hope in hell. Despair holds the victims of hell in the grasp of unrelenting and endless torment.

Every request is denied in hell. Ask for a drop of water to cool the tongue, but there is no water in hell. Ask for a word of comfort in the miseries suffered, but there is no comfort in hell. Ask for help to bear the suffering, but there is no help in hell. Ask for a messenger to return to earth, but there is no messenger to send.

Every prospect of escape is cut off. A gulf is fixed. There can be no passing to and from.

In view of the facts of hell disclosed by Jesus, and in view of the conditions of salvation provided by Him, and in view of the uncertainties of life as we know it, and in view of the urgent appeals to make "our calling and election sure," we should re-examine the basis of our hope and renew our faith in Him, who, alone, can redeem our lives from sin.

Surely, every lost soul should, without another moment's delay, turn with penitent heart to Jesus and trust in His saving grace.

Why Should The Church Lose College Students?

By C. L. WEIGEL, Instructor
Arkansas State Teachers College

There is no plausible reason why a college education should rob a young man or young woman of his or her faith in God. A certain type of youth may like to boast of his disbelief in spiritual things and point to materialistic experimentation as a basis for his new philosophy, but the majority of educated young people are willing to anchor their souls in a philosophy which includes an all-wise, all-powerful Supreme Being.

College students learn to question, experiment, prove, and demonstrate, until, eventually, many of them hesitate to accept any assertion without subjecting it to logic, experimentation, or demonstration. Consequently, the church may be tempted to handle the gospel in a scientific way, to discuss psychology, philosophy, economics, ethics, and other subjects thought to be of interest to college students.

The church may pretend to reason out the gospel, to prove the existence of God, or to explain the divinity of Christ and the mystery of the incarnation. The church may try to win college students by questioning the miracles of the Bible. The church may attempt to reach college students by reducing the supernatural to the natural.

But in so doing the church is defeating its own purpose. The church is the receptacle of the gospel, the custodian of divine truth, the agency for converting the world, for dispelling darkness and misery and bringing light and peace. If the church should fail in this responsibility, it would bring great woe to a needy world and severe condemnation to itself.

After all, the church is not called to prove the gospel, but to proclaim it. The church need not be concerned to defend God's commandments, but only to demonstrate them. Consistent Christian living will go places where logic and rationalism cannot even approach.

Let us, for clarity, divide life into four different planes, each plane rising like a plateau above the preceding one. The first is the purely physical realm in which men like to satisfy the appetites of the body. Here they eat, drink, play, and sleep. Their concern is to find the most tasty meal, the most thrilling sport, and the softest bed.

The second, is the mental plane in which men take pleasure in thinking and reasoning, men prove their superiority to the beasts of the field; they ponder on the past and speculate on the future. They acquire a storehouse of knowledge as a squirrel would gather nuts for winter; then derive pleasure from reviewing this knowledge and applying it to life situations.

The third, still higher, is the moral plane, where people feel ethical responsibilities. "Honesty is the best policy," they say. We must be kind to our neighbors, courteous to strangers, and conscientious in all our dealings with others. There is no place for "shady" transactions here.

The fourth and highest plane, running along the crest of the mountain, is the spiritual. It is here where men enjoy fellowship with God and exhibit serenity of character

not found anywhere else. On this plane live our best men and women, those who have won the respect of the community and to whom other souls turn in times of stress and discouragement.

If the church is going to win college students, it will not descend to any of the first three planes, but will beckon from the heights and invite young men and women to climb up and get a taste of spiritual atmosphere. Other institutions are pointing students to the physical, the mental, and even the moral; and it remains for the church to extend the most challenging, the most exalted invitation of all.

The church should strongly resist the temptation to reach the student by his own standards and on his own ground. The student himself would have only contempt for such a gesture. On the other hand, we are convinced that if the church asserts itself, making no apologies for its beliefs and practices, it would eventually command the attention of the seeker after truth.

Which brings us to the most important sentence in this article. A godly life will impress when feeble argument will only depress.

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Home Missions Meet A Need

By JOHN CAYLOR

At the May meeting of the Home Mission Board in Atlanta, Miss Lucille McKinney, native of North Carolina, was appointed field worker in the department of Jewish evangelism. This re-inforcement of the department headed by Dr. Jacob Gartenhaus is a welcome move on the part of the board.

Miss McKinney was converted while a student in Campbell College, Buie's Creek, North Carolina. She studied in Union University and Baptist Bible Institute. She interspersed her college and seminary student days with mission work during the summers. After her graduation, she became home missionary, serving among the Chinese in Phoenix, Arizona, from which position she is transferred to the department of Jewish evangelism. Miss McKinney expressed the deep conviction that the Lord was leading her into the new field of service. Her headquarters will be in the Atlanta offices of the Home Mission Board.

As associate in the department of Jewish evangelism, Miss McKinney will devote most of her time to the promotion of Friends of Israel groups in the churches throughout convention territory.

NEW MISSION BUILDING

Architects' drawings were approved and an appropriation of \$90,000 was made to enter into contract for the building of new quarters for the Rachel Sims Mission in New Orleans. This project was promulgated some months ago but complete plans and acceptable bids were delayed until recently. The new building will be erected on the ground where the old buildings of the mission are now located. Miss Gladys Keith is superintendent of the Rachel Sims Mission and is assisted by a corps of consecrated and efficient helpers.

The new building will be of great help in the missionary work of the Home Mission Board in the New Orleans area.

NEW MISSIONARIES APPOINTED

Mrs. Camara Guerra has been appointed kindergarten teacher at Pharr, Texas, to fill a vacancy left by the resignation of Miss Esperanza Martinez.

Jesus Rios becomes missionary-pastor of the Mexican Baptist Church of Los Angeles, California.

To fulfill requirements for the establishment of a child's replacement agency, in connection with the Woman's Emergency Home in New Orleans, the Home Mission Board elected the following: Mrs. Jesolyn Gaspar as dietician and housekeeper; Mrs. C. E. LaPrairie as social worker; recognized Dr. Rena Crawford as pediatrician; Dr. T. D. Sellers as obstetrician; and A. W. Meritt as attorney for the agency. The latter three are to function on the staff of the child replacement agency without salary.

A. E. Pardue, who has been city superintendent of missions in Baton Rouge for a number of years, has been named by the executive board of the Louisiana Baptist Convention as state superintendent of the city mission program.

W. T. Edwards has been named by the Alabama State Board as rural worker in the central district of Alabama in co-operation with the Home Mission Board program of rural evangelism.

George Lamken has been named superintendent of missions in Madison County, Illinois, as one of the workers in the co-operative mission program.

EDITORIAL ASSISTANT RESIGNS

Mrs. Mildred Dunn, who has served during 1948 as editorial assistant in the department of education and publicity, found it necessary to resign her position with the Home Mission Board in order that she might be near her mother, who has been hospitalized in Missouri.

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First Church, Smackover, had the services of O. G. Barrow, pastor of the Rosedale Church, Austin, Texas, in a revival meeting, April 18 to May 2. Pastor Ralph H. Reasor was in charge of the music. There were 37 additions to the church membership, 27 by baptism.

In co-operation with the other churches of Liberty Association, the First Church, Smackover, contributed 4,500 pounds of relief goods for the stricken areas of Europe. These goods were a part of the 40,000 pounds sent by the association to the Southern Baptist Relief Center, New Orleans.

Dr. H. D. Bruce, president, East Texas College, preached at both services in the Beech Street Church, Texarkana, May 9.

The Quarterly Hymn-Sing of Delta Association was held at Portland, April 18, under the direction of Mrs. Ralph Verser, associational music director. Theo T. James, pastor of First Church, McGehee, presided over the meeting and Paul Daniels led the congregational singing. Mrs. W. E. Evans brought the devotional. Choirs from Lake Village, McGehee, and Portland were presented in special numbers. Brother and Mrs. C. E. Parish of Montrose gave a piano duet. Six churches were represented with an attendance of 100.

Some Statistics Concerning Population of

BOTTOMS BAPTIST ORPHANAGE

MONTICELLO, ARKANSAS

- Number of children now under our care 90.
- Number cared for within last twelve months 101.
- Number admitted during past year 60.
- Number dismissed during year 11.
- Number of boys now in institution 46.
- Number of girls now in institution 44.
- Average age of children in institution 11.
- Number of additions to church during year 27.

Children Want to Go to Siloam Springs, to R. A., and G. A. Camps

Would you be interested in sending one or more of our children to one of our Baptist camps during the summer? Thirty-three of our older children want to go to Siloam Springs for the week of July 15-22, and approximately forty of our younger ones want to go to the R. A. and G. A. camps, which come later in the summer. Quite a number of our children attended these various camps last summer and they enjoyed them so much that they have sold the rest of our children on going this year.

We believe the camp experience would be definitely good for them. Those who went last year came back singing the new songs they had learned, telling of the new friends they had met, of the happy and funny experiences they had, and of the interesting sights they had seen. Certainly, we want every one of them who has his or her heart set on going this year to have the privilege.

The cost for a week at Siloam Springs is \$15.00 per individual, plus transportation. We plan to take our children in our bus so the transportation cost will be kept at a minimum. We want, however, to give each one a little spending money. All items considered, the total cost at Siloam Springs will be approximately \$20.00 each. The cost per child at the R. A. and G. A. camps will be approximately \$15.00 each. One sees that it will cost a considerable sum to send all our children to camp who want to go.

We believe many interested friends throughout the state will be glad to have a share in sending our children to these summer camps. We are, therefore, starting a "Camp Fund," and we shall be sincerely grateful for any amount any individual, class, group, or church may wish to send in for this purpose.

A number of our children's clothing sponsors may be able to send the child to camp whose clothing they sponsor, but in quite a few instances this may not be true. Then, too, we feel we should not impose on this willing group who are already doing so much, but rather give all of our friends a chance to share in the matter. We have no funds available with which to send our children to camp. The truth is that our regular income is now insufficient to meet our current operating expenses. We have more than twice as many children in our care now as we had this time last year and our expenses have naturally increased.

Please do us the favor by relaying the above announcement to interested friends who may not read this page.

We are trying to make our program child-centered and individualized. A positive approach is made in dealing with our children and their problems. We do not whip our children. Corporal punishment tends to wreck the spirit of dependent children and to cause more problems than it solves, we do not use the fear motive in handling our children. It would not be in their interest to be afraid of us, and we don't want them that way. We could not help them solve or work through their deeper problems if they were afraid of us.

We try to love and to understand our children and to make them feel our love and concern in all of our relationships with them, whether this relationship may be one of playing with them, supervising them in their work, or of disciplining them for wrong doing. Our chief method of disciplining our children is that of depriving them of privileges and we utilize our groups in determining the extent or the time limits on the privileges we take away. Our motives in disciplining our children are always to help them see their mistakes, overcome them, and never to punish them.

In a large measure our lives are merged with those of our children. We eat with them, work with them, play with them, rejoice when they do well, and are sad over their failures. We place ourselves on a level with them, not apart from them or above them. We know of no other approach in helping children than this one.

Woman's Missionary Union

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

MRS. F. E. GOODBAR
President

MISS LAVERNE ASHBY
Young People's Secretary

MRS. C. H. RAY
Executive Secretary and Treasurer

State Young People's Camps Announced



Boat house and a view of the lake, Petit Jean state park.

Petit Jean State Park near Morrilton will be the scene of four of the W. M. U. Young People's camps and the state Y. W. A. houseparty during the month of August. The camping area at Petit Jean provides excellent accommodations for 150-200 people with modern sanitary facilities and showers, also, a health inspected swimming pool, baseball diamonds, tennis courts, and the finest of mountain views, and inspiring scenery.

Camps will begin with one for the Junior Girls' Auxiliary August 2-7. The annual Y. W. A. houseparty will be held Saturday afternoon and evening, August 7, and Sunday, August 8 until afternoon. The Intermediate Girls' Auxiliary Camp, Junior Royal Ambassador Camp, and Intermediate Royal Ambassador Camp will follow on successive weeks. Each camp will begin Monday afternoon and close after Saturday afternoon. More than 600 are expected to attend these four camps at this new location.

Prices for the camps will be \$12.50 per week, and for the Y. W. A. houseparty, \$3.00. Registrations may be made immediately by sending \$1, with the name and address of the young person to State W. M. U. Office, 209 Baptist Building, Little Rock, Arkansas. Bus service from Morrilton to the

camp will be available on the first and last days of each camp. Details of this service will be sent with your registration receipt.

Two additional camps will be held this year at Ravenden Springs in Northeast Arkansas, one camp, July 19-24 for Girls' Auxiliaries, both junior and intermediate, and the Royal Ambassador Camp, July 26-31.

The camp program for all camps and houseparty will include challenging missionary messages from representatives of our Baptist work in home and foreign fields. The following missionaries and nationals have already agreed to be with us: Mrs. Elizabeth Escobedo, worker with the Mexicans, San Antonio, Texas; Edgar Hallock, missionary to Brazil; C. A. Brantley of the Rescue Mission, New Orleans; Miss Rees Watkins, missionary to Nigeria; Miss Thelma Mardis, work with the Indians in New Mexico; Miss Lydia Chang of China, now in the School of Music, Southern Seminary, Louisville, Ky.; Marvin B. Leech, missionary to the Indians in Oklahoma; Davis Yui of China, student in this country. Wonderful blessings are in store for all who plan to come to any of these seven young people's camps and houseparties. Send your registration, immediately.

A Great Movement

Brother E. E. Griever, pastor, writes that 125 men and boys were present at a Man-Boy Banquet, recently held in the First Church, Harrison. Brother Griever also states that fully as many men and boys are expected at another such meeting now being planned for May 31.

There is nothing else quite like a gathering of men and boys. Boys are going to be men some day and they love attention from men. As William P. Phillips says: "Every boy needs a man!" And on the other hand, men also need the fellowship of boys.

One of the greatest appeals that can come to the heart of a man is the appeal to help boys along the way of life; but only Christian men can point boys to Christ and to holy living. The men of Baptist churches in Arkansas can well afford to follow the lead of Baptist men of Harrison who are moving closer to their noble vision of pointing boys to Christ, to the church, and to the Christian life and service.

Man-Boy Movement, sponsored by the Baptist Brotherhood of the South, is still another plan for getting Baptist men to work with boys. The purpose of the Man-Boy Movement is that men shall get boys to attend Sunday School.

The plan is that a man shall find a boy who is not attending Sunday School and take him to Sunday School for four consecutive Sundays. It is believed that, after the fourth Sunday, the boy will have established the habit of going to Sunday School and can then be left in the hands of the teacher and the class. Then, the man can go after another boy! To every man who qualifies for membership in the Man-Boy Movement by getting a boy in Sunday School for four Sundays, the Baptist Brotherhood of Arkansas has a beautifully engraved certificate of award. Such a certificate will be awarded to any Baptist man in the state, immediately after the Brotherhood office is notified. The award is a



diploma of achievement of which you can well be proud.

Write for your award!

On to Siloam!

We are looking for a great group of men, both laymen and preachers, at the Christian Leadership Assembly at Siloam Springs, July 6-13. Siloam Springs Assembly offers a splendid opportunity for a vacation with recreation, and for education in the work of the Lord!

A man is never the same again after attending this Assembly. His ideals are nobler; his ways are cleaner; his hopes are brighter; and his labor is more effective.

This year the Brotherhood Conferences at Siloam Springs will bring to the hearts and minds of men the various phases of Christian living and service which God desires and expects of His men.

We hope that every Brotherhood in Arkansas will be represented by one or more men, also, their wives and families, at the Christian Leadership Assembly. The cost of the Assembly is only \$15.00 to \$16.00 per person for the entire week. Send your reservation, \$2.00 per person, to be applied on the bill, to Dr. Edgar Williamson, Religious Education Department, Baptist Building, Little Rock. The registration fee is \$1.00 per person upon arrival.

A week at Siloam Springs will bring a life-long blessing to you and yours.

W. M. U. District Meetings

The eight district W. M. U. meetings are scheduled for June 15-25 at the following places:

Southwest — Magnolia, Central	Tuesday, June 15
Southeast — Pine Bluff, First	Wednesday, June 16
Central — North Little Rock, Baring Cross	Thursday, June 17
West Central — Charleston, First	Friday, June 18
East Central — West Memphis, First	Tuesday, June 22
Northeast — Newport, First	Wednesday, June 23
North Central — Cotter, First	Thursday, June 24
Northwest — Berryville, First	Friday, June 25

Mrs. J. E. Jackson, missionary to China, and Mrs. F. E. Goodbar, state president, will be special speakers at all meetings. Make your plans now to attend your district meeting.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER
Sunday School Superintendent

T. D. McCULLOCH
Student Union Secretary

RALPH W. DAVIS
Training Union Director

Mrs. B. W. NININGER
Church Music Director

Baptist Building, Little Rock



Figures To Inspire

May 9, 1948

	S.S.	T.U.	Add.
Little Rock, Immanuel	1053	366	4
Including Missions	1503	647	9
Ft. Smith, First	1014	376	6
El Dorado, First	834	220	3
Hot Springs, Second	708	201	3
West Memphis, First	622	243	2
Rayetteville, First	609	162	2
Including Missions	669	210	
N. Little Rock, Baring Cross	603	240	
Including Missions	643	254	
Paragould, First	590	237	
Camden, First	543	146	2
Including Missions	612	190	
Ft. Smith, Immanuel	524	138	5
Hope, First	511	112	
Benton, First	492	139	2
Including Missions	515		
Little Rock, Tabernacle	488	119	1
El Dorado, Second	466	98	2
N. Little Rock, First	462		
Including Mission	543		
Malvern, First	443	87	
McGehee, First	442	115	6
Including Mission	494		
Siloam Springs, First	420	215	3
Magnolia, Central	418	132	2
Including Missions	470		
Conway, First	369	68	1
Hot Springs, First	362	101	
Springdale, First	355	195	3
Including Missions	455		
Hot Springs, Park Place	350	80	
Centry, First	339	153	3
Paris, First	335	130	
Rogers, First	332	122	3
Texarkana, Calvary	332	110	33
Russellville, First	317	65	
Including Missions	369	91	
Stuttgart, First	310	142	3
Including Missions	337		
Harrison, First	308	134	
Including Missions	404	163	
Norphlet, First	308	177	10
Cullendale, First	307	100	
Little Rock, South			
Highland	292	71	2
Hamburg, First	291	146	
Elaine, First	291	111	5
Ft. Smith, Grand Ave.	290	91	6
Smackover, First	286	118	2
Pine Bluff, Second	269	113	
Monticello, First	268	105	
Dumas, First	266	57	1
Including Missions	303		
N. Little Rock, Central	259	122	16
El Dorado, West Side	231	79	
De Witt, First	225	69	8
Greenwood, First	218	110	
Ft. Smith, Oak Grove	218	95	4
Ft. Smith, Bailey Hill	216	102	1
Little Rock, Calvary	214	98	2
Stamps, First	192	104	
Little Rock, Hebron	188	131	7
Almyra, First	162	83	
Douglasville, First	154	42	4
N. Little Rock, Pike Ave.	143	48	
Pine Bluff, Matthews Memorial	138	75	
El Dorado, Joyce City	137	104	
Little Rock, Woodlawn	133	60	1
N. Little Rock, Grace	121	35	
Walcott, First	118	51	
South Fort Smith	115	50	
Warren, Immanuel	105	79	
Hot Springs, Lake			
Hamilton	102	56	
South Texarkana	92	80	
Little Rock, West Side	89	43	
Watson, First	78		
Douglasville, Second	65	37	3
Little Rock, Warrell Memorial	62	30	2
Martindale	61	56	6
Little Rock, Zion Hill	61	44	
Little Rock, Biddle	46	34	
Fort Smith, Bethlehem	44	20	1
Little Rock, Bellevue	40	18	

To Teach At Christian Training Assembly

Another fine member of the faculty of the Christian Training Assembly, July 15-22, is Mrs. Perry Parsons, who will conduct a class in CLASS VOICE and CHORAL SPEECH.

Mrs. Parsons received her training at Southern Illinois Normal University, Northwestern University, Chicago Conservatory and American Conservatory. Her experience in the music field has been rich and varied. For ten years she was director of music for her home church, First Baptist Church, DeQuoin, Illinois, and during this time conducted her studio of piano and voice. She was director of music for the Compton Heights Baptist Church, Evanston, Illinois, for four years; soloist for Northminister Presbyterian Church, Evanston, Illinois, five years; soloist for Central Baptist Church, Chicago, one year; and at the present time is director of the choir at First Church, Little Rock, where she has been for the past year.

Mrs. Parsons has received many outstanding honors while serving in this field. In 1925 and 1926 she was winner of a scholarship from Chicago Conservatory, and in 1934 was winner of Chicago-land Music Festival.

Untiring in her efforts in promoting music education, Mrs. Parsons is quite well-known throughout the state where she has done unsurpassed work in city, Association, and state-wide musical events.



Mrs. Perry Parsons

Sunday School Week At First Assembly

The first Arkansas Baptist Assembly at Siloam Springs, July 6-13, will be Sunday School week. That is not the title but the Assembly for that week is Christian Leadership Assembly. It is during this Assembly that the emphasis is being placed upon Sunday School Work, Brotherhood, and the Woman's Missionary Union.

Your State Sunday School Superintendent is much concerned with this first week. There are no age limits for the week. There will be classes for every age in the family.

Special training for Sunday School workers will be offered during the week and outstanding speakers will have charge of the inspirational hour. Dr. W. W. Melton of Texas, will be one of the principal speakers. Plan to attend the first Assembly for the Sunday School week. Send your reservation fee of \$2.00 to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, NOW!

128 pages and is in paper edition only. It is available in the state Baptist book stores.

DALLAS INVITES YOU
ROSS AVENUE BAPTIST CHURCH INVITES YOU
Ross and Moser
Homer B. Reynolds, Pastor

Vacation Bible Schools

There were twelve Standard Vacation Bible Schools in Arkansas, out of the 369 schools which reported last year. There is a possibility that there were more standard schools than these. There is no question but what there were more than 369 schools. There were probably fifty or more schools which were not reported. The following are a list of the churches which had Standard Vacation Bible Schools in 1947:

First Baptist Church, Helena; Mt. Olive No. 2, Crossett; First Baptist, Stuttgart; Immanuel Baptist, Pine Bluff; Beech Street Church, Texarkana; First Church, El Dorado; Pulaski Heights, Little Rock; Ironton Church, Rt. 4, Little Rock; Plainview Church, Little Rock; Levy Church, Levy; Mt. Zion Church, Little Rock, (Colored); and Woodlawn Church, Little Rock.

Every Vacation Bible School should do its best to reach the Standard. The Standard is a measuring instrument which helps a Bible School to become a better school. Please report your school and also its Standard Rating immediately after the school. Send your reports to your State Sunday School Superintendent, 212 Baptist Building, Little Rock.

Times of general calamity and confusion have never been productive of the great minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

Cast all your cares on God; that anchor holds.—Tennyson.

East Texas Baptist College

SUMMER SCHOOL 1948

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July 19 - August 27

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A New Book on the Jews

The department of education and publicity announces a new book which has just come off the press. *What of the Jews?*, by Jacob Gartenhaus, is a discussion of the Jewish problem, the Jew in history, why Christ for the Jew?, a new approach to an old problem, and a new day for the Jews.

Dr. Gartenhaus made a visit to Palestine last summer and revised a manuscript which was prepared for publication last year but was held in abeyance until he could re-write certain portions in the light of his recent visit and in the light of present-day occurrences in Palestine.

Gartenhaus' new book contains

The Rending of the Veil

(CONTINUED FROM PAGE FIVE)

Henceforth the blessings of God were not to be distributed to men through a stratified ecclesiastical society. Henceforth the caste system in religion was to be done away. The priest in his stately robes and the peasant in his scant rags could come, alike into the presence of God. In the hour of the rending of the veil all believers became priests before their God.

The priesthood of believers is a doctrine of priceless privilege. The sinning one may go directly to the God of the rent-veil sanctuary, there confess his sins, and have God say to him, "I absolve thee; I forgive thee; go and sin no more." The nobody may boldly go to his God and God will make him somebody! The nameless may go to God and God will give him a name! The weak and faltering may go directly and boldly to God, and in His presence, be made strong!

The priesthood of the believer is not merely an article of faith but also a challenge to action in faith. The high priest, when he

went into the presence of God, offered an appropriate sacrifice to God. The word "priest" means "sacrificer," and we priests of the rent-veil sanctuary are to fulfill its meaning. What are we to sacrifice? Paul answers:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Our pastorates, our pulpits, and our places of service must become veritable altars upon which we vicariously live and die for God. When God's believer-priests so come to offer themselves in utter self-abandonment, then and only then shall come the "revival in the midst of the years," and then and only then shall come the re-birth of a hope for a doomed age.

Accompanying the privilege of direct access to God is the responsibility of intercession for them who know not for themselves the God of the rent-veil sanctuary.

Would to God we felt the weight of this priestly duty as did

John Welch, who kept a plaid that he might wrap himself when he arose to pray at night. His wife would upbraid him when she found him lying on the ground weeping. He would reply: "Oh woman, I have the souls of 3,000 to answer for and I know not how it is with many of them." There would be a real hope for lost humanity if God's believer-priests felt like that!

It is said that, when the high priest emerged from the Holy of Holies, he brought to the people something of the glory of God in his face and something of the love of God in his heart. Peter says that believer-priests "are to show forth the praises" of God. The Christian, having access to God, has the staggering responsibility of abiding in that Presence, until, when he goes out among men he shall convey to them something of the love, light, and life of God.

Some years ago a minister arose in a gathering of ministers and asked to be permitted to relate a story. He said: "God gave my wife and me a precious baby boy. He grew normally for three years and

was our joy. Then a subtle disease reduced his body to a thin emaciated form. No remedy seemed to help. One day our faithful physician sat by the little bed with his finger on the faint pulse. Suddenly he looked up and said, 'I'm sorry, but your baby is gone.'" The minister faltered and then continued: "I told my wife to heat all the blankets in the house. I tore open my clothes, pressed the little form to my heart and had my wife to wrap about us the blankets. I held him there for nine hours." There was a pause and then the minister said: "That was twenty-five years ago; my son is a minister of the Gospel, and this is his birthday."

Believer-priests, we should tarry in the presence of God until our own hearts are so filled with the love and compassion of God, and when we go forth from the Holy of Holies, we may gather the spiritually dead to our hearts and make them alive to God through Christ.

So shall we be worthy priests of the rent-veil sanctuary. So help us God. Amen.



Evangelism In Action At The

New Orleans Baptist Theological Seminary

Construction on the new Seminary plant will begin soon. Will you be one of 1,000 to contribute \$1,000.00 each, or more? Many scores have given already.

The Seminary is receiving applications for the 1948-1949 session, leading to the degree of B. D., Th. M., Th. D., B. R. E., and M. R. E., as well as certificates in Christian Training.

Roland Q. Leavell
President

1220 Washington Avenue
New Orleans, Louisiana

A Pattern For Rural Churches

Hearing On Capper Bill

Bishop Wilbur E. Hammaker, putting his Committee of 23 organizations on record again for the Capper Bill, recited a list of 32 witnesses, including the Federal Council of the Churches of Christ in America, the Methodists, the Northern and Southern Baptists, ten other church organizations, the Grange, the National Education Association, the Chicago Juvenile Protective Association, ten big temperance organizations, and some fifteen individuals, who were for the Capper Bill, to the Senate Interstate and Foreign Commerce Committee at the hearing on April 21, 1948.

Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, also testifying for the Capper Bill, put the number of people represented by the group at 50,000,000, and said the Parent-Teachers Association which has recently endorsed the Bill, and which filed a statement in support of it, would add 4,486,855 more.

Bishop Hammaker stated that 80 to 90 per cent of the people, including drinkers, would favor abolishing liquor advertising.

Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, said liquor advertisers have established an unofficial censorship of National Magazines; that a teacher of short-story writing recently said many of those carrying such advertising refuse to accept stories unacceptable to their advertisers.

Mrs. Colvin produced photostats of a huge brochure gotten out by the United States Brewers Foundation in which it was stated that only 40 per cent of those who drink consider beer suitable for serving at social occasions in the home; that the purpose of the Home Life in America Series was to break down their resistance and create the impression that "people all over the country are thinking of beer as a product that 'belongs', one that is socially acceptable in American life." She asked the Committee if they thought it a good idea to permit such a campaign with 65 per cent of women drinking now, and 450,000 "female bar-flies" in 1945, a number which has since increased.

Sam Morris, radio speaker, cited a long list of dry areas in the United States where beer and wine advertising is urging the people to violate the law. He also complained of glamorizing alcohol to youngsters, although the law, even in states where sale of alcoholic beverages is legal frowns on sale to them. He said the American people believe in free speech, and fair play, but the radio stations sell time for pro-drinking appeals and refuse time for arguments for abstinence.



Union Baptist Church

By C. W. CALDWELL

"We have been blessed with good leaders," said a young layman in the 102-year-old Union Baptist Church, Liberty Association, as he commented on the progress of his church.

Union Church, eight miles east of El Dorado, is certainly outstanding in many respects. It may not be unusual to find rural churches with preaching services every Sunday, but to find one with a modern parsonage, a building with sufficient departments to take care of 300 in Sunday School, with all organizations functioning well, with a \$7,200 annual budget, and a challenging calendar of activities outlined and followed, as is true with Union Church, is outstanding, indeed.

When the young man said, "We have been blessed with good leaders," he was speaking of the pastors who had served the church since he had begun to take an interest in the services. "It was in 1936," he said, "that Brother Winthro Holland became our pastor. We only had the one-room church building, but, through Brother Holland's leadership, the auditorium was enlarged with the two rooms at the entrance and also the four large rooms in the west wing. During his pastorate, the church became full time." From there he began to relate the steps of progress under the succeeding pastors.

He told about the parsonage being modernized, a new roof put on the church, and attic ventilation installed, during the pastorate of Hugh Cantrell; of the decoration in the auditorium with Celotex; during the leadership of Seibert Haley; and of the construction of the new educational building, with the present pastor, W. O. Miller.

It was the writer's privilege to be with the church Sunday, May

9. The services for the day were five-fold in nature. It was Mother's Day, Homecoming Day, the day for dedication of their new educational building, ordination of deacons, and the opening services of Mission Emphasis Week in the association. A full day, but rich in spiritual experiences!

This church is composed of the type of people which make our country great. To look into their faces from the pulpit and then rub shoulders with them on the grounds during a delicious feast, one could not help but realize that they possess Christian culture and high moral character. They are progressive in spirit. Has not the church been the contributing factor along these lines? For more than one hundred years the light and influence of the church has been shining in the community and touching the lives of the people.

During the afternoon, dedicatory services were held for the new building. It is equipped with a kitchen, rest rooms, four departmental assembly rooms, and many class rooms. Much of the labor has been contributed by the men of the church. Many of them, after working all day, would work at night. The women of the church furnished their meals. People were certainly commenting on the amount of time and labor Conley Hargett and Pastor W. O. Miller gave to the church. Mr. Hargett had been the leading carpenter in the construction. In appreciation of his services the church presented to him a Bible. As he received it, tears came to his eyes and he said, "I was glad to do it and thank the Lord that He gave me the strength."

Another feature of the afternoon was the ordination of three deacons. Dr. Carl A. Clark served as moderator, Pastor W. O. Miller led the examination, C. W. Cald-

well gave the charge to the deacons, Winthro Holland, pastor of First Church, Haynesville, Louisiana, and former pastor of Union Church, preached the sermon, and Deacon Bird, First Church, El Dorado, led the dedicatory prayer.

The three ordained were: Felton Jackson, Fred Dumas, and Doyne Goddy. It was interesting to note that all three were sons of deacons. Their fathers participated in the ordination. At the close of the service the newly elected deacons, their wives, and their fathers stood together for the hand of fellowship. A very impressive service!

This church should be an inspiration to other rural churches. If all our rural churches could develop as Union Church has, this country would be safe.

A calendar of activities which hangs in the auditorium, shows the following plans for the remainder of the year: May 23-28, Sunday School Study Course; May 29, Cemetery Working; May 30-June 6, Youth Week; June 14-23, Vacation Bible School; July 18-25, Mission Revival; August 15-25, School of Music; August 30-September 3, Colored Vacation Bible School; September 6, All-out Picnic; September 20-24, Sunday School Study Course; October 24-31, Fall Revival; and November 20-26, Training Union Study Course. Pastor W. O. Miller says: "We are following this calendar to the letter."

Go thou and do likewise.

—000—

Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority; and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favor.—Dr. John Watson.



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—from THE NIGHTINGALE PLEDGE

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The Temple In The Nation's Life

By MRS. ROLAND LEATH

In the great plan of God for his people there is adequate provision for public worship. A glance at history will quickly reveal this truth. In the days of Abraham and the patriarchs there existed the altar. Through the sacrifices upon the altar God spoke and blessed his people, forgave their sins and led them to be a witness for Him. In the time of Moses and the journey of the Israelites, God gave them the plan of the tabernacle. It was to be in the center wherever the people camped. In the era after the Israelites entered Canaan, under King Solomon, God led in the building of the temple. The temple was the house of worship, sacrifice, prayer, and singing. In the time of our Lord the church, as we think of it today, was established and is to us in this age the center of public worship. We need the church and its influence as the people of Israel needed the temple.

There are those who claim no personal need for the church, for public worship. They feel that they can worship the Lord at home or alone better than in the church. May we look at the life of our Lord? He went to the synagogue regularly. It was "his custom" (Luke 4:16). On the other hand, He often went alone to pray and worship. There is a need for private devotion in order for us to worship God acceptably as we assemble for service together.

Now, let us consider the worship of Israel from several periods of her history.

Importance of the Temple

The temple among the Israelites was a constant reminder of God to the people for it was a symbol of His presence among them. There they met Him. Remember in our lesson of April 18, we studied of the laying of the foundation of the new temple. The remnant under Zerubbabel and Jeshua had returned from captivity; in the second year the foundation was in place upon the ruins of the site destroyed during the seizure of Nebuchadnezzar. This was an important, exciting occasion. It was evidence of the importance of the temple in the life of Israel. A long time had passed since there had been a temple. Imagine the emotions which surged through their hearts as the workmen laid the foundation and the priests with trumpets, and the Levites with cymbals, praised the Lord. This was as David said in II Chronicles 29:25-26.

The "priests, Levites, chief of fathers who were ancient men" wept in the midst of the singing and shoutings for joy (Ezra 3:12 and 13). It is said that those who wept had seen the first temple; we know the Solomonic tem-

Sunday School Lesson

For May 23, 1948

Ezra 3:10-13; Psalm 84: 1-2;
Ezekiel 11:16; 37: 26-28

ple was rich, splendid, and beautiful; much wealth went into its building. These men, no doubt, thought of the former glory of the temple under Solomon and the general conditions of Israel in that day and the difference now in these lesser efforts of the struggling remnant. Somehow, it seems that this account brings to mind the rebuilding of a meager home, containing the bare necessities, upon the site of a far more costly one which had gone up in flames. Then, too, these older ones might have thought as they wept of the sins of the people. Others present were shouting for joy. Sometimes it may be that we quench the Spirit by such absence of emotions as our present-day congregations display.

Love for the House of Worship

Regardless of the cost of the building, the presence or absence of decorative elements, the location, or any physical factor, a person has great love for the church or building where he found the Lord or had a great mountain-top experience with Him. Often we see people reluctant to leave a tent or outdoor location at the close of a revival campaign because of the blessings of God enjoyed there. Maybe those thoughts make Psalms 84 more meaningful in thinking of our need for public worship and the place of worship among the Israelites.

No one knows exactly the time or author of Psalms 84. It is believed by some to have grown out of an experience of David; others hold that it was written in connection with some later events, either the temple service before the exile or this rebuilt altar of Ezra 3. Regardless of the uncertainty, there glows in these words devotion to God, love for the place of worship, and delight in being able to meet God there. The verbs used by the Psalmist, "longeth," "fainteth," "crieth," imply ardent, intense devotion on the part of a human being, steeped in suffering, longing, or deep need, who has the assurance that his God can reach and meet his personal crisis.

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What if our church members reached for God's blessings in such a manner or regarded the house of the Lord with such love and respect?

God is Always Present With His Own

Again, we study two rather difficult and separated passages from the prophet Ezekiel. In Ezekiel 11:16 we have the promise of God to Israel even in her captivity; referring, of course, to her being scattered into Babylon. God permitted the enemy to thus afflict Israel because of a turning from Him to other gods. Even so, "I will be to them a sanctuary for a little while," God promised. He would not forsake them during those seventy years. Without the temple, far from home, God had not left them entirely. This verse is a ray of hope in the bitter words of Ezekiel to the people concerning the judgment which God had sent upon them at this time.

In chapter 37, the prophet gives us a future picture of restored Israel. God speaks of His covenant of peace with them which shall be an everlasting covenant. The people will, as a united nation, live in their land, be greatly multiplied, and have the "tabernacle" of God in their midst. The temple, with Israel in every phase of her history, has been an indication of the presence of God. This chapter has some glorious prophecy yet to be fulfilled. Much good will come of a thorough study of this great temple in Ezekiel 40 through 48.

God dwells among His people today as He did in the places of worship of Israel in other days. Our poor Jewish friends need Him, as we all need Him. Every time you pass a church, large or small, old or new, in the city or village, remember it stands to tell the world of a God who is ever present among men, of a new covenant made real by the blood of the Lamb! The church will be imperfect until Jesus comes but it raises its head to caution men and tell them the Way of Life!

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Purpose is what gives life a meaning. — C. H. Parkhurst, Forbes.

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Negro Hospital

The National Baptist Hospital Commission, appointed last September by the National Baptist Convention, Incorporated, at Kansas City, to negotiate with the R. F. C. for the Woodman Union Building, 501 Malvern Avenue, Hot Springs, Arkansas, for a Negro Baptist Hospital, met in Hot Springs May 6, to complete plans for the consummation of the deal July 1, 1948.

Present at this meeting were representatives from: Indiana; Missouri; Tennessee; Georgia; Alabama; Mississippi; Arkansas; Kansas; Maryland; Oklahoma; and the District of Columbia. These representatives, who compose the National Baptist Hospital Commission, are presidents of Negro Baptist State Conventions, presidents of Negro Baptist institutions, and leaders among the Negro Baptists of the National Baptist Convention, Incorporated.

An unofficial advisory committee, composed of white Baptists, attended the meeting. They were: Dr. Clyde Hart, Dr. O. L. Bayless; Dr. John L. Dodge; all of Hot Springs; and Editor B. H. Duncan, Little Rock.

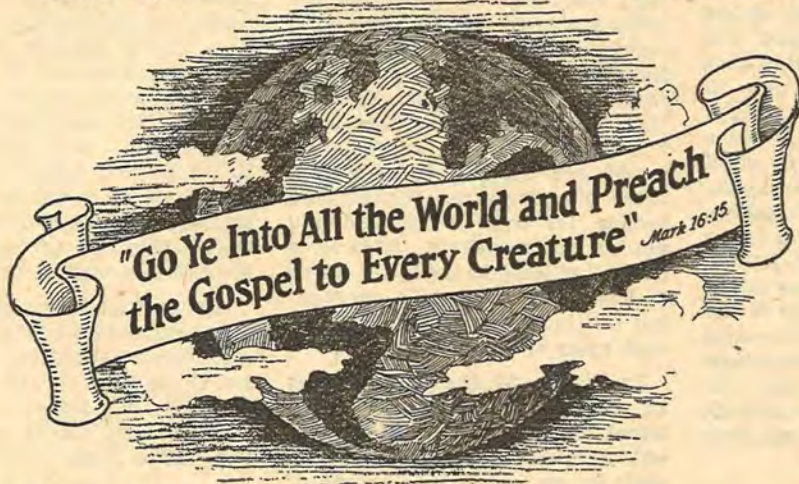
Letters commending the movement were read from Dr. Frank Tripp, chairman of the Hospital Commission, Southern Baptist Convention; Dr. R. Paul Caudill, chairman of the Allocations Committee, Executive Committee, Southern Baptist Convention; Dr. B. L. Bridges, general secretary, Arkansas Baptist State Convention; Dr. E. C. Brown, president, Arkansas Baptist State Convention; Dr. Louie D. Newton, president, Southern Baptist Convention.

To consummate the transaction with the R. F. C. on July 1, by which the property will be transferred to the National Baptist Convention, Incorporated, a cash payment of \$50,000 is required. The Arkansas Baptist State Convention, at its meeting in November, 1947, allocated \$5,000 to be applied on the initial \$50,000 payment and \$5,000 for renovation. The Executive Committee of the Southern Baptist Convention, last December, approved an item of \$20,000 to be included in the 1949 Southern Baptist budget and to be applied on the \$50,000 initial payment. This item will be presented to the Southern Baptist Convention in Memphis this month for approval. Confident of the approval of the Convention, the Home Mission Board advanced a check in the amount of \$20,000 for use in the event the money might be needed before the meeting of the Convention in Memphis, May 19-23.

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If the world had to pay cash in advance for wars and could see what it was getting, there would be fewer wars.—Banking.

CHRIST COMMANDS



Every MEMBER giving every WEEK to every CAUSE in proportion to his ABILITY

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CO-OPERATIVE PROGRAM**

DRUNKENNESS

The increase in drunkenness, and crimes committed on account of it, are alarming. Pulaski County should vote dry in a local option election. Here is a report that was printed April 12, in a wet publication:

Police Believe 58 Drunkenness Arrests May Have Set Record!

A total of 58 persons were arrested by Little Rock police on a charge of drunkenness over Saturday and Sunday, police said today, adding that the number of cases of drunkenness and driving while drunk are definitely on the increase.

In a majority of the cases of drunkenness, defendants were satisfied to post a \$10 bond after they attained sobriety, and then forfeit the money without appearing in court. Several persons, referred to as "repeaters," were made to pay fines of \$25.

"If the number of drunks we handled over the week-end is not a record, it's pretty close to one," stated Captain P. B. Frederick, police secretary.

White and DeWitt

Recently, it was our privilege to speak to the associational Brotherhood meeting in the First Church, DeWitt. It was an interesting meeting, indeed. It was interesting to see the leadership and influence of Eddie Blackman with the men of that Brotherhood, but we also saw the results of some fine preaching, and work on the part of the pastor, Douglas White. The men of the that church say he can really explain the scriptures in his sermons. This church has made marvelous growth during the last two or three years of Pastor White's aggressive leadership. He is doing a marvelous work in DeWitt.

Westmoreland and Walnut Ridge

It was a great day because it was the occasion of the formal opening of the new educational plant at First Church, Walnut Ridge. It is one of the most elegant that we have in the state. It is an inspiration and is contributive to a large attendance in Sunday School and Training Union. Pastor Blake Westmoreland has been on the field approximately three years. During this time the splendid new building has been built, and it is a monument to Westmoreland's consecrated life and superb, aggressive ministry. It was gratifying, indeed, to see the love, loyalty, and support which the congregation gives to this fine young pastor. The church auditorium was certainly crowded on that day. This new building is one unit of the proposed expansion of the church plant, and the auditorium is to be erected later.

Pastor Westmoreland has been called as pastor of First Church, Warren.

Dodd and Stuttgart

Recently, it was the writer's privilege to supply for Pastor Dodd in Stuttgart. Large crowds greeted us, and we preached to large and prayerful congregations. There was much interest, and one young man professed faith in Christ, and joined the church by baptism. It was good to see the loyalty which the people expressed to the pastor. Dodd is doing a splendid work in Stuttgart, and they will have to knock the back end out of the church or do something, for more space to accommodate the crowds that attend the services there. Pastor Dodd is a great preacher, and any church will grow under his great preaching. Under much organization a church will grow—a mushroom growth—but under great preaching, it will be a sound, permanent growth.

O. L. Gibson Is Available

If you need a supply pastor for your pulpit around the dates of the Southern Baptist Convention, you may obtain the services of O. L. Gibson, former pastor of First Church, Fayetteville. He is now at Yukon, Oklahoma. We just received an interesting letter from Brother Gibson in which he said in part:

"I understand that you are in your own headquarters building now, so I would like to congratulate you on this achievement. What a relief it must be to you all. I know you will feel fine when you have finished paying off the old debt! And what a service you have rendered in doing so. You had to unstop our ears when you first began to talk to us about that. I know that thousands will thank you for your obstinate persistence in this when the going was slow and hard. Blessings on you and your work there."

Faternally yours,

O. L. GIBSON.