

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1950-1954

Arkansas Baptist Newsmagazine

1-12-1950

January 12, 1950

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_50-54



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, JANUARY 12, 1950

NUMBER 2



—Religious News Service Photo.

Eighth Baptist World Congress

July 22-27, 1950

Cleveland, Ohio

The next Baptist World Congress is scheduled for July 22-27, 1950, in Cleveland, Ohio. The preliminary program has been released from Baptist World Alliance Headquarters in Washington, and gives promise of a highly profitable and interesting time.

The Congress Theme is taken from the prologue to John's Gospel: "And the Light Shineth in the Darkness." The Light motif runs throughout the program. The Keynote address at the opening session on Saturday afternoon, July 22, is on this subject: "I am the Light of the World." The closing address Thursday, July 27, will be from the text: "Ye are the Light of the World." In between will be found subjects like "The Light of Peace," "The Light of Liberty," and "The Light of Education."

Following the lines of the Keynote address, there will be a devotional speech at the opening of each morning session, Monday through Thursday, on four "I am's of Christ": "I am the Door," "I am the Way," "I am the Truth," "I am the Resurrection and the Life." There should be no room for doubt concerning the Christo-centric character of our Baptist message.

Among the other subjects for addresses we might mention "Christianity in the Atomic Age," "The Basic Freedom"; "The Importance of Europe in the World Picture"; "Totalitarianism and the Individual Conscience"; "Christian Light on Human Relationships"; "Baptism in Present Day Theology"; "Evangelism Today"; "Every Baptist a Missionary"; "The Missionary Outlook Today"; "The New Testament the Common Basis of Baptist Fellowship"; "The Body of Christ"; and "The Christ of Every Day."

Speakers who are expected to give addresses at one of the plenary sessions are Dr. M. E. Aubrey, General Secretary of the Baptist Union of Great Britain and Ireland; Dr. Baker J. Cauthen, Secretary for the Orient of the Foreign Mission Board of the Southern Baptist Convention; Dr. E. T. Dahlberg, twice President of the Northern Baptist Convention; Dr. Herbert Gezork of Andover-Newton Theological School, Massachusetts, who is considered especially qualified to speak on the subject of Totalitarianism; W. L. Jarvis, prominent preacher of Sidney, Australia; Dr. Kenneth S. Latourette of Yale University, Connecticut, world-historian and specialist on missions; Dr. Robert G. Lee, of Tennessee, eminent preacher, and twice President of the Southern Baptist Convention; Dr. F. Townley Lord, pastor of Bloomsbury Central Church, London, editor of the "Baptist Times," and past-president of the British Union; Dr. Benjamin Mays of Moorehouse College, Georgia, prominent educationalist and leader among the colored Baptists of the U. S. A.; Dr. Robert J. McCracken, of Scotland, Canada, and the U. S. A., who not long ago gave that remarkable sermon on "The Lordship of Jesus" at a session of the Northern Baptist Convention; Dr. M. F. McCutcheon of Montreal, President of the Baptist Federation of Canada; Principal Johannes Norgaard, Denmark, honored host of the Copenhagen Congress in 1947; Professor Ernest Payne, Regent's Park College, Oxford, England, a prominent theologian; Dr. E. McNeill Poteat, formerly president of Colgate-Rochester Theological School, now pastor in North Carolina; Henri Vincent of Paris, pastor of the Avenue du Main Church and trust-

ed leader of French Baptists; President W. R. White, of Baylor University, Waco, Texas, the largest Baptist school in the world. Other names will be announced. There will be other special features on the program, numerous sectional meetings, and the work of the seven Commissions.

We just mention that all plenary sessions of the Congress, with the exception of the great Stadium demonstration on Saturday evening, will be held in the City Auditorium, which seats seventeen thousand people.

The President of the United States is expected to speak in the Stadium on the night of the first day. A great choir of four to five thousand voices will sing. A never-to-be-forgotten feature that evening will be the Roll Call and March of Nations.

The Presidential address of Dr. C. Oscar Johnson, President of the Baptist World Alliance, will be given Sunday afternoon. The Congress Sermon by Dr. M. E. Aubrey is scheduled for Monday evening. The great Pageant on "The Light of Liberty" will be given on Tuesday night. Missionary night, which features short addresses by nationals from various parts of the world, will be on Wednesday. At a number of meetings "World Glimpses" of three to four minutes each will bring us messages from many parts of our Fellowship scattered throughout six continents and sixty countries. The whole program will come to a fitting close with the induction of the new President, and the Coronation Address on Thursday evening.

—000—

Pope Instructs Public Officials

By J. M. DAWSON

In America there is legal prohibition against making church alignment the test of holding office. Accordingly, this Committee opposes the contention of appellants in the New Mexico case now pending, which would exclude Catholic nuns and priests as a class from teaching in the public schools. Only on proof of particular individuals teaching their religion in violation of the Supreme Court decision forbidding sectarian instruction in the public schools can any religionist be excluded from teaching in the public schools. We agree with President Truman in his appointment of a successor to the late Mr. Justice Murphy in saying that he did not think, all other things being equal, a man's church membership has anything to do with appointment to public office. That is sound Americanism.

However, here is the dilemma: It appears that Catholic legislators, in obedience to the church, make it their business to enact the Catholic policies into law, as shown by Mr. Lesinski; Catholic judges are inclined to interpret the law according to Catholic interests, as now acknowledged; Catholic public school teachers are inclined to teach the Catholic doctrines and Catholic administrators endeavor to grant the requests of their Church. The open proclamation of this fact is now startlingly made plain by the Pope's instructions to all judges to render decisions in keeping with the interests of the Roman Catholic Church.

A Personal Religion

A Devotion by the Editor

"Put ye on the Lord Jesus Christ."

Christianity is a religion of personal experience of the individual with the Lord Jesus Christ. Christianity is not a ritual, it is an experience that brings one into living touch with the Lord of life.

"I am the vine; ye are the branches," said Jesus. This conscious life relationship with Jesus dispels confusion, doubt, and fear, and gives one a sure confidence in the eternal verities of God; it generates in one's heart a love for truth, righteousness, and purity. Mr. R. G. LeTourneau has said: "If you find a person who does not know whether he is a Christian, just ask him to try trusting in Jesus." That is the touchstone of the whole of Christianity.

Christianity is not a sedative but a stimulant, it does not lull one to sleep but awakens one's sensibilities to a spiritual environment.

Paul expresses the genius of Christianity when he says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

A personal experience religion is necessary to purge our lives and cleanse us from sin and save us to eternal life.

Mary Magdalene came to Jesus and the devils went out of her life. They just can't stay in a life that is given to Christ. The impure woman trusted in Jesus and the demon of impurity fled and she became a child of God, a noble character, a pure woman. Zaccheus received Christ into his heart and home and the demon of greed and graft left him. He became an honest man and generous, restoring four-fold to all whom he had cheated and giving half of his goods to feed the poor. Matthew followed Christ and the demon of infidelity was conquered and he became a disciple of Christ. Drunkards have trusted in Jesus and the demon of drink has been conquered.

The list might be extended to include all types and classes of sinful, depraved humanity. All who have come to know Jesus by personal experience have thereby received the authority to become the children of God, and becoming the children of God they received power to conquer all the sources of evil within them and about them and to use their own noble powers for building a life that is in conformity with the purposes and principles of God's grace and love.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Romans 13:14.

ARKANSAS BAPTIST

206 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN, EDITOR
MRS. HOMER D. MYERS, ED. ASST.

Publication Committee: J. T. Elliff, Fordyce, Chairman; C. D. Sallee, Morrilton; Paul Fox, Pine Bluff; Luther Dorsey, Star City; Dell Hames, Augusta; E. C. Brown, Blytheville; Wiley Elliott, Paris.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1198, October 1, 1913.

Individual subscription \$2.00 per year. Church Budgets 11 cents per month or \$1.32 per year per church family; Family Groups (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising Rates on Request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use. Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

From the Editor's Desk

In Big Business With God

The above heading is taken from the current issue of *The Commission*, the monthly publication of the Foreign Mission Board. Under this heading Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board, discusses the work of the Foreign Mission Board of the Southern Baptist Convention.

Dr. Rankin says, "The Foreign Mission Board of the Southern Baptist Convention is in big business with God." Southern Baptists are big in numbers. The Foreign Mission Board represents six and a half million Baptists of the south in their foreign mission work around the world.

The minimum budget of the Foreign Mission Board for 1950 is \$5,250,000. This budget consists of two main divisions—the recurring operating budget, amounting to \$3,253,917.40, and the Lottie Moon Christmas Offering which in 1948 reached \$1,670,000.

We quote the following paragraph from Dr. Rankin's report:

"If the goal which the Southern Baptist Convention adopted last May in Oklahoma City for the 1950 Cooperative Program is reached, the Foreign Board will receive \$3,500,000 over our receipts for 1949, which will raise our total income in 1950 to \$8,500,000. By action of the Southern Baptist Convention, however, we are not permitted to project our budget on the basis of anticipated increases in receipts. Such a procedure would be most unsound. For this reason we are not recommending appropriations for 1950 on the basis of this possible enlargement in our income. We have nevertheless done extensive and careful planning."

The goal immediately ahead is \$10,000,000 a year for foreign mission work, and 1,750 missionaries on the field. Surely six and one-half million Southern Baptists will not say that this goal is too great. On this point Dr. Rankin says, "Until we have comprehended more of the measure of God's love and of his power to save the whole world, we can only measure our undertakings with our own small dimensions. When we do that, naturally we think that \$10,000,000 a year and 1,750 missionaries are big. But when we measure ourselves by the dimensions of God's love for a whole world, we see how little and small we are."

We are "in big business with God." God's business is the biggest business in the world, and we should give our biggest best to it. We must not get the idea that \$10,000,000 a year and 1,750 missionaries constitute the ultimate goal of the Foreign Mission Board or Southern Baptists in foreign mission work. That goal should mark the beginning of a new and greater expansion in foreign mission work by Southern Baptists.

We say frankly and unhesitatingly that measured by the expenditures of Southern Baptists on their own local programs and in the homeland, they should be giving not less

than \$30,000,000 a year to foreign mission work, and they should have 5,000 missionaries on the various mission fields around the world.

The immediate goal of \$10,000,000 represents a little less than \$2 per capita for Southern Baptists for foreign mission work. That is pitifully, shamefully small for people who claim to love the Lord and to love lost souls and to have a world vision of redeeming grace. If Southern Baptists should give \$2 per capita for foreign missions the amount would be a little less than \$13,000,000 a year. If Southern Baptists would give \$5 per capita for foreign missions the amount would exceed \$32,000,000 a year.

Present Day Religious Trends

There seem to be certain trends in the religious world today which indicate an unprecedented spiritual awakening, a broadening of the basis of spiritual interest, and a wide-spread realization of the need of God.

These present day religious trends are indicated by a number of different features in the over-all religious picture. There is an interesting article under the title "Week-Ends With God" in the current issue of the *American Magazine* by the Reverend W. Robert Hamshire, Chairman of the Retreat Committee, American Church Union.

As the heading indicates, the writer deals with week-end retreats where people spend two days in a religious retreat in a spiritual environment and in "voluntary seclusion with God." These retreats are conducted by many different religious denominations.

It is probable that the same expansion of assemblies and camps is taking place among other denominations. Another fact which indicates this religious trend is that religious and semi-religious books are enjoying unprecedented sales. Such books as "Peace of Mind," by Joshua Liebman; "Peace of Soul," by Fulton J. Sheean; "How to Stop Worrying and Start Living," by Dale Carnegie; "The Greatest Story Ever Told," by Fulton Ousler, and "The Big Fisherman," by Lloyd Douglas are among the best-sellers today.

Of course, it is the hope of everyone who knows the Lord Jesus Christ as Savior that the readers of these semi-religious books, or books with a mixture of religion and psychology, may find their way to the Christ who can give them peace of mind and peace of soul. Yet, we recognize the danger that many readers may be content with a peace of mind and peace of soul that comes short of the peace that passeth understanding which can be found only in a personal experience of grace with the Lord Jesus Christ.

However, the point we make is that the very fact that so many people are turning to this type of literature is an indication of the

Evangelistic Conference

Dr. C. W. Caldwell has planned a State-Wide Evangelistic Conference to be held at the Second Church, Little Rock, January 16 to 18. The personnel on this program represents a cross-section of our pastors throughout the state of Arkansas, and in addition, three visiting speakers from out of state: Dr. J. N. Barnette of the Sunday School Board, Nashville; Dr. C. Y. Dossey of the Home Mission Board, Atlanta; Dr. Perry Webb, Pastor of First Church, San Antonio, Texas.

Turn to page eleven of your December 15 issue of the *Arkansas Baptist* and study the program as there presented. You will realize that this is to be a conference of inspiration and information and challenge, intended to arouse the spirit of evangelism among our pastors and churches throughout the state to a new height, preparatory to the Simultaneous Evangelistic Crusade in April.

Dr. Caldwell has appealed for 1,000 in attendance on this conference in Little Rock, but while the pastors and evangelists and evangelistic singers and other interested persons are attending this conference may we suggest that the people back in the home churches be praying for the conference and for the revival spirit to take hold upon all our people to a degree not before experienced. Although the actual revival services will not begin until April, yet we must not wait until April to begin the revival in our own hearts and in our churches and in all our meetings.

The two weeks designated in April for the Simultaneous Crusade merely indicates the time for the in-gathering. The preparation must begin now and continue until and throughout the two weeks of spiritual revival services and follow on into the indefinite future.

spiritual awakening or the awareness of the spiritual need upon the part of so many people. It points up also the unprecedented evangelistic opportunities which are ours today.

It challenges the Christian forces to be alert to these spiritual trends and take advantage of them, to point people to Christ in ever increasing numbers.

Another indication of the spiritual trends of the day is the fact that practically all denominations, including both the Catholic and evangelical denominations, are expanding their programs of evangelism and enlistment. Great evangelistic crusades are being planned by many great denominations.

We may take courage and thank God for these trends which indicate renewed religious interests on the part of so many people of our generation. We should also recognize our responsibilities and take advantage of the opportunities which this religious awakening affords us for evangelism and missions.

Never was there an age when it was more urgent that God's people obey the commission of Jesus delivered to his disciples and recorded in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Kingdom Progress

A Splendid Record

The five and one-half years pastorate of Clarence H. Cutrell with the First Church of Eudora was marked by progress along all lines of church activity, and numerical and spiritual growth.

During Pastor Cutrell's ministry at Eudora there were 330 additions to the church; 140 of these were received for baptism. The church membership increased from 380 to 560. The church budget grew from \$10,000 to \$18,000 per year, and the percentage for the Cooperative Program was raised from ten per cent of the total church budget to thirty-three and one-third per cent.

A record offering of \$1,000 was made to the centennial offering of the Arkansas Baptist State Convention, and the Eudora Church was among the first ten in the state to pay its full quota of \$3,750 to the Ouachita Million Dollar Campaign.

Physical facilities added to the church property include a parsonage, valued at \$6,000; audio-visual equipment, costing \$600; and aisle carpets at a cost of \$600.

During the pastorate of Mr. Cutrell, L. J. Ready was ordained to the full gospel ministry, and L. D. Smith and J. P. Cheatham Jr. were licensed to preach.

Under the leadership of Pastor Cutrell the Eudora Church established a mission Sunday School and preaching station five miles from Eudora, and two years later organized this mission into the Bethel Baptist Church.

Mr. Cutrell resigned the pastorate of the Eudora Church to accept the pastorate of the First Baptist Church, Calhoun City, Mississippi. He assumed the duties of his new pastorate on December 13. Concerning the people of Eudora, he says, "I always found the people of Eudora co-operative, sacrificial in their giving, and willing to work. They love their pastor and help make his work with them pleasant and profitable."

Upon the resignation of Pastor Cutrell, the Eudora Church passed appropriate resolutions expressing appreciation for his ministry, and also for the outstanding work of Mrs. Cutrell, emphasizing their untiring labors, their sincerity and consecration, their outstanding leadership, and their personal friendship. Special emphasis was placed upon the high quality of the pulpit ministry of Pastor Cutrell.

Evangelist Wagner In California

Evangelist Eddie Wagner of Little Rock recently held two meetings in California. He was with the Midway Baptist Church of Palm City, California, B. B. Garrison, pastor, from November 27 through December 12. There were twenty-four conversions and additions to the church by baptism, and four by letter.

The second meeting was with the Roosevelt Avenue Church, National City, California, John Falconer, pastor, from December 13 through December 21. This meeting resulted in twenty-three additions to the church by baptism.

During 1949 Evangelist Wagner held twenty revivals in the states of Arkansas, California, Michigan, Tennessee, Nebraska, Missouri, Kansas, Illinois, Wisconsin, and Ohio. These meetings resulted in a total of 594 conversions, and ninety-two definite re-dedications to Christ.

Attention Southwestern Alumnae

Please forward immediately your dollar for our Alumni work. You have received our personal letter and self-addressed envelopes, and we will appreciate your prompt attention to this matter.

Joe Shaver,
First Baptist Church
Batesville, Arkansas

Pastor Walter Yeldell reports that chimes have been installed at the new Clarksville Church. In addition, an amplifier has been purchased that will make it possible for the services to be heard in other rooms of the church.

The new set also includes an amplifier for the organ so that it may be heard from the tower and an automatic device for playing records through the amplifier.

With a diversified program and a different speaker for each Sunday in January, a new kind of revival was launched at the Tuckerman Baptist Church.

State Brotherhood Secretary Nelson Tull preached at both services on Sunday, January 1. Superintendent of Missions C. W. Caldwell conducted the services on January 8. On January 15 Superintendent of Bottoms Baptist Orphanage H. C. Seefeldt will be at the Tuckerman Church. On January 22 Assistant Executive Secretary Lucien Coleman will preach, and on January 29 State Training Union Director Ralph Davis will be the guest evangelist.

Ray Rhyme is pastor of the Tuckerman Church.

Outstanding Achievements

Paul Fox has resigned the pastorate of Immanuel Church, Pine Bluff, to become the pastor of Central Church, Winchester, Kentucky.

Mr. Fox came to the Immanuel Church from the pastorate at Van Buren, Arkansas, October 1, 1944. During this time 686 persons were received into the membership of the church, 288 of these were by baptism; the Sunday School enrolment has increased from 383 to 374, highest attendance in Sunday School being 522, in Training Union 306; contributions for missions increased from \$2,160 to \$6,418.66; the church acquired the remaining property in the block and cleared it preparatory to the erection of a new educational building and auditorium, construction of which the church is looking forward to in the near future; three lots behind the church have also been secured for the purpose of recreational facilities for the young people.

Mr. Fox has been active in denominational work in the state, a member of the Executive Board of the Arkansas Baptist State Convention, member of the Publication, Religious Education, Missions, Administrative Finance, and Central College Committees.

Furlon G. Dodson, a graduate of Ouachita College and of the Southern Seminary at Louisville, Kentucky, received his Th.D. degree on December 16, 1949, from the Golden Gate Theological Seminary, Berkeley, California, and was made Assistant Professor in Old Testament in that institution.

Dr. Dodson was formerly pastor of the First Church of Dardanelle.

Minister of Music Blytheville Church



C. S. White

C. S. White, recently elected Minister of Music and Education of the First Church, Blytheville. Mr. White is a native of Arkansas, a graduate of Ouachita College, and will receive his degree in Religious Education and Sacred Music from Southwestern Seminary in May.

Dr. R. C. Woods, who is chairman of the Administrative Committee of the Baptist Hospital at Hot Springs, reports that "renovation of the building is going forward as rapidly as conditions will permit."

Dr. Woods states that it is the purpose of the committee to complete the repairs on the building and then equip as much of it as possible so that service to the public may begin at the earliest possible date.

He also states that all obligations on the property, both principal and interest, are paid until September 15, 1950. Dr. Woods expresses appreciation for the contribution from the Arkansas Baptist State Convention, and also from the Southern Baptist Convention, and states that these contributions made possible the securing of this property in Hot Springs for a Negro hospital.

Who Got My Overcoat?

That is the question Mr. Jack Shuffield of Nashville, Arkansas, would like to have answered. During the State Convention in November someone exchanged overcoats with Mr. Shuffield and he would like to get in touch with the person who mistakenly picked up his coat instead of his own.

It is easy to understand how the mistake was made since both coats are identical in color and material. However, the mistake should be easily detected since the coats are made differently and the buttons are different.

If the person who has Mr. Shuffield's coat by mistake would contact him at Nashville, Arkansas, he would greatly appreciate it. Mr. Shuffield's coat is dark brown in color, is raglan style, and has leather plaid covered buttons, whereas the coat left for him, although the same color, was split-tail and had plain coat buttons, and it had a tag in the back part with the name "Brogdon" on it, and in a pocket of the coat was a receipt from the Capital Transportation Company of Little Rock.

A Busy Man

Missions Pastor William H. Travis of First Church, McGehee, regularly preaches sixteen sermons each month and twenty sermons during the months that have five Sundays. On Saturday nights and Sunday afternoons he preaches at Trippe Junction Mission, and on Sunday mornings and Sunday nights at Chickasaw Mission.

He conducts prayer meeting on Tuesday night at Trippe Junction, and on Thursday night at Chickasaw, and attends prayer meeting at the First Church, McGehee, on Wednesday night.

He also teaches an adult Sunday School class at Chickasaw every Sunday morning and an Intermediate Sunday School class at Trippe Junction every Sunday afternoon, and twice a month he conducts fellowship night at the Chickasaw Mission.

First Church of Arkadelphia ordained three men as deacons on December 14, and elected two others to the active board of deacons who had been ordained by other churches before they came to Arkadelphia.

The three men ordained were: W. P. Jones Jr., Harold Echols, and Gilbert Fowler. The two men who had already been ordained and were elected to the active board were: Truman Lollar and Don Dawley.

Pastor J. G. Cothran served as moderator of the ordaining council. L. C. Tedford acted as clerk. H. E. Kirkpatrick conducted the examination, and Jack Whitlow delivered the sermon. The ordination prayer was offered by the pastor.

Pastor Loyal Prior has completed his first year with the Hilton Baptist Church, Hilton Village, Virginia. A total of 128 persons have been received into the membership of the church, fifty-two of these by baptism.

Total receipts for the year amount to \$35,143.28 for all causes. Since last February Pastor Prior has maintained two morning preaching services in order to accommodate the crowds.

The Southern Baptist Convention Executive Offices in Nashville, Tennessee reports total receipts in November \$630,615.04. This includes \$554,537.45 for Cooperative Program and \$76,077.59 designated gifts.

Total receipts, January through November, 1949, were \$8,882,705.85. This is an increase of \$590,112.25 over the same period in 1948. During November of 1949 Texas leads all the states with contributions totalling \$178,780.89. South Carolina is second with \$63,891.08. Arkansas contributed a total of \$24,199.73 during the month of November.

Dr. Bernes K. Selph of Fort Worth, Texas, has accepted the unanimous call of the First Church, Benton, to become its pastor and will assume his new duties on January 22.

Dr. Selph is a native of Arkansas, a graduate of Ouachita College, and of Southwestern Theological Seminary of Fort Worth, Texas. After graduating from the seminary, he was for some years pastor of the First Church of Smackover. From the Smackover Church he went to Gambrell Street Church in Fort Worth, from which pastorate he comes to Benton.

During his pastorate at the Gambrell Street Church Dr. Selph completed his work for the Doctor's degree in Theology.

Pastor C. R. McCollum and the First Church, Hazen, had the services of State Brotherhood Secretary Nelson Tull in revival services December 4 to 11. Pastor McCollum directed the singing during the revival.

There were twenty additions to the church by baptism, one by letter, and one by statement.

Eventful Sunday School Conference

By DR. EDGAR WILLIAMSON

The Southern Baptist Sunday School Conference was held in Dallas, Texas, December 27-30, 1949, with approximately 5,000 in attendance. There were several high points in the conference sessions. A number of outstanding speakers gave addresses. On Tuesday night in what was in many respects the key-note message, Dr. R. G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tennessee, spoke of present-day perils; the privilege of every Christian worker to serve in times like these; the possibilities of those with whom we work; the necessity of providing a place for an enlarging church membership. He also stressed the need of personal sacrifice, the necessity of bleeding in order to bless.

The central emphasis of his message was the place, importance, and power, and need of prayer. Among other things he said, "We get what we depend on. When we depend upon men, we get what men can do. When we depend upon organization, we get what organization can do. When we depend on prayer, we get what God can do." Another statement was that he would rather have one man to pray than ten men to preach, and that prayer simply was laying hold of God's highest willingness. In other words, if we

Glen Giles resigned the pastorate of Beck Spur Church to accept the pastorate at Kensett, Arkansas, and moved on the field December 6.

Missions Pastor William H. Travis of First Church, McGehee reports a successful revival at Trippe Junction Mission December 11 to 18 with Pastor Quincy Mathis of the Bellaire Church, Dermott, doing the preaching.

There was one addition to the church by baptism and two by letter.

Pastor Lloyd A. Sparkman reports that South Side Church of Pine Bluff held a Youth Revival December 25 to January 1. Pastor Glenn Wood of Paragould was the visiting evangelist, and Rudy Sullivant of Pine Bluff was in charge of the musical program.

There were four additions to the church membership by baptism, and five by letter.

Pastor Sparkman says, "These are the finest young people I ever knew. Glenn Wood did fine preaching and Rudy Sullivant directed the music in a very wonderful way."

Dr. B. V. Ferguson and the First Church of Fort Smith have engaged Dr. William Ward Ayer of Calvary Baptist Church, New York City, to conduct a Bible conference at First Church of Fort Smith February 5 to 12.

Dr. Ferguson and the First Church invite the people of Fort Smith and adjacent communities to take advantage of the opportunity to attend this conference and to hear Dr. Ayer who is one of the outstanding Bible scholars of the day.

find and know the will of God then we could lay hold of God's willingness to accomplish His will for His own honor and glory through prayer. Dr. Lee also emphasized the need of Christians everywhere practicing the things they believe.

Porter Routh, the Secretary of the Statistical Department of the Sunday School Board, gave the interesting information that we now have in the Southern Baptist Convention some 26,360 churches. Of these 8,803 have fewer than a hundred members; 8,404 have between one hundred and two hundred members; 4,000 have between two and three hundred members; 1,825 have between three and four hundred members; 923 have between four and five hundred members; 1,605 have between five hundred and a thousand members, and 800 have a thousand or more members.

On Wednesday morning, Dr. Oscar Johnson, pastor of Third Church, St. Louis, Missouri, brought a great message on the fruits of Bible teaching. He stated as necessary fruits of real Bible teaching, personal salvation, kingdom advance, the solution of the stewardship problem, the producing of world peace, church development, and unity among the followers of Jesus Christ.

C. E. Matthews of the Home Mission Board called for unified co-operation in the Simultaneous Evangelistic Campaign to be conducted by all churches west of the Mississippi River this year, and east of the river next year, and then on out to the Foreign fields in 1952. He stated as his conviction that if we prayed together and worked together that God would give the victory.

Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention, made a stirring appeal for wholehearted co-operation in the Simultaneous Evangelistic Campaign.

Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, brought a splendid message calling for wholehearted support of the Sunday School forces in all that the churches would endeavor to do in the Simultaneous Campaign.

W. O. Vaught, pastor of Immanuel Church, Little Rock, stirred the Convention with his visual demonstration by way of pictures of the splendid mission work that is being done by the Immanuel Church in Little Rock. We heard more comment about this presentation than perhaps anything else during the Convention.

The Convention included a renewed emphasis on reaching, within the next two years, a Sunday School enrolment gain of 500,000; to enroll 200,000 families in Sunday School; to have an expanding Bible teaching program which would allow at least an hour and fifteen minutes for Sunday School, and to have at least 2,000 additional churches with a full time program on Sunday morning and night, the Sunday School and the Training Union providing full programs on days when pastors of part-time churches would not be in their pulpits.

As Dr. T. L. Holcomb stated in his message, "1950 should prove to be the best year that Southern Baptists have ever had." And it was the spirit of those who attended the Convention that they would do every thing possible to give of their best during this year.

—000—

COMPLAINT

Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation, and complaining minds send a wagon to bring their troubles home in.

—Charles Spurgeon

THE BAPTIST HOUR

CHARLES WELLBORN, Preacher

January 15—Subject:

"God's Response to Man's Need"

Stations in Arkansas:

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

*** Christian Horizons ***

Church Group Criticizes Barkley on Racing Stand: Vice-President Alben Barkley was criticized here by the Lord's Day Alliance of Pennsylvania for statements attributed to him endorsing horse-racing as a source of government revenue.

The Alliance's resolution, passed at its annual meeting, was based on the Vice-President's remarks to the Thoroughbred Racing Association in New York. At that time he said that revenue from horse racing has been enough to operate the governments of six states or to pay for the deficits for fifteen.

In another action, the Alliance voted to campaign "more actively than ever" against all forms of gambling and indecent literature.

The group also voted to send petitions to Governor Duff of Pennsylvania and Mayor Bernard Samuel of Philadelphia asking them to issue proclamations in favor of greater and more regular church attendance.

The Barkley resolution read:

"We note with horror and amazement the endorsement by the Vice President of the United States of the partnership of the governments of our commonwealth in the infamous trade of gambling, one of the primal curses of mankind. We know of no more striking illustration of the moral deterioration so grievously in evidence in America today.

"Gambling has been recognized from time immemorial as a sin against God and man. Down through the ages it has left a trail thickly studded with ruined men, broken homes and starving families.

"It is true that some of our state governments enter into partnership with the powers of evil to exploit this human weakness, but that such a distinguished statesman as the Vice President of the United States should endorse this evil partnership is a matter which we view with profound concern and alarm."

Hungarian Government Reduces Subsidy to Catholic Church: State subsidies for churches will be decreased from an equivalent of \$5,200,000 to \$3,333,000 in the 1950 budget, Finance Minister Stephen Kossa told the Hungarian parliament in Budapest.

He said that although the Roman Catholic Church had "refused peaceful co-operation" with the Communist-controlled regime, the government will continue to make grants for the payment of clergymen's salaries and other essential needs.

That the Catholic Church will be most affected by the curtailment of State subsidies was indicated when Kossa said that the Protestant churches will continue to receive "undiminished grants" because of agreements they have signed with the State.

Democrats Join Opposition to Bus Referendum: Democrats have joined with some Republican groups here in an effort to block a referendum intended to bar parochial school children from riding on school buses operated with public funds.

A state law passed in 1936 allows parochial school students to ride on the buses.

The proposed referendum has been urged in a petition signed with 20,000 names. Under the law, if the legislature rejects the initiative petition the sponsors need only to obtain 5,000 additional signatures to place the question on the 1950 ballot.

Meanwhile, a bill has been filed in the legislature designed to protect the right of parochial and private school children to ride in the state-financed buses. It proposes that transportation cannot be denied any pupil "in the exercise of his religious faith and the fulfillment of compulsory school-attendance requirements."

Sponsored by Republican leaders, the measure is aimed at making it impossible in the future "for any group of individuals to sidestep legislative action on this law without violating the Constitution of Massachusetts which specifically forbids religious questions from appearing on the public ballot."

The initiative petition has the support of several Protestant church groups, including the Massachusetts Council of Churches and the Massachusetts Baptist Convention. Leading the opposition is Roman Catholic Archbishop Richard J. Cushing of Boston.

Quakers Map Five-Year Spiritual Advance: Plans for a five-year Friends Advance for Christ and His Kingdom were mapped by twenty-nine Quaker representatives from seven states comprising a central committee, in Winona Lake, Indiana.

The Quaker delegates came from Nebraska, Iowa, New York, Maryland, Ohio, Indiana, and Illinois.

Goal of the campaign will be "to produce a definite growth in Friends' membership, deepen spiritual life in the Church, and expand all Quaker departments and services."

The campaign will be launched the first of the year and will close December 31, 1955. It will have as its chairman A. Ward Applegate of Wilmington, Ohio, chairman of the executive committee of the Five Years Meeting of Friends in America. Harold Tollefson, Richmond, Indiana, was named director of the Advance movement.

German Protestants Draft Bill Against Obscene Literature: A bill intended to protect German youth from "trashy and obscene literature" is being drafted by Protestant authorities in Greater Hesse in the U. S. Zone, at the suggestion of the Council of Protestant Churches in Germany.

Drafting of the proposal began after the disclosure that about 60,000 marks were being spent annually in west Germany on "indecent" publications. These include nineteen magazines, five picture publications, thirty-five pictorial journals, seven weeklies and seventy-one series of short-stories.

Church leaders said these publications were so offensive that young people and children should never be permitted to read them. They added that the short-story series had an average circulation of 50,000, and that the magazines sold about 150,000 to 200,000 copies.

Meanwhile, the Sonntagsblatt, published with the approval of Evangelical Bishop Hans Lilje of Hannover, said the efficacy of prohibiting such publications by law was doubtful, since "legal measures are always apt to have a contrary effect."

"The answer to this problem must be sought somewhere else," the paper said, adding: "More care and responsibility on the part of parents and teachers with regard to their children's education is necessary, and more and better reading material and libraries for our youth."

A Smile or Two

A lad from Brooklyn turned up in a mess line in a Texas camp holding the rattles from a rattle snake.

"Where'd you get 'em?" a K.P. asked.

"Off a big woim," answered the big city soldier.

—Baptist Observer

First Little Girl: "Has your sister begun takin' music lessons yet?"

Second Little Girl: "She's takin' somethin' on the piano, but I can't tell yet whether it's music or typewritin'."

—Exchange

The minister was addressing the Sunday School children. After several minutes he asked: "And now is there any boy or girl who would like to ask me a question?"

For a moment there was silence and then a shrill voice piped out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Ah, I see," said the minister. "Now would anyone like to answer that question?"

—Baptist Observer

"Remember, Bridget," said the lady to the new maid, "There are two things I insist upon, truthfulness and obedience."

"Yes, mum," said Bridget, "and when you tell me to tell callers that you're out, when you're in, which shall it be, truthfulness or obedience?"

—Bulletin

It is so important for one to use the right word. "Don't you know you can't turn around in the middle of the block?" said the traffic officer.

Mrs. Ormsbee: "Oh, I think I can make it. Thank you so much."

—Quoted

"Huh! I bet you didn't have a good time at your Christmas party yesterday," taunted Billy.

"I bet I did," answered little Eddy.

"Ah, go way, why ain't you sick today?"

—Central Church, Jonesboro

"Judge," said the waiter in a Washington restaurant, "I notice you always drink tea at lunch. Haven't you ever tried gin and bitters?"

"No, I haven't," smiled the judge, "But I've tried a number of fellows who have."

—Contributed

A small boy sat in the gallery and watched the preacher read a carefully written sermon. One page after another was laid aside until 30 or 40 of them had been piled up to the left. The youngster had watched the pile to the right decrease.

When, therefore, the last leaf was carefully laid to the left, the minister lifted his face and said, "And so, my brethren, on this wonderful theme I could go on and on and on."

It was too much for the impatient little boy, and so he shouted, "No, you couldn't. You are out of stuff and you know it."

—Exchange

"You say you have no distant relatives?"
"Well, not right now. They are all living with us."

—Quoted

Interesting Items

By Religious News Service

Department Store Starts Day With Prayer

For more than 30 years a department store in Lincoln, Nebraska, has started each business day with a prayer.

The practice goes back to the first world war, when William Gold, founder and president, approved a moment of silent prayer for the safety of American soldiers on Europe's battlefields.

Employees of the store are asked to stand at respectful attention for about one minute each morning. Some find it about the right length of time to recite the Lord's Prayer.

Observers here think the success of the store stems in part from the ideals of its Jewish founder and his successor and their belief in "the right start for each new day."

Texans Believe Religion Is Peace Key

Texans believe that the best way to world peace is through prayer and the observance of the teachings of Christ.

Such was the conclusion reached in a public opinion survey conducted by the Texas Poll. One out of every three persons questioned replied with the Christian prescription for peace.

Fewer than one out of every ten suggested strengthening the United Nations or gave military preparedness as "the most important thing." Poll officials said the results indicated that Texans have greater faith in the efficacy of religion as a war preventive.

The appeal of religion, moreover, they reported, appeared consistently among all classes, men and women alike, of all educational levels.

Percentages of the poll included the following: 32 per cent believe prayer and Christian living are most important to bringing peace; six per cent said strengthening the UN; four per cent said by keeping well armed.

Schools Launch Temperance Program

Described as the first of its kind in the United States, a temperance education program is being launched in Alabama public schools with churches and other organizations invited to co-operate in achieving its aims.

An appropriation for the program was provided by the Alabama Legislature two years ago but due to the need for much preparatory work it is only now getting under way at the student level.

The program is being directed by Seymour H. Hurt of Montevallo, who last February was named head of the state's temperance education division. Some 250 instructors already have been trained for this specialized teaching.

Explaining that churches and other organizations are being invited to work with the schools in bringing out the facts about the liquor problem, Hurt said: "We hope parents will read and digest the material on this subject which is given to their children. In this way it can become a community education program."

"But," he emphasized, "we are not trying to put on a campaign. This is purely an educational program and will be conducted as such."

Zionists Call Jerusalem Move "Will of God"

Approval of the action of the Israeli Government in moving its headquarters to Jerusalem, "thereby proclaiming the Holy City as the capital of the Jewish state," was voiced here at a special meeting of 150 religious Zionist leaders representing the national administrative board of the Mizrahi Organization of America.

In a statement, the religious Zionists termed Jerusalem "the only rightful capital of Israel" and described the move from Tel Aviv, former headquarters of the Jewish state, "as inevitable as it was momentous."

"To religious Jews, this momentous proclamation of the Israeli cabinet is another step in the fulfillment of the will of God as vouchsafed by His prophets and the Holy Bible," the statement said.

Obscene Literature Curbed in Canada

At least part of the credit for the passage by the House of Commons of legislation curbing the sale and publication of crime comic books and obscene literature should go to the Canadian churches.

A number of church councils, denominations and other religious organizations across the country have been campaigning in the past few months for such a ban.

Following passage of the bill the United Church Presbytery of Montreal passed a resolution commending the House of Commons for its action.

Addressing the members, Dr. J. R. Mutchmor of Toronto, secretary of the United Church Board of Evangelism and Social Service, said that the legislation was one sign that North America is "sobering up."

Baptists Object To Liquor In Groceries

Ministers and laymen of twenty-eight Baptist Churches here are seeking to prevail upon the owners of grocery stores to eliminate liquor from their shelves. The Baptists are particularly aiming at the big grocery chain stores, which often offer cut prices on wines and beer.

A resolution adopted by the Miami Baptist Association calls for an eventual boycott where co-operation is not given, and asks Baptists to patronize the stores which comply. Women of the churches are being urged to aid by sending letters, by dropping notes in store boxes, and by personal appeals.

Baptist Ends Revival

Los Angeles Revival Campaign Ends: A 50-day revival campaign ended after a total of 250,000 persons heard Dr. Billy Graham preach in a huge circus tent erected in downtown Los Angeles.

For his final sermon, Dr. Graham read a 200-year-old address once delivered by Jonathan Edwards. It was titled "Sinners in the Hand of an Angry God."

Dr. Graham concluded the revival to allow the 1,000 evangelical Protestant churches acting as sponsors to proceed with plans for their Crusade of 100,000—which seeks to enlist that number of laymen in a campaign "to pray and pay" for the spiritual uplift of the unchurched in this area.

Campus News



Seminary Student Bill Crews prepares to go to his church in Oklahoma.

Every Friday afternoon over 500 young men leave Southwestern Seminary, Fort Worth, Texas, and travel anywhere from 30 to 300 miles to spend the weekend on their church fields.

Going by automobile, bus, train, and thumb, these preachers, educational directors, and music directors reach their churches about sundown Friday. From then on their time is brimming full. Many of them plan church activities to begin as soon as they arrive. Friday night choir practices, visitations, and teachers' meetings are in order.

On Saturday morning final touches are put on the religious services for the following day. That afternoon is given over to visiting, planning, prayer, and sermon review.

Sunday climaxes the week with two or three worship services, Sunday School, Training Union, deacons' meeting and perhaps a funeral or a wedding.

On Monday plans are laid out for the next week. Someone is secured to be in charge of the Wednesday night prayer service. The Friday night lesson or program is studied out. And perhaps, if time permits, the weekend religious worker may have a chance to study a bit for that big Seminary exam to be given at 8 o'clock Tuesday morning.

—000—

Are You An Author?

A free, 32-page, illustrated booklet which discusses the problem of book publishing from both the writer's and publisher's viewpoint has been issued by the Exposition Press, 251 Fourth Ave., New York City, as a service to authors. Copies are available upon request from Exposition Press.

The booklet outlines the opportunities and difficulties faced by new writers in securing publication of their manuscripts in every category of book publishing, fiction, non-fiction, poetry, textbooks, etc.

Special attention is given in the booklet to books with restriction audience appeal or limited sales potential but for which there is definite need.

Christmas —

At Bottoms Baptist Orphanage

By H. C. SEEFELDT

The boys and girls at Bottoms Baptist Orphanage had a wonderful Christmas materially speaking, and as much love as the staff could spread out over a family of seventy children. Early in September friends began to request lists of names of the children that they might better plan their Christmas gifts for the children. The children were asked to write Santa a letter, giving their individual requests. These letters were used in giving out information to those who inquired about the desires of the children.

Gifts began to arrive late in November—some to individual children and others in huge boxes which included all the children, and most of these with the individual name on each gift. Not a child in the Home was left out, and none received less than five gifts. Most of them received more than five.

The buildings looked like Christmas—a large tree was placed in the library and beautifully decorated. The decorations were furnished by various societies and individuals. On Christmas Eve, at seven o'clock, Santa came and with the aid of eight or ten of the young people presented the gifts. What a glorious happy time this was! Such excitement! Such joy! Exclamations on every side—"I'm having more fun!" "Isn't this wonderful!" "I never had such a Christmas!" In addition to this each floor was provided with an individual tree, where at least one gift for each child on the floor was placed under each tree, and a special group Christmas planned.

Mrs. L. C. Edington, our daughter who with her husband was visiting in the Home, prepared beautiful outside decorations. She placed a decorated tree on the roof of the front vestibule and encircled it with six life-size carolers which were hand made; back of this stood a phonograph playing Christmas songs. Incidentally, this display was awarded first place in outside decorations in the city of Monticello, and the news item appeared in the Gazette next morning. The children were more than delighted.

For several years a number of the churches over Arkansas have visited the Home at Christmas time, bringing individual gifts to each child. This year friends from Pine Bluff were the first to bring Christmas on December 19. Next, a group of some sixty men and women came to the Home from Magnolia for supper, (paying for their meal), and presenting Santa in all his glory, and an individual gift to each child following the meal. Baptist Tabernacle, First Church, Jonesboro, First Church, Russellville, DeWitt, Blytheville, and Baptist Student Union of Ouachita College were among those who presented individual gifts to each child.

Another outstanding event was when the Lion's Club entertained both the Presbyterian and Baptist Homes in our dining room, providing their own Santa and an individual gift for each child. Many other churches sent undesignated boxes of gifts for the children—fruits, candy, and nuts.

A friend, whom the children have named "Uncle Sam," sent his Christmas check with the request that each child be given either a silver dollar or new paper dollar bill for his own personal use. This brought joy to each child. One friend sees to it that the children have turkey for this occasion; another always sends fruit from Florida; many have sent huge amounts of candy which the chil-

dren will continue to enjoy on into the New Year. Every package sent to the Home is acknowledged if it is possible to do so. If a return address is given an acknowledgment is sent, and these acknowledgments mount up into the hundreds.

An unusual opportunity was afforded our boys and girls to contribute to the Christmas joy of a little ten year old boy in a distant city. The little boy had befriended the Home by sending what he could, and requesting our children to write to him. We presented his case to our children and asked them if they would like to share what they had received with this boy, his crippled brother, his sister, and mother. To our amazement the contribution from the children consisted of a cash offering and two boxes of toys which we expressed to our new friend. Needless to say that it was the most wonderful Christmas the children of the Home, and the little boy and his family ever had.

Thanks to everyone everywhere who had a part in giving these homeless children the most wonderful Christmas they ever had.

—000—

Anonymous Gift To Home Mission Board

By MILDRED DUNN

Santa made a delayed but welcome visit to the Home Mission Board, bringing an anonymous gift of \$8,020 on December 27. Employees of the Board, who had just returned from the Christmas holidays, were excited to learn that the morning mail brought a small package containing eight envelopes, each filled with \$1,000. One had an extra \$20 in it.

The package was addressed to the Executive Secretary-Treasurer of the Board and the money was in bills ranging from \$5 to \$500. There was no message with the money and no indication as to the identity of the donor.

Dr. J. B. Lawrence, executive secretary-treasurer of the Board, explained that since no instructions for the use of the money had been given, it would be deposited to the account of the Board and be used in the regular expenses of mission work.

"We are grateful for this gift," he said, "and pray that we may use the money wisely."

In the same mail the Board received a check for \$20,000 for investment in an annuity in the church building loan department. This will enable the Board to help some church or churches in their building problems.

A few days before Christmas Dr. James W. Middleton, pastor of the First Baptist Church of Atlanta, Georgia, came to the office of the Home Mission Board with a check for \$450 to be sent as a Christmas gift to the church at Ketchikan. This was to be the final payment on the lot for the new church building there. The initial payment was made by the Atlanta church last summer when Dr. Middleton with four other Southern Baptist preachers were sent by the Home Board on a preaching tour in Alaska. Dr. Middleton preached at Ketchikan.

—000—

William F. Goldstone, one of the world's greatest statesmen, tithed and urged his son to do the same.

1950

Simultaneous Crusade

If the Simultaneous Revival in your association is to be a success, proper preparation must be made. And one way to make preparation is to have special rallies for men, women, and young people prior to the Simultaneous Revival. These rallies will not only publicize the simultaneous effort, but will generate zeal in all the churches. The association that does not have enough interest to promote such rallies will not have much concern in the local churches.

People get interested in elections because of the political rallies which are held. The interest our Baptist people will have in this Simultaneous Revival will be largely determined by the way these special rallies are promoted in the associations. But remember, these rallies are to be mass meetings and not "mess" meetings.

Three special rallies are suggested, as follows:

Men's rally. It should be held in March. An outstanding program of fellowship and inspiration should be planned. Attendance goals from each church should be set of at least five per cent of the total membership of the churches. The Brotherhood will sponsor the attendance. Supper may be served cafeteria style or a barbecue out in the open. Stress should be placed on the revival and a stirring message on evangelism given.

Women's rally. Have a women's rally in March under the auspices of the Associational Woman's Missionary Union. This rally should be held on a morning and an effort made to have every church represented with at least five per cent of the church membership. The program should be informational and inspirational.

Youth rally. This should be held Saturday night, April 1, and sponsored by the Associational Training Union. A committee of young people should be appointed in each church to work up the largest attendance possible. The entire program should be well planned with good music and enthusiastic announcements of plans for young people in the revival. Have a great soul stirring message and call for re-dedication of life.

Any association that properly promotes these rallies will get results.

C. W. Caldwell

Spiritual Awakening

KXJK (950 on your Dial. Each Sunday 7:30 A. M. First Baptist Church, Marianna, Arkansas, Burton A. Miley, pastor. Sermon subjects: January 15—Repentance, Man's Need; January 22—What Is Sin? January 29—The World's Greatest Sin.

—000—

"If Christian leaders have the idea that by having fewer meetings in the churches, the people will spend more evenings in the home, reading the Bible and studying good books, they are certainly mistaken.

"One of the effective ways ultimately, and even quickly, to fill the night clubs, honky-tonks, and beer parlors is to have fewer church meetings."

—J. N. Barnette

Origin Of The Roman Catholic Hierarchy

By DAVID GARDNER

What is the historic origin of the Roman Catholic hierarchy? To begin the sordid story, let us take a look at the inspired pen picture presented by Paul. "For I know this, that after my departing shall grievous wolves enter among you not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them" (Acts 20:29, 30).

In the second of all of his epistles, Paul warns the church of Thessalonica against a false interpretation of what was said in his first epistle, or, as some believe, a spurious letter was written by some imposter and attributed to Paul, as indicated by verse two, chapter two. Be that as it may, he is careful to give a prophetic picture of apostasy entering into the churches. This prophecy was made about A. D. 62 to 64.

Dr. B. H. Carroll said, "My opinion is that this apostasy began to take definite form in the second and third centuries and later ripened into the papacy and culminated in the Pope in 1870, when the doctrine of the infallibility of the pope was adopted by the Vatican Council. We see the simplicity of the gospel changed, the engrafting on that simple gospel of all the types and shadows of the Old Testament, and mixing them with many heathen "legends and customs, the union of Church and State, the powerful organization called the 'scarlet woman seated upon the beast of seven heads, making herself drunk with the blood of the saints that she had slain,'" (Rev. 17).

Again, Paul, under the inspiration of the Spirit says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," (I Timothy 4:1, 2).

The mystery of iniquity had begun to work even in the days of Paul, but it did not take visible shape until the latter part of the second century. There is positive proof of a rupture in the church of Rome, which culminated about 254 A. D., when the pastor of the leading church of Rome put himself forward as chief, or a sort of archbishop. The tendency toward centralization of power had its origin in Rome. It was certainly approved by the majority of the churches there. It is also evident that a large per cent of the churches in Rome and other places registered a vigorous protest against the clergy claiming and usurping too much power. The church was divided, the minority group contending for simplicity in worship and the absolute independence of the church.

Cornelius and Novatian were two dominant leaders among the Christians of Rome. Cornelius was a base and designing character, who aspired to leadership and rulership over his brethren and placed personal preferment above purity of character. Novatian was of the puritan type; in fact he was a leader of a minority group who called themselves, Cathari, the Pure.

Some time between 250 and 260 A. D. the church at Rome became pastorless. Cornelius sought the pastorate and his political henchmen were determined to promote his selfish schemes. The faithful who were opposed to the worldly element in the church and who opposed the centralization of power in the clergy, remonstrated against the election of Cornelius as pastor. They finally put forth the name of Novatian and tried to elect him to the pastorate. Cornelius was elected, and from that day the corrupt faction de-

parted from the faith of early Christianity with accelerated speed. Church authority was more centralized in the clergy. The simple church ordinances, baptism and the Lord's Supper, were prostituted into sacraments, and the office of New Testament church pastors was prostituted into the functions of the heathenish, pagan priests. The church was thus under the domination of a materialistic group which assimilated the spirit of pagan Rome. The minority groups of devout believers were persecuted even unto death; yet, they never yielded the conviction of right.

In 311 A. D., Constantine, a pagan politician, who was a contestant for the imperial crown, claimed that he had seen a flaming cross in the skies and these words beneath, "With this sign, conquer." It was purely a political vision, but it resulted in his successful efforts to secure the crown and also the union of Church and State for the first time in the history of Christendom. With this unholy alliance, the Roman Catholic hierarchy was on its way.

It was not long before trouble arose over what Constantine declared to be the universal church. Friction developed among the self-seeking clergy who had usurped the power that belonged within the churches. A rivalry developed between the cities of Rome and Byzantium, now Constantinople, each city seeking to be the seat or headquarters of the universal religion. This contest between the East and the West held each in check for more than 200 years. Neither side could reach the point of universal recognition.

In 606 or 607 A. D., Phocas became emperor of the East and declared Boniface III, Bishop of Rome, to be the universal bishop. Thus Boniface became the first pope the world ever knew. The struggle between the Catholics of the East and West continued, with charges and counter charges flying from East to West, and from West to East. The controversy reached the boiling point June 16, 1054, when the Greek Patriarch and the Roman Pope formally and mutually excommunicated each other and his followers, and condemned them to everlasting perdition. Since that date there has been an Eastern and a Western Catholic church.

The Roman hierarchy claimed that Peter the Apostle established the first church at Rome and was its first pastor; hence, the claim that Peter was the first pope. There is not a vestige of evidence either in Christian or secular history to prove that Simon Peter was ever in Rome. The Catholic claim is based upon Roman tradition.

There were bishops in Rome other than Boniface III, who claimed universal rule even as early as Leo I in 440-461; and some non-Catholic historians recognize Gregory the Great, 590-604, as the first in the long line of Roman popes. But Gregory, himself, objected to the title of universal bishop, declaring, "I do not esteem that an honor by which my brethren love their honor." The fact remains that Boniface III was the first who claimed universal rule and who was recognized as such by an emperor of the East.

From the rise of the Roman hierarchy, Christianity in its purity, as taught in the New Testament, has been counterfeited by Catholicism. In New Testament Christianity, Christ is the head of the church; in Romanism the pope is head. In New Testament Christianity a church, every church, is a perfect democracy with equality and freedom for all believers; in Romanism the church is

an autocracy.

In New Testament Christianity salvation is of grace, all of grace, Christ's gift to penitent, believing sinners; in Romanism salvation is a gift of the church through priestly functions bestowed upon those who do the biddings of the priests. In New Testament Christianity sinners are taught that salvation is by "repentance toward God and faith toward our Lord Jesus Christ;" Romanism teaches, "Do penance for the priest and work for the church."

In New Testament Christianity the church ordinances, baptism, and the Lord's Supper, are beautiful memorial ordinances, setting forth the death, burial, and resurrection of Christ for our sins; Romanism has counterfeited them and called them sacraments. New Testament Christianity teaches erring believers to confess their sins to God and ask for His forgiveness; the Roman confessional is a counterfeit substitute. New Testament Christians offer prayers to God in the name of the Son; Catholics are taught to pray to Mary and the saints, and then rely upon the priest to absolve them from guilt.

Dr. B. H. Carroll declared that the Revelation, beginning Chapter 12 and continuing through Chapter 19, gives a perfect, inspired picture of the rise and final doom of the counterfeit church, with the indictment that she had made all nations participate in her spiritual fornication, that is, substitution or worship of the creature for the worship of the Creator and Redeemer. The verdict of history sustains the indictment. They have made a man the head of the church instead of our Lord, and call him, "my Lord God, the Pope." They have vested him with infallibility when speaking "ex cathedra." They have made him Christ's Vicar, instead of the Holy Spirit, and have vested him with the two keys and the two swords, usurping Christ's authority to open and shut both in ecclesiastical and secular authority to punish the whole world.

They have made a woman the Queen of Heaven and have declared her "the fountain of all grace," and interposed her as mediator between the saint and his Savior, the only mediator between God and man. This is not Mariology but Mariolatry. They confer on the consecrating priest the authority to "create God" and when the wafer is consecrated it is worshiped as God, thus multiplying the passion of our Lord who "suffered once for all . . ." They have claimed jurisdiction over the spirit-world and lengthened probation beyond the grave. In imitation of heathen demigods, they have filled the calendar with saints whose help is invoked in prayer. They have changed ordinances, added to them, and attributed to them saving power. No wonder this device of Satan is said to be "full of the names of blasphemies," and her cup "full of fornication."

—The Baptist Standard

—000—

"Southern Baptists use the Sunday School as a church agency; many others do not. Southern Baptists believe that all Sunday School officers and teachers should be selected and elected by the church; many others do not. Southern Baptists hold that all Sunday School officers and teachers should be members of the church of which the Sunday School is a part. Others do not."

—J. N. Barnette

"God deserves more than skim milk from the cream of your earnings."

Woman's Missionary Union

Community Missions Day of Prayer

January 30 is the suggested date for observance of the 1950 Community Missions Day of Prayer. Beginning this first month in the year, members of every missionary organization are urged to realize the spiritual dearth, the opportunities, and the need for personal witnessing at home.

Mrs. Ralph Douglas, State community missions chairman, has outlined an all-day observance for the missionary society, and in collaboration with Miss DeVault one session's observance for young people's organizations. The theme used is "Dethroning Self Enthroning Christ." She is calling every participant to self-examination, cleansing, dedication, and witnessing.

Materials containing suggested activities have been mailed to W. M. U. presidents. If any have not received them, notify Miss Nancy Cooper, 209 Baptist Building, and duplicate mailing will be made. Presidents are urged to work with community missions chairman in planning the observance.

An effective, prayerfully-planned observance of this day could bring about a revival in your church as well as organization. Do we dare offer less than our best service? Is there any better service than a personal effort to win a lost person? This day will magnify and prepare one for personal witnessing, which is obedience to the Great Commission.

The occasion is the Day of Prayer for Community Missions. The suggested date is January 30. Next week's Arkansas Baptist will carry an outlined program.

Remit For Lottie Moon Offering

Have you gleaned well for the Lottie Moon offering? Has your organization remitted for it according to the usual custom in your society and church? Many, many contributions have been received, and we would urge you to send yours immediately to Miss Nancy Cooper, State W. M. U. Treasurer, making checks and money orders payable to her, and indicating for what cause it is to be used and the amount given by each organization. Any contributions received later may be remitted in the same way, but it will help you and the Foreign Mission Board to get your initial offering as soon as possible.

Who Is On Your Doorstep?

From emphasis on the offering taken during the Season of Prayer for Foreign Missions, we turn to remind you that February 27-March 3 are the dates set aside for the observance of the Week of Prayer for Home Mission. Using

the theme, "On Our Doorstep", program writers have given to us a scope of our home mission work that will make our hearts break because of the unfinished task, even as they swell with joy over the victories.

Now is the time to pray for that week! Now is the time to resolve to be mindful of those "On our Doorstep!" Now is the time to consider what your share in the offering will be. Now is the time to set the time, secure teachers and books for study preceding that week—study which should lay the foundation for a great spiritual awakening and blessing.

Books are available at the Baptist Book store, 303 West Capitol Ave., Little Rock. Order your selection now.

The Prophet of Little Cane Creek, by Harold Dye, for Adults and Y.W.A.s, price 50c.

Buried . . . Living, by John D. Freeman, for Adults and Y.W.A.s, price 50c.

Heirs of the Soil, by Joshua and Dorothy Grijalva, for Intermediates, price 40c.

The Greshams of Greenway, by Marel Brown, for Juniors, price 10c.

The Farmer Twins, by Anne Crittendon Martin, for primaries, price 50c.

Rural Resource Book, by Janice Singleton, for all teachers of classes on any one of the books, price 50c.

Annual Meeting

The sixty-first Annual Meeting of Woman's Missionary Union of Arkansas will be held at First Church, Fort Smith, March 28-30. The theme, "Ye Hosts Arise, Evangelize!" indicates the emphasis chosen by the program committee of which Mrs. Ben L. Bridges is chairman.

Among the outstanding speakers and leaders who have already been committed are Miss Kathleen Mallory, who retired last year after serving thirty-six years as executive secretary of Southern W.M.U.; and Dr. Baker James Cauthen, the Foreign Mission Board's secretary to the Orient, who will be in the States at that time to report to the Board concerning Southern Baptists' mission program in that area and to project plans for advance.

These are only two of Southern Baptists' choicest leaders who will be featured on the program. Watch for announcements of others who have already been committed for that meeting.

Plan now to attend and urge other women and young people of your church to go.

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Check Your Brotherhood!

The year 1950 must be the greatest year of history in Brotherhood work. To bring this to pass, we must have (1) more Brotherhoods; (2) better Brotherhoods.

New Brotherhoods are being organized continually throughout the state. Our greatest present need is for better Brotherhoods. And in order to have better Brotherhoods, we must incorporate into our individual church Brotherhoods certain factors which make for better Brotherhoods. These factors are:

Fellowship Information Inspiration Vital Activities

Check your Brotherhood for these factors!

There are two classes of church Brotherhoods. They are:

- (1) The Men's Fellowship.
- (2) The Working Brotherhood.

Many a church Brotherhood is simply a men's fellowship, where the men come together once a month for a fellowship meeting. The various elements of such a meeting generally are: a banquet meal, (sometimes) a short business session, and an outside speaker who brings a worth-while message,—a message which is both informational and inspirational.

Such a program is good as far as it goes, and we do not discount the value of such gatherings of men. Yet in such a Brotherhood a vital activities program is lacking.

The working Brotherhood may have all the elements of a men's fellowship, yet will have in addition a well-rounded activities program that will keep the men of the Brotherhood continually at work at the tasks of the church.

A Brotherhood exists for the purpose of building up a church.

Check your Brotherhood to ascertain the work that it is doing!

Hear Charles A. Wells of New York City

IMMANUEL BAPTIST CHURCH

Tenth and Bishop
LITTLE ROCK ARKANSAS

January 15-20



January 15—Morning
"Will We Learn in Time?"

Evening
"Soon We Must Choose: Revitalized Christian Capitalism; Socialistic Welfare State — or Communism."

January 16—Evening
"God's Color Scheme: America Among the Giants."

January 17—Evening
"A Protestant Awakening— or Else."

January 18—Evening
"The New Atomic World— Bombs or Abundance."

January 19—Evening
"When Labor Rules America; Christian Statesmen or Mob."

January 20—Evening
"Communist Plans for Conquest and How They May Be Defeated."

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
Sunday School Superintendent

RALPH W. DAVIS
Training Union Director

212 Baptist Building, Little Rock

FRED J. VOGEL
Student Union Secretary

MRS. B. W. NININGER
Church Music Director



Figures To Inspire

SUNDAY, JANUARY 1, 1950
NOTE: Please send in your averages in Sunday School and Training Union Attendance, and total additions for October, November and December, 1949, just as soon as possible, as we want to publish this list the week of January 16, 1950. Thank You.

	S.	S.	T. U.	Add.
Ft. Smith, First	1,182	402	4	
Little Rock, Immanuel	908	386	8	
Including Mission	1,155	592	11	
El Dorado, First	641	201	1	
Pine Bluff, First	553	162	3	
Little Rock, Second	549	96	3	
Pine Bluff, South Side	542	257	8	
Including Mission	602	285		
Camden, First	505	184	5	
Including Missions	700	311		
Crossett, First	460	196	3	
Fayetteville, First	459	155	2	
Including Mission	492	193		
Arkadelphia, First	450	172		
Including Missions	478			
El Dorado, Second	429	181	1	
*El Dorado, Immanuel	415	227		
Including Mission	445	263		
Magnolia, Central	400	129	2	
Including Missions	511	168		
Warren, First	371	101		
Ft. Smith, Immanuel	364	163	2	
West Helena	360	141		
Hope, First	355	93		
Ft. Smith, Grand Avenue	347	120	8	
Paris, First	343	141	2	
Including Mission	400			
Rogers, First	312	90	8	
Springdale, First	302	248		
Including Missions	468			
Smackover, First	302	129	3	
Forrest City, First	289	146		
Searcy, First	264	73		
Conway, First	264	52	1	
N. Little Rock, First	246	93	1	
El Dorado, West Side	242	128	3	
Harrison, First	238	107	1	
Mena, First	237	100		
Hot Springs, Piney	203	172	4	
*Little Rock, Hebron	178	89		
Mt. Ida, First	170	112	2	
Hot Springs, Lake				
Hamilton	122	72		
Strong, First	117	54	2	
Kelso	116	72		
Warren, Immanuel	113	95		
Ft. Smith, Northside	96	63		
Monte Ne, First	82	86		
Grannis	80	75		
Douglaville, Second	50	39		

*Standard Sunday Schools
NOTE: Don't forget to send the Quarterly averages for last Quarter, 1949.

Summer Service

What a warm thought for such a cold season. It is time now to start thinking and planning for the activities of the summer.

At the planning conference, December 29-30, the State Baptist Student Union Council decided to launch a program of service this summer that would give students of Arkansas an opportunity to serve in any capacity that the local church might require. Summer field work, wherein students, under the leadership of Ralph W. Davis, work in the Training Unions of the churches of the state, will be continued. In addition to this we want to enlarge the scope of student activities for the summer by including work in daily Vacation Bible schools, G.A., R.A., camps, in in Youth Revivals. Plans are being made to organize two Youth Revival teams that will be available for revivals this summer.

The students of Arkansas are ready, willing, and able to serve the church of our state. Information about the Baptist Student Union Summer Service program may be had by writing the State Student Secretary, 212 Baptist Building, Little Rock, Arkansas.

Book-Marks Available

The Training Union daily Bible reading book-marks for the first quarter of 1950 may be secured by writing to the State Training Union Director. These book-marks should be used by the Training Union to enlist a large number of people who do not attend Training Union to begin reading their Bibles daily, using the Scripture passages suggested by the Training Union.

Training Union Makes Gains in 1949

The Training Union enrolment of the churches of Arkansas increased in 1949 from 51,423 to 61,118 or an increase of 9,695, which was a nineteen per cent gain over the year before. Only seven associations reported a loss in Training Union enrolment. The goal for 1950 is an increase in enrolment of 8,882, bringing the Training Union enrolment to 70,000 by the close of 1950.

Training Union Convention

Theme - "Faith Is The Answer"

"Faith Is the Answer" will be the theme for the Arkansas Baptist Training Union Convention, which will meet at Immanuel Baptist Church, Little Rock, March 17-18, 1950. Dr. Chester Swor, popular youth speaker, will bring the inspirational messages at each of the four sessions. Seven workers of the Training Union Department of the Baptist Sunday School Board will appear on the program for messages and conferences. Stanley Jordan, Convention President, will preside over the sessions of the Convention. On Friday night the Convention will meet in the Robinson Memorial Auditorium, and Mrs. B. W. Nininger will direct the College Choir Festival, which will consist of five college choirs.

The Junior Memory Drill, Sword Drill, and Speakers Tournament, and poster contest will be held at the Convention. The Sword Drill and Speakers Tournament finals will be held on Friday night. The elimination Sword Drill and Speakers Tournament will be held in the Intermediate and Young People's Sectional meetings on Friday afternoon. Two thousand people are expected to attend the convention, with 3,000 in attendance on Friday night. The churches of Greater Little Rock will furnish beds free on Friday night and breakfast. The registration fee will be 50c for Adults and Young People, 25c for Juniors and Intermediates, to be paid on arrival at the Convention. It will be impossible for beds to be furnished to any one on Thursday night.

Poster Contest

State Training Union Convention
Immanuel Baptist Church, Little Rock
March 17-18, 1950

DIVISION I.

Competing posters must advertise the coming State Training Union Convention, giving the place and date of meeting, and must have been displayed in the local church at least three Sundays before the convention.

DIVISION II.

Posters that have been used to promote special occasions in the local Training Union, such as enlargement campaigns, study courses, church and Training Union visitation, associational meetings, tithing, or any work in which your Training Union organization may participate at any time during the year. Posters must have been up in the church building at least three Sundays.

DIVISION III.

Posters in this division must promote or call attention to some regular phase of the Training Union, Baptist Adult Union, Young People's Union, Intermediate Union, Junior Union or Story Hour work. Suggestions for such posters may be found in the TRAINING UNION MAGAZINE.

OTHER INFORMATION

These posters must be brought to the State Training Union Convention by the ones making the posters, where they will be placed on exhibit, and will be submitted according to age groups; that is, Junior, Intermediate, Young People, and Adults. They will be graded on originality, legibility, and appropriateness to the occasion. A committee will judge the posters, and during the business session of the convention, special recognition will be given to the individual of each age group having submitted the best poster in each of the three divisions.

Anyone from any church may bring as many as three posters (one in each division) direct to the State Training Union Convention. There may be four winners (Junior, Intermediate, Young People and Adult) in each of the three divisions. There are no church or associational elimination contests.

Posters should be brought direct to the vestibule of the Immanuel Baptist Church where they will be registered by the committee in charge. No poster will be considered unless a card is filled out by the poster committee, showing the name of the poster maker, church, association, department (Junior, Intermediate, Young People or Adult) and the Division of the poster (whether Division I, II, or III.) Poster makers should call for their posters at the close of the convention.

Credit May Be Had For Study In Acts

Training Union credit may be received by Young People and Adults who study the Book of Acts, but it will be necessary for Training Union request for award blanks be filled out for those desiring Training Union credit.

—000—

A TRIBUTE

A brick is made of clay. A brick is squared; it is plumb; it is true. A brick is soft and useless until the magic alchemy of fire has transformed its 'muddy texture into lasting hardness. A brick is not so showy as marble, but it is more easily obtained, and it is far more useful! Marble is beautiful and decorative. A brick occupies an humble place, but it does more than its share in the construction of the buildings of the land.

"A man is made of clay. If he be a man, he is square, he is plumb; he is true! Man is usually soft and flabby in character, until the hot fires of adversity have hardened his will power and developed his capacity for resistance. The average man is not so showy as the genius, but there are many more of him! He is much more useful.

"A church which does not make a community a better place has failed. Good churches make good communities, good states, and a good nation. Good nations of this sort will make a better world."—
J. E. Lambdin.

The Baptist Hour

Our hearts in gratitude we lift
For this divine provision—
Our Baptist Hour—God's
wonderous gift,
Born of a Heavenly vision,
To carry out more sure and swift
Our Lord's last great commission.

O God, grant that The Baptist
Hour
May pour from every Station
The Gospel truth which is the
pow'r
Of God unto salvation—
The Word of Life in quickening
shower,
To every race and nation.

O, may the Holy Spirit move
Thro' preaching, praying, singing
That each, to listening hosts,
shall prove
Thy angel, widely winging,
To bear the message of Thy love.
Great glory to Thee bringing!

Mrs. Mary Beall Dykes

—000—

A desire to have many books
and never use them, is like a child
that will have a candle burning
by him all the while he is sleeping.

—Quote



Department of
MISSIONS

C. W. Caldwell, Superintendent

Evangelism - - -

Plans And Needs

Everything is in readiness for the great State-Wide Evangelistic Conference. The Baptists of greater Little Rock are opening their homes to provide bed and breakfast free to all pastors. The Second Baptist Church is looking forward to the Conference and their new educational building will provide ample space for group conference on Tuesday afternoon. The Baptist Book Store will have a splendid book exhibit.

There have been no cancellation of speakers. All are planning to be present with their contribution to this important Conference. Every pastor in the state should plan to be present from Monday to the noon hour on Wednesday. If some pastor does not feel that he can attend, due to expenses, then the church ought to make it possible for him to be present. After all, the church is the one which will receive the blessings, if the pastor attends.

ciation and is making his plans not only to visit every church but to begin establishing work in many destitute areas.

As we drove from Mammoth Springs to Salem, following the fellowship meeting, comment was made about the fact that there was no Baptist Church between those two towns which are 23 miles apart. Oscar Ellis remarked that down the road a few miles was a school where a mission ought to be established. As we arrived at the place, and as he pointed to the building, we noticed that lights were on and the entire yard was filled with cars. Some holiness preacher was there conducting services. Evidently, the house was filled. There are many other places throughout the association where Baptists can establish work. If we delay, however, some other group will get there.

Caroline Association

It was our privilege to sit in on a meeting of pastors and laymen of Caroline Association Saturday night, December 31, as they completed the organization for the Simultaneous Crusade. The meeting was held in the dining room of a Lonoke cafe and there were thirty people present. Missionary H. S. Coleman announced that twenty-three of the twenty-six churches had already agreed to enter the Crusade. Brother Luther Dorsey, the general chairman, had charge of the meeting and led in filling out all the committees and setting up the details for this great evangelistic movement. We have no doubt about Caroline Association having a great revival.

—000—

REPUTATION AND CHARACTER

The circumstances amid which you live determine your reputation; the truth you believe determine your character. Reputation is what you are supposed to be; character is what you are. Reputation is the photograph; character is the face.

Reputation is a manufactured thing, rolled and plated and hammered and brazed and bolted; character is a growth. Reputation comes over one from without; character grows up from within.

Lido
CAFETERIA



"QUALITY FOOD
POPULAR PRICES"

615 MAIN LITTLE ROCK

New Home Mission 1950 Series

A Story of Mountain Missions
The life of A. S. Petrey not only makes for excellent reading, but illustrates the pattern of mountain mission work which will be followed by the Home Mission Board in the future.
Adults Paper, 50c

Opportunities of the Country
The romance of the country church is graphically presented in this story of the life of a young couple who dedicated their lives to the rural pastorate.
Young People and Adults Paper, 50c

A Delightful Story
of a country family revealing the advantages and joys of rural life and how the church can enrich that life for all members of the family.
Juniors Paper, 40c

The Mexican Migrant
Problems and trials of those coming across our border from Old Mexico are discussed in this story and our mission opportunities pointed out.
Intermediates Paper, 40c

A Picture Book
Children will love the delightful story of the Farmer twins and the many pictures illustrating their life on the farm.
Primaries Paper, 50c

To Help You Teach
Teachers will welcome the help which the author of this book has gathered for the teaching of each of the 1950 home mission series books.
Teachers and Leaders Paper, 50c

Plan now to teach the new 1950 home mission graded series on
THE CHURCH IN ITS COMMUNITY (Rural)

Order From Baptist Book Store Serving Your State

Baptists need to revitalize rural America. Study these books for a new conception of our opportunities.

Reaping What We Sow

By MRS. J. C. DUMAS

Are you one of the many who feel that when trouble or sorrow comes to some one they are somehow reaping what they have sowed? Have you heard people unfeelingly quote Galatians 6-7 when some calamity came into the life of another? "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." In my opinion, there is not not a verse of scripture in the Bible that is as universally misinterpreted as this one. The next verse is explanatory. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Nature has been so arranged that when one sows to the flesh, there will be a natural punishment in the flesh. But we are promised that if we sow in the Spirit, we shall reap life everlasting. There is no promise there that we shall not have troubles, and tribulations. In fact, the lives of the New Testament characters prove to me that the life of a Christian is usually filled with troubles and trials—and the more zealous the Christian, the worse his troubles.

It seems especially ironic that we have attributed the meaning that we have to that verse of scripture since it was written by Paul. I do not believe any follower of Jesus had more enthusiasm for his work or deeper convictions than did Paul, yet I know of none who suffered more. This noble character went through years of imprisonment, was ship-wrecked on the way to Rome, and was even stoned and left for dead. In view of these facts, does it not seem strange that we have interpreted the words of Galatians 6:7 in the way that we have?

Then consider other characters of the New Testament; John the Baptist was beheaded; and many of Jesus' disciples and early followers gave up their lives because of their beliefs. The early Christians had much more zeal than we do today. They gave up all earthly possessions and went about teach-

ing and doing deeds of kindness, yet history teaches us that during the reign of Nero these Christians were gathered up and burned at the stake or thrown into the arena to be torn to pieces by hungry lions for the amusement of the Roman people. Do you think they reaped what they sowed? Yes, they reaped life everlasting. If, in this world, they reaped a measure of what they sowed, it was in the pure exaltation of spirit that rose above their suffering and took away the amusement of the Roman people.

All through history we have proof that even professed Christians hated the purer characters who walked and talked with God. Joan of Arc, who led her country to victory during the hundred years of war, was betrayed by her own people into the hands of the enemy and was burned at the stake. But she died so heroically, with such a look of exaltation on her face that even her enemies cried out, "What have we done? What have we done? We have, indeed, burned a saint."

It seems there has always been something about a person who is meek and gentle yet steadfast in his beliefs, that invites persecution.

—000—

A Moment With Him

By MARY HELEN ANDERSON

We mutter and sputter,
We fume and we spurt;
We mumble and grumble,
Our feelings get hurt;
We can't understand things,
Our vision grows dim
When all that we need is
A moment with him!

—The Messenger

"As I see it, the primary qualification of the faithful church is its recognition of its Founder . . . The second mark of the faithful church is its devotion to its function in the world."—John L. Hill.



GOWNS
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES

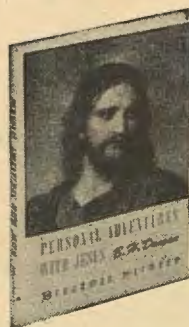
Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST
National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

BROADMAN Books of MERIT

Woven From Sound Scriptural Fabric
—by an artist in the proclamation
of God's Word—B. H. Duncan

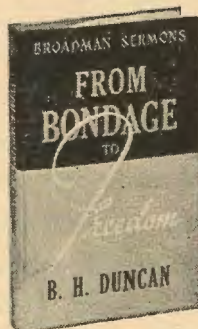
PERSONAL ADVENTURES WITH JESUS



\$1.50

Dr. Duncan's newest volume is not just another book of sermons—it is an arresting collection of fifteen intimate glimpses of the influence and ministry of our Master as recorded in the New Testament. The author's command of ideas and his warm, friendly way of expressing them combine to make one instantly aware that this book is the fruit of mature reflection and Christian living. Rich in choice illustrative stories.

FROM BONDAGE TO FREEDOM



\$1.50

Forceful, soul-searching, appealing, these fourteen sermons present in a fresh and vigorous style the fundamental truths of our faith. Appearing again and again as a recurrent theme in the over-all pattern of the book is the dominant message—release from sin and death to liberty and unbounded life in the fullness of God.

CHURCH PEWS

At a Price Any Church
Can Afford

"If It Is Made Of
Wood—We Make It"

Write or call:

**WAGONER BROTHERS
MANUFACTURING CO.**

Phone 246
BOONEVILLE, ARKANSAS



SEND FOR YOUR COPY TODAY

Cash enclosed Charge to my account Send C. O. D.

Name _____

Address _____

City _____ State _____

BAPTIST BOOK STORE

303-5 West Capitol

Little Rock, Ark.

Three Persons Lynched During 1949

Tuskegee Institute of Alabama, an educational institution for Negroes founded by Booker T. Washington, 1881, reports that three persons were lynched during the year of 1949.

There were two lynchings in 1948, and only one in 1947.

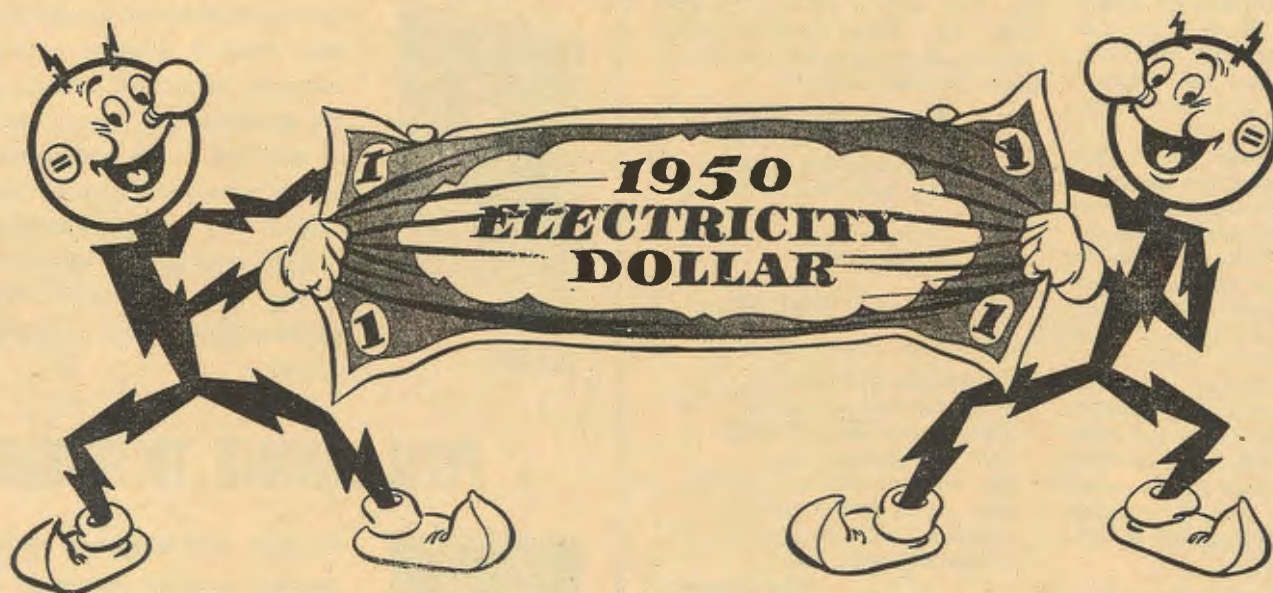
One of the victims was Caleb Hill Jr., twenty-eight year old Negro chalk mine worker of Irwinton, Wilkinson County Georgia, charged with creating a disturbance and resisting arrest. Lodged in jail, he was removed by a group of men, beaten and shot to death.

The second victim was Malcolm Wright, forty-five year old Negro tenant farmer of near Houston, Chicksaw County, Mississippi, who is reported to have "hogged the road" and of not moving his wagon over fast enough to permit a group of white men riding in a motor car to pass. He was beaten to death.

The third victim was Hollis Riles, fifty-three year old prosperous Negro landowner of near Bainbridge, Decatur County, Georgia, found dead with a number of bullet holes in his body after an argument with a group of white men, who had been fishing in his pond without permission. It was reported that sometime previously Riles' home had been riddled with buckshot fired from an automobile.

In at least fourteen instances lynchings were prevented—four in the north, and ten in the south. One person escaped from a group of men bent on lynching him by jumping into a river; in the thirteen other instances officers of the law gave protection. A total of at least seventeen persons were thus saved from mob violence. Of these, six were white persons, and eleven were Negroes.

HOW TO STRETCH YOUR DOLLAR IN 1950:



"There's no getting away from it, folks—your dollars today have shrunk in buying power.

"But not your electric dollar!

"No, sir! The dollar you spend for electricity is actually bigger than it was in 1928. Today, the average family gets TWICE as much electricity for its money as it did in 1930!

"So you see, I'm still in the bargain bracket. Still the best buy on your household budget... with rates that are BELOW the national average.

"Yep!—your electricity dollar is truly the economic marvel of our time."

—REDDY KILOWATT

Arkansas **POWER & LIGHT** *Company*

HELPING BUILD ARKANSAS

Fellowship In The Early Church

By MRS. HOMER D. MYERS

Sunday School Lesson for
January 15, 1950
Acts 2:43—5:42

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

"And they continued stedfastly (1) in the Apostles' teaching; (2) in fellowship; (3) in the breaking of bread; (4) and the prayers," is the striking description of the early church. The succeeding verses of the printed text indicate the deep love that overflowed from the hearts of the newborn Christians. "They had all things common, and sold their possessions and parted them to all men as every man had need." This was not a command from God, it was not compulsory at all, but was purely voluntary on the part of those who wished to share their possessions with the less fortunate among them.

The same type of love and fellowship the Son of God had felt for His subjects was now being manifested in His followers. Jesus came and shared all He had with sinful humanity; He blessed those with whom He came in contact while on earth, but the glories of heaven and the future He shares also — we are heirs of God, and joint-heirs with Christ of the riches of eternity; all that God the Father possesses is to be shared with His creatures through the unselfishness of His Son.

The same spirit of love and unselfishness is begotten in the hearts of God's children. We love the brethren because the love of God is shed abroad in our hearts. That love begets a fellowship the unsaved person cannot know; Christian people are of the same mind, they have the same high ideals, they have the same joys and sorrows. The Christian is willing to go the second mile and share his brother's burden in sickness or sorrow, or in ill fortune. The ties of Christian fellowship are stronger in many instances than the bonds of family ties. Many times Christian brethren have more in common than do brothers and sisters in the flesh.

Unity—The Key

Unity was the key that unlocked the door of success to the early church. Their continuing with one accord in prayer in fellowship, in church doctrines as taught them by the apostles, their being empowered by the Holy Spirit and faithfully witnessing to the world as God had commanded, resulted in great revivals wherein thousands of souls were added to the church. From the very beginning their efforts were crowned with tremendous success because of their unity. As we move on into the study of the Acts, we see their

unity budding forth into a more glorious blossom—that of determination and purpose; a continued fellowship in the great commission that is theirs to witness to the entire world.

The same things that were necessary for the success and development of the first Church in Jerusalem are very necessary for the New Testament Church in the twentieth century.

Unity—a oneness of mind and purpose is most important. How can two walk together except they be agreed? How can a church hear and heed the message of God unless the members are seeking God's Will in their lives? How can a Church go forward for Christ with some holding back and refusing to co-operate? A wise man has said, "A house divided against itself will fall," and the church that is not united in its determination to go all out for Christ will not be a successful church, to say the least.

Indifferent church members are a dead weight that have to be borne by the more faithful members; only the Lord knows how much more could be accomplished in His Kingdom if only the indifferent members would get interested. But there is another tribe within the church—usually one or two in most every local church—who are more deadly enemies to the cause of Christ; they are the ones who are satisfied with things just as they are; they are the ones who will not go forward, and who openly block every effort the pastor and church puts forth for the advancement of the church. They are the individuals who will not co-operate and who try to hinder others in doing what others could do without them, if left alone. If one cannot help—he, at least, should not hinder the Cause of Christ.

A Goal is Necessary

As well as the zeal and enthusiasm to accomplish the goal. The church without a goal is like a ship lost at sea, listing helplessly among the billows and waves. An Old Testament prophet said, "Without a vision the people perish." Whether it be a business concern, a home, a church, whether it be an undertaking or a person; without something definite to live for, to work toward, and to hope for, life is tasteless.

The church of our Lord has the greatest task, the most tremendous goal of any institution on earth—whether it be the little rural

church at the country cross roads, or the magnificent edifice in the metropolis, both are of equal importance. Both have the same commission: "Go, preach the gospel, baptize the converts, then teach them the way of the Lord more perfectly." Both are responsible to keep the light of God's love shining in the corner where they are located. Both should have the same program, the same purpose, the same zeal, the same interest in lost souls, at home and around the earth.

The small community church may say, "But, we do not have the money, the means, the facilities, nor the workers the city church has, therefore, we cannot be expected to do much." What did the first church have in the way of facilities? They met where-soever they could. They witnessed everywhere they went. They met in homes, they witnessed even in the Temple, where they were arrested many times as heretics. The

early Christians used what they had—their testimony—and what we have today is the outgrowth of their faithfulness.

Joy and Gladness

Was another characteristic of the early Christians, (Acts 2:46-47). They accepted the good things of God "with gladness and singleness of heart, praising God . . ." Here was a group of happy Christians whose lives were radiant with gratitude. Some were so poor they had not the necessities of life, but they were "glad" Christians. Others had just dispossessed themselves in order to share with their brethren the material things of life; they too, were filled with gladness.

Many early Christians suffered untold cruelties for Christ, tending thousands of them died on crosses, others were burned to death, many were thrown to wild beasts, all because of the gospel that has meant your salvation and mine—and not one word from the pages of history, biblical nor secular, indicates there was a complaining, fretting attitude in any of them. Even those who suffered did so "gladly."

They Answered the Call

At The Gates

F. Catharine Bryan

The average Christian will be jerked out of his complacency by reading this story. In a perfect combination of exact knowledge, sympathetic understanding, and facility of expression, this volume presents the dramatic, intensely interesting life story of Matthew Tyson and Eliza Moring Yates, pioneer missionaries to China. Carefully documented and abounding in dialogue, *At the Gates* provides a full and stirring account of Southern Baptist work in China.

\$3.75



Giant In The Land

Hortense Woodson

You will thrill to the story of South Carolina's William Bullein Johnson, brilliant young lawyer who was called to preach the gospel and who served as the first president of the Southern Baptist Convention. Famed for his missionary zeal, a beloved pastor, trusted denominational servant, and an eloquent speaker, this pioneer Baptist preacher championed the cause of general and ministerial education in the South. Thoroughly documented, here is a book for everyone interested in early Baptist history in the United States.

\$2.50

Order these Broadman Books of Merit
from your BAPTIST BOOK STORE

303 West Capitol
Little Rock, Ark.

Arkansas Baptists Are On The Spot

The testing time for Arkansas Baptists is 1950. We have set a worthy goal, and we are well able to accomplish it. The budget adopted by the messengers of the churches total \$1,-016,667.67. If we were sincere in voting that budget we have at least arrived at a worthy plan and program in our mental and spiritual attitude. This amount of money will finance a mighty volume of work to be done by the workers who are financed with these funds.

The testing time is now ahead of us. To adopt a budget is one thing, but to pay it is another thing, and it will take more than mere voting to win the victory in 1950. The operating budget will call for approximately \$67,390.00 per month in contributions from the churches, and the capital needs division of the budget will call for approximately \$18,-334.00 per month in contributions. The total contributions for the overall budget should amount to approximately \$84,723.00 per month. This is a very large increase over our giving to be so sudden. There is no question that we are well able to do it. The task of the churches is to adjust themselves first of all to a larger support of Missions and Christian Education and Benevolence. Often we find it difficult both mentally and spiritually to make a radical re-adjustment. This is true in most all our human experiences and relationships. If we have once believed that an undertaking is too large for us we are reluctant even to believe that we have done it after it has been accomplished. Re-adjustment is our very difficult ordeal in anything.

"And herein I give my advice for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

Some Churches

Some churches have materially increased their allocation for the Cooperative Program for 1950. Other churches have made no increase or very little at the best. Some churches were not satisfied with the proposed budget until the Convention Meeting. Some churches made their budgets before the State Convention could arrive at a satisfactory budget figure. If the churches can revoke their budgets,—and we see no reason why they could not do so at their first business meeting if they have not already done so since the Convention, they would be happier at the close of the year to know that they have given larger support to a larger budget, and are thus carrying their share of the co-operative load of Arkansas Baptists.

—000—

We must face the fact that what we are tomorrow is determined, more than anything else, by what we are today. The future is bound up in now. How shall we live today to be at our best tomorrow?

The Budget

To refresh your memory we are giving you the budget for 1950 as follows:

I. For Operations Preferred	
Administration	\$ 26,000.00
Arkansas Baptist	6,000.00
Woman's Missionary Union	20,000.00
Promotion and Convention	5,500.00
Brotherhood Department	9,000.00
Department of Religious Education	27,500.00
Retirement Plan	21,200.00
Old Debts	30,000.00
Office Building (Annual Payment)	7,500.00
History Commission	2,000.00
Baptist Hospital (School of Nursing)	35,000.00
State Missions	60,000.00
Ouachita College	100,000.00
Central College	53,000.00
Orphanage	30,000.00
Ministerial Education	1,800.00
Emergency Reserve	9,500.00
Baptist Foundation	5,500.00
Southern Baptist College	23,000.00
Camp Ground	5,500.00
TOTAL STATE OBJECTS	\$ 478,000.00
SOUTHERN BAPTIST CONVENTION	\$ 318,666.67
TOTAL OPERATING BUDGET	\$ 796,666.67
II. For Capital Needs Deferred	
Ouachita College	\$ 80,000.00
Central College	50,000.00
Southern Baptist College	20,000.00
Orphanage	20,000.00
Arkansas Baptist Hospital	50,000.00
TOTAL FOR CAPITAL NEEDS	\$ 220,000.00
GRAND TOTAL	\$1,016,667.67

A review of the budget shows:

The Sunday School, Training Union, Baptist Student Union, and Church Music Departments; Woman's Missionary Union, Brotherhood department, the **Arkansas Baptist**, and the State Assembly at Siloam Springs are all supported by your Co-operative dollar.

Foreign, Home, State, and Rural Missions are likewise supported by the Co-operative Mission Program. Imagine over 700 Foreign Missionaries serving in Africa, Europe, Arabia, Palestine, Lebanon, South America, Central America, Mexico, China, Hawaii, Japan and other places. Home Missions find our Co-operative dollar carrying the gospel through 699 Missionaries to Panama, Cuba, Alaska, and in several states of this country. State and Rural Missions are supported through your co-operative dollar which helps to pay the salaries of three full time rural evangelists, one full time Pioneer evangelist. Help is also given for the Negroes. Forty Association-al Missionaries are paid in full or in part.

Three colleges, Ouachita, Central, and Southern Baptist, and four seminaries receive help from the Cooperative Program. They are, Southern Theological Seminary, Louisville, Kentucky; Southwestern Theological Seminary, Fort Worth, Texas; New Orleans Theological Seminary, New Orleans, Louisiana; and American Baptist Theological Seminary (Negro), Nashville, Tennessee.

Arkansas Baptist Hospital, Little Rock, is owned by the Arkansas Baptist Convention. The School of Nursing there with over 200 students is supported through the Cooperative Program.

Bottom's Baptist Orphanage located at Monticello is also supported by the Cooperative program (\$30,000 in 1950); The Minister's

Relief and Retirement Plans are important part of our work; we support Ministerial students in our colleges when necessary through the Ministerial Student Aid Fund.

We are paying the balance of our "Honor debts" through the Cooperative Program; We are paying the annual installments on our office building, which, incidentally, is one of the best buildings in Little Rock; we provide, wisely we think, an emergency reserve fund for unanticipated emergencies.

Cost of Administration, Promotion, and Convention are paid from Cooperative Program receipts, all of which amounts to less than three (3%) of the 1950 budget. In addition to administrative duties, the General Secretary and his Assistant are constantly working in Missionary and Stewardship campaigns and supplying pastorless churches when possible.

Brethren, ours is a great task and a great opportunity. Let us join hands and hearts as we set ourselves to the task of accomplishing a worthy undertaking for our Lord. The plan—"The Cooperative Program"; the method—"The Tithe."

Norphlet and Pastor Crofts

Pastor Glen Crofts of Norphlete writes that the Norphlete Church has voted in its budget for 1950, \$7,490 for the Cooperative Program. What a challenge. Norphlete is not one of our largest churches, but it is mission-minded, and is carrying its share of the load of a lost world. Can you beat it?

—000—

Are You Willing?

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To ignore what life owes you and to think about what you owe life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simplest blessings of life and cease striving for the artificial pleasures of the day?

To forget what you have accomplished and meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect church and to remember that Christ chose those twelve imperfect men to be His disciples?

To accept Jesus Christ as your Savior and to let your life be an outlet for His joy, love, and peace?

—Baptist and Reflector

Man never gains by doing wrong in order that good may come of it.