

6-10-1948

June 10, 1948

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_45-49

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

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, JUNE 10, 1948

NUMBER 24



—H. Armstrong Roberts

**An Altar In The Home
Will Alter Any Home**

An Altar In The Home Will Alter Any Home



By MERRILL D. MOORE

"Let us make this a year when we take seriously our responsibility of building Christian homes. Let us during the year establish at least one hundred thousand family altars in as many homes," challenged Dr. Chester Swor in an address on Friday morning at the Southern Baptist Convention in Memphis. The Convention voted to undertake such an effort.

Again at the Saturday evening session the Convention turned its attention to the need and building of Christian homes. Few hours before the Convention have ever reached higher peaks than that session which was under the direction of Dr. Joe W. Burton, editor of *Home Life*.

Our homes need Christ, we know.

The home is the hope of society and the altar is the hope of the home.

Let us neglect something else this year if necessary, but let us make it a year of building homes where Christ is Lord.

The place we must begin is the place of prayer.

An altar in the home will alter any home. One hundred thousand new family altars in Southern Baptist homes will alter the Southland. A million altars would alter the world.

—000—

The Deaconship

By O. L. SMITH

In a previous article I suggested that friction often arises because the term "authority" and "influence" are used confusingly.

In this word I wish to suggest that friction often arises between a body of deacons and the pastor because there is not a clear understanding and consequent recognition of spheres. Somehow the idea was allowed to prevail in earlier times that the deacons were to have charge and general oversight of material things, while the pastor was over spiritual things. This stems from a fragmentary understanding of New Testament churches. Neither the word "elder" nor "bishop" appears in the early days of the Jerusalem church, when the seven were chosen.

But, in the church at Ephesus, Acts 20:17, 28, both terms appear. Whatever else the function of these "elders" was, certainly some of them "ministered in the word and teaching." Paul states to these that the Holy Spirit had resigned them to be the overseers, a good and accurate translation, in the church. Their further function was to feed, faulty translation, the church. The word here translated "feed" is the verb form of the Greek noun "shepherd." They were to "shepherd" the church. Here, Baptists get their name "pastor," as people who cared

for flocks were known as "pastoral" people. Mark you, brethren, one and the same group functioned in three fields—pulpit, administration, and pastoral. Perhaps a few observations will serve to clarify the matter at issue:

It was the "elders" and not "deacons" who were named as overseers.

This appointment was not made by the mere whim of a man in recent years. It was made by the Holy Spirit in a New Testament church.

There was no division into "spheres." The Holy Spirit did not restrict the pastor to so-called "spiritual" matters.

Just as mechanical energy and heat are interchangeable, are not our so-called "material affairs" merely our spiritual lives transformed into the labors of our hands—goods, commodities. I believe the right concept of stewardship adds up to just this.

When the work of the Holy Spirit is interfered with, He is not only being resisted, He is being grieved.

Brother Deacons, once and for all, I plead, try your pastor out by insisting that he occupy his rightful and Holy Spirit-appointed place—the overseer of the whole church. Co-operate with him as he departmentizes the church—the teaching department, the training department, the financial department, and on and on. Co-operate with him in having a cabinet with the heads of all departments as members. Let us be done for all time with this intruding into the sphere in which the pastor is overseer. He is not to "lord it over God's heritage." I do not know of a Holy Spirit called man who will do this. O, for the finest era of progress in our Baptist churches! This is my burden!

—000—

Sheer Idolatry

An amazing story was carried recently in the daily press of Houston, Texas. It was announced that a statue, called the Virgin Pilgrim, was to be shipped to the city and placed in one of the Catholic churches to gather prayers for the conversion of Russia. It is to be sent on to other cities in Texas as it makes its journey around the world. When the statue arrives at its various destinations, church dignitaries arrange elaborate programs and bishops make pompous addresses of welcome to it.

Were such a story to originate in darkest Africa or in some far-away place of heathenism it would occasion no surprise and would be looked upon as an evidence of the benighted ignorance of primitive peoples. But when such a story originates in a modern city of the United States and when it sinks in upon us that it is our friends and our neighbors who participate in such acts of sheer idolatry one's feelings are a mixture of futility and of utter surprise that seemingly intelligent people could indulge in such infantile credulity. One wonders, too, how any ecclesiastical system, built on such balderdash, can continue to claim any support much less live, in this modern age.

To venerate a contraption of wood and stone, and to pray to it, or even to use it as a symbol toward which prayer is directed, is to engage in idolatry, whether it is done in Houston, Texas, or in some remote jungle of Africa.

—Baptist Review.

BLESSED FORGIVENESS

A Devotion by the Editor

"Blessed is he whose transgression is forgiven."

It is a tremendous distance from the depths of sin and rebellion, to which David had descended, to the lofty peak where we now find him rejoicing in free and full forgiveness. The time required to make the ascent must not be measured by the distance covered. By one supreme bound of triumphant faith David reached the heights in a much shorter time than the distance would seem to require.

One of the blessed facts of Christian redemption is that it is instantaneous. A person may have traveled long and far in the distant land of sin and iniquity, but he is not required to spend the same length of time retracing his steps. Though a person may have spent years wading through the mire of wickedness, he may fly with the speed of light to the Father's bosom, and there find free forgiveness, the bestowal of which interrupts his confession of guilt.

In his exuberant joy, David piles up synonyms to describe his present state of inner blessedness. He is not resorting to meaningless tautology, he is describing the same experience from different points of view. After he has used all the words at his command, the eternal fullness of his experience has not been told, there remains the richer part which can only be felt.

With the consciousness of forgiveness comes the sense of security. "Thou art my hiding place; thou wilt preserve me from trouble." The singer's heart is overjoyed by his sense of security and protection; he feels that no trouble can ultimately overtake him and destroy him.

It is no wonder he sings until the whole atmosphere vibrates with notes of praise.

Such is the experience of the glad and singing heart. The life that is glad with Heaven's gladness cannot but sing and shout its gladness.

When a person is surrounded by the troubles of life which threaten and endanger, he is also surrounded by the protecting care of a forgiving God, by the radiations of his own joyous heart, and the echoes of his own shouts of praise form a wall of protecting grace about his soul.

"Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalms 32:1, 2).

ARKANSAS BAPTIST

208 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist

B. H. DUNCAN EDITOR
MRS. LESLIE W. BUCHANAN ED. ASST.
Publication Committee: W. H. Hicks, Little Rock, Chairman; O. C. Harvey, Arkadelphia; Wylie Elliott, Paris; Boyd Eldridge, Tyrone; R. M. Abell, Jasper; Leroy Tedford, Corning.

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. Subscription 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.



Across the Editor's Desk

Typical Product of the Holy Spirit

One of the most serious weaknesses in our Christian culture is the neglect to cultivate the companionship of the Holy Spirit. This is doubtless the explanation of many of our failures. Jesus and the early disciples placed great emphasis upon the power and leadership of the Holy Spirit.

We discover in Simeon what appears to be a typical product of the Holy Spirit. In the brief account of Simeon's recognition of the child Jesus in the temple, the Holy Spirit is mentioned several times: "And the Holy Ghost was upon him. And it was revealed to him by the Holy Spirit . . . and he came by the Spirit into the temple." This man, Simeon, was enveloped by the Spirit, he was guided by the Spirit, he saw with the eyes of the Spirit.

Simeon's outlook upon life was that of eager expectancy. He was "waiting for the consolation of Israel," it is said. He was looking for a better day, to be ushered in by the coming of the Messiah. So he scrutinized the face of every child brought into the temple, because some child would eventually fulfill his hope.

It was no accident that Simeon was looking for and found the fulfillment of his hopes in the temple. He was led of the Spirit into the temple, therefore, he was hopeful, expectant, confident. When shall we look for the fulfillment of our expectations and the realization of our hopes. Here is a man who went to the house of God, having come "by the Spirit into the temple." There he found a child in whom he saw the fulfillment of God's promises to His people.

Roger Babson tells of visiting the home of a famous manufacturer. The host took Mr. Babson out to his farm and showed him his cattle. Above the head of each heifer and cow was the pedigree. The most careful record was kept of each animal. He had a blueprint in his library at home of everyone of those animals. Yet, when the conversation drifted toward the labor problem in his own plant, Mr. Babson asked him how many of his employees he knew: to which he replied, "Why, they are all alike to me, Mr. Babson. I don't know one from the other."

Mr. Babson relates that later that evening a young fellow came in to take the only daughter of his host to a party. Mr. Babson asked, "Who is that fellow?" "I don't know, some friend of Mary's," was the reply.

More interested in cattle than men, even those who worked for him, or took his daughter out to a party.

Simeon looked with hope and expectancy into the face of every child, assured that he would find the fulfillment of the promises

of God. "Mine eyes have seen," he declared. All his sensibilities were awakened and his faculties sensitized by the Holy Spirit.

A beautiful and meaningful scene is depicted by Capers Satterlee in *Wings of the Spirit*:

"Two men sat by the flickering light of a camp fire. The flames danced, fluttered, and leaped up again. After a while the last flame trembled, sputtered, and died.

"Overhead, in glittering array, the stars burned steadily, constantly; and only the light of these unchanging stars fell upon the silent campers now.

"At length one of the men turned to the other and said: 'What a lesson of life in camp fires and stars! The stars are our ideals, our visions of justice, of truth, of service, of God. The camp fires are our passing desires for things that flash and sparkle for a while, only to die down to dead embers. The big moose we trilled so long, this entire hunt, that business deal we want to put over—all are camp fires. This brightness and glamor will soon fade out into mere ashes of memory—our ideals, our visions, the true and high things of our lives, these like the stars will shine on forever'."

"Mine eyes have seen." What do our eyes see, and by what light do we look upon life: Can we see beyond the camp fires to the stars above? When the camp fires burn low, and are finally reduced to "mere ashes of memory," the only light which will guide us through the gloom is the light of the Holy Spirit which enabled Simeon to say, "Mine eyes have seen."

Communism Positionized

The Mundt anti-Communist bill, "designed to give publicity to party membership and activities, depriving it of all claims to immunity and treating it as a conspiracy against the government of the United States, was approved by a vote of 319 to 58," in the House of Representatives.

This bill makes illegal the promotion of a political movement which is controlled by a foreign political party. Testimony was given in committee hearings that there are 100,000 "quislings" in the United States, that these constitute a powerful fifth column, and that they are supported by at least 1,000,000 fellow travelers.

This anti-Communist bill has not come before it was due. Already much damage has been done to our national economy and political philosophy by Communist propaganda and infiltration.

America is the last great democracy to survive, in a world that has, within the past generation, turned to socialism, dictatorship, and Communism. And socialism is the first step toward Communism. There are powerful groups in the United States that would destroy our democracy.

The United States faces the high challenge of proving to the world that democracy can survive the present world-wide trend toward totalitarianism, and that it offers the greatest freedom, the highest standard of living, and provides the greatest opportunities to the individual of any system of government known to man.

Guest Editorial . . . THE DIGNITY OF WORK

Not long ago two men were talking about their work and their pay. One of them worked in a factory, and the other one was a plumber. The first one told with considerable satisfaction how his hours of work had recently decreased and his pay check increased. The second one then told how he was working an even fewer number of hours and receiving more pay than his friend.

There may be circumstances when less work and more pay may be entirely just, but too often there is apparent in present-day human thought an eagerness and willingness to do less work and get more and more pay. It is a mistake to believe that one is being benefitted by demanding much and giving little. This is contrary to honesty and justice, and is an offense against both employer and employee. Moreover, that attitude will destroy the dignity of work both in the sight of God and in the sight of right-thinking men.

The dictionary has much to say about the verb "to work." The most common meaning is to carry on one's business. Jesus thought of himself as ever eagerly engaged in his Father's business. Even when he was a lad of twelve, he said, "Wist ye not that I must be about my Father's business?" He excluded any alternatives. Furthermore, he realized that true work is natural both to God and men. This is seen in his statement, "My Father worketh hitherto, and I work." One translator has rendered this statement of Jesus thus: "My Father worketh unceasingly, and so do I." True work is then the eternal self-activity of God expressing itself in and through mankind.

Doesn't that give to work the highest possible dignity and value? Yes, God is constantly working with the statesman, the capitalist, the factory-worker, the plumber, the farmer, the ditch-digger, even though they may not know it. Indeed, it is probable that unless their hearts, minds, and souls are attuned to the symphony of God's presence and love, they never think of God in their work. But it is God who gives men power to get wealth and who gives them strength to work.

—The Alabama Baptist.

NOTES OF ADVANCE

State Sword Drill Winner



Annette Carter, Arkansas' representative at the Southern Baptist Sword Drill at Ridgecrest this year, is the daughter of Deacon John L. Carter and Mrs. Carter, Little Rock. She won first place in the State Sword Drill which was held at the State Training Union Convention, March 19, 1948, at Fort Smith.

Annette is 16 years old and is an active member of Second Church. She is regular in attendance at all services, and takes an active part in every activity for the Intermediates. Annette became a Christian March 23, 1941, and was baptized in the Second Church, Little Rock, Arkansas. She made her decision for full time Christian service March 3, 1946, at the G. A. Conference, held at Central College, Conway. In 1944, she won the Junior Memory Contest for the State of Arkansas. Her pastor, Dr. M. Ray McKay, declares that "Annette is one of our most gracious and promising young people."

—000—

The twenty-eighth annual meeting of the Southwestern Baptist Religious Education Association will be held on the campus of the Southwestern Seminary, Fort Worth, Texas, August 31, September 1 and 2.

The opening session will be held Tuesday afternoon and the closing session Thursday afternoon. The program will be designed to interest those in every phase of religious education.

If reservations are desired, write to Phil Tilden, Seminary Hill Station, Fort Worth, Texas.

R. T. Strange, Searcy, Arkansas, recently did the preaching in a revival meeting in Grand Avenue Church, Fort Smith. There were 21 additions to the church membership, 16 of whom were received on profession of faith. J. Earl Bryant is pastor.

Missionary S. D. Davis, Harmony Association, reports that during the month of May he has done as follows: Traveled 1,552 miles; made 73 religious visits; visited 15 churches; attended one associational meeting; preached 13 sermons; attended 3 South-wide meetings; distributed 55 tracts; held one revival; collected \$12.00 for association; and assisted 5 churches in calling pastors. Mrs. Davis rendered 7 special accordion solos and gave 7 flannel-graph lessons.

W. A. McKay, pastor of Grace Mission of the First Church, West Memphis, recently preached in revival services at Sanders Mission, near Walnut Ridge. There were 47 additions to the church membership, 42 by baptism. Brother McKay is attending Southern Baptist College, Walnut Ridge.

The Ouachita College library has received some 500 pamphlets and periodicals from Baylor University. This is an unusual and most appreciated gift, for it comprises some very unusual periodicals that have long been out of print. The pamphlet material consists of government documents most useful in research work.

"The significant thing about the meeting is that 11 of the 12 additions to the church were adults, 7 of them heads of families," is the comment of Pastor Loyal Prior concerning a two weeks revival meeting in the First Church, Norphlet, which closed Sunday, May 9.

Vice-president Fritz Goodbar, Central College, was the visiting minister and D. D. Murray, Rogers, directed the singing.

S. J. Meador, pastor of Brookland Church, opened the doors of the Brookland theater building, May 9, to begin a class for men who are not in Sunday School. The class now has an enrolment of 14, and is growing each Sunday. The class will continue to meet in the theater building until fall, when the church plans to build additional rooms.

The Sunday School attendance May 30 was 30 per cent above the attendance a year ago, and the offering was twice the amount it was a year ago.

Chaplain Peter E. Cullom, stationed with the American occupation forces in Japan, has written the Foreign Mission Board of the Southern Baptist Convention that: "I believe that 1,000 new Baptist churches would spring up in Japan in a few years if you could send even 200 missionaries."

"It is hard to imagine any mission field where mission work could pay greater dividends," wrote the chaplain. "There may be a recession later, but the Japanese people read tracts, New Testaments, and other religious literature that is given them and travel long distances to hear the Word explained."

—000—

Pastoral Changes

D. D. Smothers, pastor of West Helena Church, has resigned to accept a call to the First Church, Fayetteville, Tennessee.

John Basinger, Sparkman, Arkansas, has been named to fill the vacancy at Trumann Church, created by Edgar Griffin, former pastor, who was recently called to Bearden.

Hugh Owen submitted his resignation as pastor of the Second Church, Conway, May 23.

C. Frank Pitts, until recently a student at the Southern Baptist Theological Seminary, has assumed his duties as pastor of Immanuel Church, Rogers, Arkansas.

C. Y. Dossey, assistant superintendent of Evangelism for the Home Mission Board, has recently led in two revival campaigns. The first campaign was a simultaneous one in District Nine, Texas. This district covers eight associations. There were 109 churches participating, with the follow results: 1,968 additions to the churches; of this number 1,112 were on profession of faith as candidates for baptism. During this campaign Brother Dossey preached in the First Church at Lubbock, Texas, Dr. J. Ralph Grant, pastor. There were 214 additions to the First Church, 105 of this number being on profession of faith.

The second campaign was with James E. Carroll and the First Southern Baptist Church at Fresno, California. In this revival there were 59 additions to the church, with 34 coming on profession of faith.

Herbert McGlamery recently accepted the call to be director of religious education in the First Church, Fayetteville, and began his work May 15.

Mr. McGlamery served the past year as minister of education at the Field Street Church, Cleburne, Texas, and Mrs. McGlamery served as director of music in the same church.

A native of Oklahoma, Mr. McGlamery is a graduate of Oklahoma A. and M. College with a degree in agriculture. In 1946, he entered the Southwestern Theological Seminary, Fort Worth, Texas, and has almost completed the work for the degree of Master of Religious Education.

All day dedicatory services for the new Shuler Church building, El Dorado, was held May 23, under the direction of the pastor, J. B. Ritchie, his sermon subject "Building for The Lord." A basket dinner was served at the noon hour. Special music followed the opening song service, and congregational singing, led by Mrs. J. P. Crook and others, marked the closing of the services.

Dedication service for the new Missionary Church, Okay, was held Sunday, May 30, with W. H. Stingley of Blevins, missionary of Howard County Association, in charge. The dedicatory message was delivered by Abner R. Reddin, pastor of Ashdown Church.

S. D. Davis, Harmony Association missionary, preached two dynamic messages at the Greenlee Memorial Church, Pine Bluff, April 11. There were 9 additions to the church membership and 2 re-dedications. Rudy Sulivant was in charge of the music.

The First Church, Bauxite, Arkansas, had the services of Pastor John L. Dodge, First Church, Hot Springs, in revival services, April 11-18. There were 18 additions to the church membership. M. O. Kelley, Baring Cross Church, North Little Rock, was in charge of the music. Roger A. Butler is pastor.

Evangelist D. C. Bandy of Hot Springs led the Altus Church in an old-fashioned revival, April 11. Dinner was served on the church grounds.

LIFE SERVICE BAND FORMED

A most unusual service was conducted in the First Church, Stuttgart, Arkansas, Tuesday night, May 11. The ladies of the church prepared a supper for twenty-five young people, ranging in ages from nine to thirty-three years. The purpose of this gathering was to form a Life Service Band. Everyone in this group has a deep and abiding conviction that God would have them enter full time service for Him. Some are looking forward to being pastors, others missionaries, educational secretaries and directors, and other lines of Christian work. In many cases they are quite definite, even to the very field in which they are to labor. Three young men who felt the call to the ministry in a recent youth revival are expecting to enter the Moody Bible Institute for theological training in the fall.

The Band will meet quarterly for fellowship and inspiration, and will come together for a forty-five minute period of systematic Bible instruction, under the direction of Pastor Ralph D. Dodd, Wednesday evening before prayer service. These young people unanimously and enthusiastically adopted a Life Service Covenant which is positively superb. The terms of this seven point covenant were formulated by the young people themselves and stand as a great challenge to every young Christian in Arkansas. The covenant reads as follows:

"It shall be our purpose:

FIRST: To spend much time in Bible study and prayer that our fellowship with the Lord might transform our lives;

SECOND: To witness for the Lord unto the lost at every opportunity;

THIRD: To give the church a sacred pre-eminence over all institutions or organizations of human origin;

FOURTH: To be faithful in our attendance upon the services of our own church unless we are led of the Lord to render a service elsewhere;

FIFTH: To avoid such hurtful practices as smoking, drinking, dancing, gambling, desecration of the Lord's day, and attendance upon modern movies;

SIXTH: To seek the Lord's approval upon all of life's relationships, Col. 3:17;

SEVENTH: To encourage one another by every means possible, to be true to the Lord at all times and under all circumstances."

The young people from my church who were privileged to be guests at this inaugural supper were thrilled beyond measure as was my own heart. This is definitely the most significant thing that I have witnessed in the spiritual development of Christian young people in 1948.

Walter N. Hill, minister of music and assistant pastor of First Church, Pine Bluff, Arkansas, brought a heart-warming message on the subject, "Bearers of Light," based on Acts 9:15, 16. It is our hope and prayer that this may be duplicated in every Baptist church in the state.

—000—

Pastor L. D. Eppinette, East Avenue Church, Springfield, Missouri, evangelist, and Jack Bridges, song director, were with Pastor L. H. Davis and the Calvary Church, Fort Smith, in revival services April 12-23. There were 16 additions to the church membership during the revival.

State Sunday School Superintendent To Do Mission Work In South Carolina



Superintendent Barker

We regret to announce that State Sunday School Superintendent R. O. Barker has resigned to accept the position of superintendent of missions for the city of Columbia, South Carolina, and Fairfield Association. There are some 45 churches in the association and the work is under a committee elected by the Executive Board of that association. He will assume his new duties sometime in June.

Brother Barker is well prepared and equipped for mission work. He is a graduate of the Southwestern Theological Seminary, and pastored churches in Texas while in the seminary. He has been pastor at Sparkman, Nashville, Rogers, and First Church, North Little Rock, and has served as State Sunday School Superintendent for the past year and a half.

Brother Barker sends the following words of greeting to friends in Arkansas:

"The years in Arkansas have been happy ones. The fellowship has been among the very best to be had anywhere. The Baptists of Arkansas and many others have been very gracious to us. Since I have been in the state Sunday School work I have received the very best co-operation from the churches and pastors. The work in the Department of Religious Education has been enjoyable. There is much that I have failed to do and many places I have wanted to visit; however, God has been gracious in letting me work in many churches. It is my prayer that I have been able, in a small way perhaps, to have helped these churches and I pray that God will continue to richly bless all of the Sunday Schools and churches in this great state. I request the prayers of my friends as I go to my new field of service."

—000—

Fred Becker, minister of music and education at the First Church, Waxahachie, Texas, has accepted the call by the First Church, Blytheville, and will assume his duties June 27.

Mr. Becker has a splendid background of musical and educational training and experience. He majored in music at West Kentucky State Teachers College and received his Master's Degree in Sacred Music and his Master of Religious Education Degree from the Southwestern Seminary, Fort Worth, Texas. He has served as director of music and education at the First Church, Greenville, Kentucky; Emmanuel Church, Ardmore, Oklahoma; First Church, Pineville, Kentucky; and First Church, Waxahachie, Texas.

Mrs. Becker is a native of Orangeboro, Kentucky. She is a graduate of West Kentucky State Teachers College and the W. M. U. Training School, Louisville, Kentucky.

The Liberty Association recently held their fourth annual Week of Missionary Emphasis. They had the services of 13 missionaries and associatioanl Missionary Carl A. Clark, also, the use of movies and slides.

The missionaries spoke 140 times, in 27 churches and one mission. As a result of these meetings there were 13 conversions, five surrendered to special Christian service, and 107 subscriptions to mission publications.

"People are always kind and do wonderful things for me, but I think this is the nicest thing any one has ever done," said Mrs. T. W. Crawford, when for the first time in many years she listened to the Sunday morning sermon by her pastor, W. R. Woodell, First Baptist Church, Wynne, Arkansas.

Mrs. Crawford is a wheelchair invalid and has been unable to attend services at her church for a number of years. Two of her young friends, Ed Arnold and Paul Cockrell, decided that, since Mrs. Crawford could not attend the services at her own church, they would bring the services to her. So they rigged up a transmitter and a receiving set, connecting the pulpit of the church with Mrs. Crawford's home so that she might enjoy the services at the church, where she had held membership for 42 years, and hear the sermon of her own pastor.

Mrs. Crawford's serene Christian spirit has endeared her to her many friends, especially to the young people who were responsible for bringing the church service into her home.

The Travis Avenue Baptist Church, Fort Worth, Texas, and Pastor E. L. Carnett, have recently had the assistance of Dr. J. D. Gray, pastor of the First Baptist Church, New Orleans, Louisiana, in revival services, in which there were 65 additions to the church membership.

Sunday, June 6, marked the thirty-second anniversary of Pastor B. V. Ferguson with the First Church, Fort Smith.

During his thirty-two years as pastor of First Church, the membership has increased from 655 to 4,110; amount raised for all purposes during these years, \$813,651; all present buildings, except South and West walls of auditorium have been erected. Plans are now under way for the erection of a new three-story educational building, and other mission projects. There is an enrolment of 1,900, representing twenty-two departments and 137 classes in Sunday School, 800 in Training Union, two missions sponsored by the church, and a fully graded W. M. U., with all auxiliaries.

CHRISTIAN HORIZONS

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

Italian Baptist Leader Asks Freedom for Pentecostals: Manfredi Ronchi, general secretary of the Baptist Union of Italy, has called upon the Undersecretary of the Interior to issue orders to local police officials in Italy permitting members of the Pentecostal sect to worship freely and to evangelize both publicly and privately. He also asked that fascist regulations which imposed restrictions on the sect be abrogated.

Reconstruction in Europe: Reconstructing church life in Europe includes these four elements: evangelism, work among young people, an emphasis on the importance of laymen in Christian life, and particularly, the training of future ministers. This is the essence of the task as presented by Dr. J. H. Cockburn, director of the World Council of Churches' Reconstruction Department, at a recent meeting in Switzerland attended by theologians from fourteen European countries.

The problems of training young ministers is a grave one, he said, because of the lack of competent professors to fill vacant seminary posts, the dearth of theological literature, and the isolation of students from those in other countries.

New Czech Government Promises Religious Freedom: Meeting in Prague, March 18, the new "national front" adopted a resolution declaring that religious freedom "shall be preserved in full measure" and that "the unhindered performance of religious rites shall be guaranteed." The resolution stated further: "We condemn some attempts of the reactionaries to use some pulpits, pastoral offices, and religious publications for a political stand against the . . . regime of the people's democracy. We confirm with satisfaction that such cases are isolated . . . We welcome the fact that in many action committees pastors are active fellow workers." The committee set up a commission to deal with church questions.

Almost One-Fourth of the Germans Are Homeless: More than 15,000,000 of Germany's 66,000,000 inhabitants are homeless today—11,500,000 who fled or were expelled from the eastern part of the country, 2,500,000 who were bombed out or had to leave their homes for some other reason, and 1,000,000 foreigners. Of the total number of those who fled from the east in 1945, 4,800,000 died within a year from the effects of the hardships of the road, from starvation, from the diseases which were prevalent then, or simply from the strain of trying to find a new way of life under difficult conditions.

Danes Fill D. P.'s Spiritual Needs: There are still 220,000 Germans in refuge camps in Denmark, most of them women, children, and elderly persons who formerly lived in East-

ern Germany. The Danish authorities have set up in the camps barracks churches in which regular religious services, confirmation and Sunday School classes, morning prayers, weddings and baptisms are held. Since not enough professional teachers were available for the program of religious education planned for the churches, volunteer teachers have been utilized. Special training was given these volunteers, most of them mothers, to enable them to read the Bible to the children and take charge of some of the classes. Choirs have been organized and trained, and libraries established. Both Catholic and Protestant services are provided, so that practically all the internes take part in some sort of religious work.

Catholic Archbishop Proscribes School Proms and Dances: The Roman Catholic Archbishop of Montreal has asked parents in his diocese not to permit their children to attend proms or graduation dances. He points out that these affairs cause considerable disorder in educational schedules and, because of lack of supervision and the frequent use of liquor, are often responsible for "regrettable circumstances" in the lives of young people. Even when dances are supervised, the archbishop says, many young people continue the festivities by going in groups to night clubs. He gives as an additional reason for his request the fact that many parents cannot afford the large outlay for clothes and extras which most proms and dances require.

—*The Christian Century.*

Revivals Gain In Intensity: Revival meetings throughout the South are gaining in intensity. "The greatest meetings ever held" are reported by 42 churches in the Flint River, Georgia, Baptist association. Business houses in Lawrenceville, Georgia, closed from 10 to 11 a. m. each week day morning for two weeks while a union revival service was in progress. From 50 to 100 working men, attired in their overalls, were present at each session. The 50 Baptist churches, both white and colored, in Charleston, South Carolina, had gained 810 additions to their membership rolls when a two-week revival campaign ended, recently. As a closing feature of the Southern Baptist Convention's annual session in Memphis, a Sunday afternoon evangelistic service was planned.

—*The Christian Century.*

Inter-racial Nursery School: The Nursery Foundation of St. Louis, composed of a group of Protestants, Jews, and Negroes, will open an inter-racial nursery school June 1, for children of working mothers.

The idea for the school originated with Rabbi Ferdinand Isserman of Temple Israel. It will be housed at the Centennial Christian church.

The Approaching Battle

By WALTER POPE BINNS, President
William Jewell College, Liberty, Missouri

Let us frankly face the fact that there are religious groups in America who do not agree with the Baptists in their opposition to the appropriation of public funds for the support of sectarian institutions. These groups are going to bring all possible pressure to bear upon the government to support their church owned schools. The issue will be clearly drawn. It will be essentially the same issue which was so sharply debated years ago when Madison addressed to the General Assembly of the Commonwealth of Virginia his famous "Memorial and Remonstrance Against Religious Assessments."

When the Baptists come to meet that issue, let them come with clean hands. If we are to offer a clear and convincing testimony, it is necessary that we shall steadfastly refuse to accept government grants for the support of any of our Baptist institutions. To compromise here will be to stultify our witness.

With their principle of individual freedom in interpreting the Scriptures and with their democratic form of church government, Baptists have always allowed room in their fellowship for differences in doctrinal beliefs. They have never demanded complete uniformity. But they have always been united in their devotion to religious liberty. This devotion stems from the fundamental conviction which distinguishes them as a people, namely, the competency of the individual soul to deal directly with God. President Mullins stated it is one of the axioms of religion: "To be responsible, man must be free."

The position of the Baptists, to which we declare renewed allegiance in these troubled times, is clearly stated in the 1939 pronouncement of the Southern Baptist Convention on religious liberty: "Standing as we do for the principle of voluntariness in religion, grounded upon the competency of the human soul, Baptists are essentially antagonistic to every form of religious coercion or persecution. We admit to our membership only those who give evidence that they are re-generated, but we recognize gladly that the grace of God is not limited to those who apply to us, but that our spiritual fellowship embraces all who have experienced the new birth and are walking in newness of life, by whatever name they may be called. We hold that the church of Christ, which in the Bible is called 'the body of Christ,' is not to be identified with any denomination or church that seeks to exercise ecclesiastical authority, but includes all the re-generated, whoever and wherever they are, as they are led by the Holy Spirit. This church is a body without formal organization, and, therefore, cannot enter into contractual relations on any basis with the state. For this reason, Baptists believe in free churches within a free state."

—000—

To Counteract Poor Fiction: The Home Reading Club is the Christian Herald's counter-attack against the flood of unclean fiction which is spreading over America. Members will receive books selected by the Board of Review. This board consists of Bess Streeter Aldrich, novelist and short story writer; Edwin Balmer, editor of Redbook Magazine; Fulton Oursler, senior editor of Readers Digest; Drew Pearson, commentator and newspaper columnist; and Daniel A. Poling, editor of Christian Herald.

The Family and Its Schools

By G. A. STUBBLEFIELD

Superintendent of Schools, El Dorado

(The second message in the Home Week program,
First Church, Stephens)



*"The riches of a commonwealth
Are free, strong minds and hearts of health,
And more to her than gold or grain,
The cunning hand and cultured brain."*

—JOHN GREENLEAF WHITTIER.



The United States of America is unique for many reasons. One of these is its free public school system. A little more than 300 years ago the first free public school was opened in the town meeting house at Bedham, Massachusetts. This school had one teacher. The first year this school was in operation the people of that town voted to spend \$100 for the support of the school that year.

From that humble beginning the public school system of the United States has grown to what it is today with more than one million public school teachers and between three and four million dollars being spent for school purposes.

There has always been a very close relationship between the schools and the family or home. In the early days of this nation the school was a place where the parents sent their children to learn the three R's and after a child had completed the eighth grade he was usually through with school. In those days children went to school when they were not needed on the farm or in many cases when a child was large enough to help his family make a living he dropped out of school.

Many changes have taken place in the schools since that time. One hundred years ago the first task of education was to train young ministers and to teach the members of the congregation to read and write as a sure way to preserve religious freedom.

With the winning of the independence the primary purpose of education shifted from the religious to the political. From the Revolutionary to the Civil War, attention was centered on the preservation of liberty and the new democratic form of government. After the Civil War the objectives of education changed to that of preparation for making a living. Our great capitalistic and free enterprise system in this country has been the result of these objectives in education.

In the early 1920's a high school education was generally regarded as the best road to a

white collar job. Depressions, the war, and changes of different kinds destroyed this popular conception. This paved the way for a broader purpose of education. In recent years we have advocated the giving of more attention to the idea of a complete and thorough training of all youth so that all may have enriched lives. Today, we believe that every child should have an opportunity for an education regardless of race, color, or creed. This concept of education is generally accepted all over the nation.

Today, every parent would like for his child to have the very best in educational advantages. Yet, when we talk about paying for better schools, we usually prefer to have someone else bear the expense of the schools. I doubt very much if there is a community in Arkansas which could not spend three or four times as much as it does for schools without working any hardship on anyone. I think that this fact would be very evident if we were to go to the trouble of examining the tax records and comparing the amount of money spent for school purposes with the amount of money spent for other purposes such as intoxicating drinks and many other forms of non-essentials.

J. Edgar Hoover has recently said, "This country is in deadly peril. A creeping rot of moral disintegration is eating into our nation. The arrest of teen age boys and girls over the country is staggering." According to the records, the arrests of boys under 18 years of age increased 23.4 per cent from 1942 to 1943.

Mr. Hoover also points out that there is no possibility of wiping out crime by trying to reform criminals. The time to attack this problem is when boys and girls are of school age. It must be done through the schools, the homes, and the churches.

Every one knows that the public schools have been recognized along with the churches

as having a stabilizing influence on a community. Because of changing economic conditions in this country, the schools have had to assume more and more the responsibilities of the homes in training children. But we all know that there is a certain limit to which the schools may go in teaching morals and right conduct.

Over a period of time the public schools can be no better than those who support them want them to be. To want better schools, patrons must know more about their schools. They must take more interest in their schools.

The public schools are the first line of democracy. Next to the home and perhaps the church, schools can do more for your child than any other agency. Good schools can make your community healthier, happier, and more prosperous.

How much do you know about your schools. Teachers are often criticized. They are human and make mistakes. School officials and school boards appreciate constructive criticism when it comes from someone who has taken the trouble to get the facts and locate the reasons for difficulties.

Get the facts about your school's finances. Find out how much money your school board has with which to operate. Is it sufficient? How do your school funds compare with those of other communities? Find out how much your teachers are paid. Are the salaries adequate? How do they compare with salaries paid for similar services? Are you able to keep your best teachers? Are the salaries high enough to attract the kind of teachers you want to teach your children?

You should support your school board. They will appreciate your encouragement and suggestions. Your child's future depends to a large extent upon what your schools do for him. So does the future of your community and the nation.

Immortality . . .

INVENTION OR REALITY?

By WELFORD A. BROOKS

An aviator asked his chaplain: "I wish you would tell me, man to man, do we go on living?" He struck a match, blew it out, and added, "Is that what happens to us?"

That is the question we would like to have answered—is immortality really true? Or is it an invention of man's mind?

There can be no proof of immortality—no scientific demonstration. "Therefore" say some, "we cannot accept it as true. A scientific age calls for proof. So immortality must be regarded as 'wishful thinking', the desperate invention of man's mind to aid him in bearing the horror of death. Since it is so difficult to accept the final loss of those he loves, man believes what he wants to believe. Belief in immortality is the futile creation of broken hearts."

Skeptic Trusts Appearances

To this we may answer: Immortality need not be the futile creation of broken hearts if we can believe supremely in the unseen. One difficulty of the skeptic is that he trusts too much in appearances. When the body no longer functions, when it is laid in the earth and dissolves into dust, that appears to be the end. Life appears to be inextricably associated with the body. Can we trust appearances for the truth? Seeing is not always believing; seeing is often deceiving. It is not even scientific to merely trust appearances. The earth appears to be flat, the sun appears to set, and the stone appears to be solid. Science teaches that none of these things are true, but rather the opposite.

Indeed, we now live in a world unseen as well as seen, and the unseen is most real. An idea, for instance, is unseen, but it is real. Moreover, few things are more powerful in life than "an idea whose time has come." Purpose is real. No one ever saw a purpose, yet purpose determines the destinies of men. So it is with love, the greatest of all. Why shouldn't we believe, therefore, that there is a higher reality than the physical which is seen?

The end of the body is not the end of man because personality is not to be identified with the body, even though it may appear to be so. A man who has lived seventy years is the same man, but he has had ten different bodies. Dr. George A. Buttrick has called attention to the fact that our everyday practice points to our belief that man is more than body. If a man cuts down a tree, he does no wrong, for a tree is only a physical thing. But if a man kills a man, he is guilty. Why? Because a man is more than physical, more than body.

Universe Is Rational

Again, immortality must represent reality rather than the futile creation of broken hearts, else the universe would be irrational. The fundamental assumption of science is that the universe is rational. The scientist applies his mind to the universe and finds that he can understand it. There is an orderliness and a rational structure in the nature of things that responds to reason in man. Therefore, the universe must be rational. But

if death ends all, then the universe deals irrationally with the highest form of its creation. It cannot be that a rational universe will take the crown of its creative process and toss it into oblivion. Life does not end in anti-climax. So Professor Palmer said of his wife after her death: "Who would not call the world irrational if out of deference to a few particles of disordered matter it excludes so fair a spirit?"

Personality Argues For Immortality

In the next place, the endless possibilities of personality argue for the truth of immortality. Said Victor Hugo, "I have been writing for fifty years, but I do not feel that I have said one thousand part of what is in me". Life is too short for fulfillment. Death overtakes us while life is still "unfinished business". Cried Von Humboldt, in his 90th year, "Oh, for another hundred years!" Said Martineau, on his 80th birthday, "How small a part of my life work have I been able to carry out. Nothing is as plain as this, that life at its fullest on earth is only a fragment".

The powers of the mind wax while those of the body wane. It is strange that this should be the case if mind has no more significance than the body and both of them come to their end alike. If purposive objectives characterize human life, surely the least we can do is to attribute such to the creative source from which human life proceeds. We cannot have derived from Him what He does not possess. Yet this must be the conclusion if human life never arrives.

Inherent Longing For Immortality

Finally, the belief in immortality must be true, else how can we explain the instinctive fire of another life that burns in the heart of every race? Is it easier to believe that our instincts lie to us than it is to believe that they tell the truth? This question is especially significant in view of the persistence with which the urge toward a future life has held on. From age to age men have attempted to deny it, yet something rises up within them in rebellion against such denial.

Such an instinctive rebellion is illustrated in Robert G. Ingersoll, the agnostic and opponent of the Christian religion. In the funeral oration which he delivered over the dead body of his brother, his mind seems to cry out against immortality while his heart cries out for it. "Life", said he, "is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing."

At least, then, this much can be said: There is a case for immortality much stronger than the case against it. A few years ago there appeared a little book called "Ruth". It was the biography of the former Mrs. Norfleet Gardner, the daughter of Dr. W. O. Carver, Southern Baptist Theological Seminary. She was an invalid for years and she realized that she was moving inevitably and prematurely toward the end of this life's journey. She

Student Pastors Helped Through Mission Fund

Young ministerial students at Southern Baptist College, Walnut Ridge, are singing the praises of Fred Carter, prominent Lake City business man, for an idea that has made it possible for them to continue weekly meetings at rural mission points throughout Eastern Arkansas.

Last November college officials were quite alarmed over the situation that had arisen. Many of their students, some married, were actually losing money in order to carry the gospel to backwoods mission points. Most of them had no money to lose, and some actually did without food for several days because their meager earnings were being used for transportation to and from the missions.

Then the Fred Carter Mission Fund was set up. It all started when one of the college officials sent out a number of letters to Baptists throughout Arkansas, explaining the plight of the ministerial students.

All sorts of answers came back, some sending groceries, clothing, and a few, money. But Mr. Carter, a deacon in the Lake City Church, wrote that "beginning January 1, 1948, you can count on me for \$50 per month on this program."

"It was just like a message direct from God," said one official. The college decided to call this new mission fund the Fred Carter Mission Fund.

Today, the fund has risen to the point where about \$300 is pledged each month. Some 55 ministerial students are participating in the program, carrying the gospel to 35 mission points.

—Evening Sun, Jonesboro.

—000—

Scholarship Program Launched By Baptists

A \$600,000 national scholarship program to aid Baptist young people obtain a college education was inaugurated at the annual sessions of the Northern Baptist Convention meeting in Milwaukee, Wisconsin.

Fifty youths were given cash awards, by proxy, which range in value from \$200 to \$2,000 for four years. The denomination's scholarship program is expected to reach the \$1,000,000 mark within the next few years.

Nominations for the scholarship awards were made last summer when Northern Baptist pastors designated more than 900 Baptist young men and women as possible recipients. Extensive testing and interviewing followed for the selection of the final 50 to receive the awards. The recipients will be known as the "Northern Baptist Scholars of 1948."

Fifty young people attending the convention here served as proxies for the recipients.

—Religious News Service.

wrote out the plans for her funeral. When, after death, the seal on these plans was broken, they were also found to contain a farewell message to her husband. Something deepest within us seems to testify to the truth and reality of her faith as expressed in the final words of that message: "Goodby, Honey . . . It's been a good life . . . I wouldn't change anything about it. God bless you. See you later."

—Religious Herald.

TWO GREAT STATE ASSEMBLIES IN ONE

Assembly Grounds, Siloam Springs

JULY 15-22

DR. EDGAR WILLIAMSON, Director

*Just One Great State Assembly
During 1948*

Only ONE session of the Assembly will be held this year. The date will be July 15-22. The first session will be held Thursday night, July 15, the last session, Thursday night, July 22.



ALL THE FEATURES OF BOTH ASSEMBLIES
WILL BE COMBINED IN ONE GREAT ASSEMBLY



NO Assembly session will be held during the week, July 6-13. Reservations for space in assembly-owned cabins and dormitories for first assembly will be transferred to the ONE big assembly to be held July 15-22.



The One Big State Assembly, July 15-22, to be sponsored by Sunday School, Training Union, Student Union, Woman's Missionary Union, and Brotherhood leaders of Arkansas Baptist State Convention.



DR. ELLIS CARNETT
Night Service Speaker



REV. W. O. VAUGHT JR.
Morning Service Speaker



DR. W. L. HOWSE
Noon Service Speaker



HINES SIMS
Song Leader

Woman's Missionary Union

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

MRS. F. E. GOODBAR
President

MISS LAVERNE ASHBY
Young People's Secretary

MRS. C. H. RAY
Executive Secretary and Treasurer

"Our Commemoration Year Convention"

By Mrs. H. M. KECK

MONDAY

The chimes in the tower rang out a mellow welcome to Southern Baptists as they assembled in Memphis, May 16-18, for the Sixtieth Anniversary meeting of Southern Woman's Missionary Union.

Viewing the beautifully arranged stage, as we awaited the entrance of our well-loved officers Monday morning, we were so surprised to see the ornamental "60" and the Bible with the lighted torch "borrowed" from our own Arkansas state meeting decorations.

It was not hard "to call to remembrance" the founders and early activities of the Southern Woman's Missionary Union for the very theme of the meeting was the one used at that first gathering after organization—"For God and Home and Every Land." Many of the hymns of the 1889 session were used in the 1948 meeting; and at least two women who attended the 1889 Convention, held in the First Presbyterian Church of Memphis, were present at this Sixtieth Anniversary meeting. They were: Mrs. E. L. Bass, Charleston, W. Va.; and Mrs. B. B. Bowen, Memphis.

During the devotional period Monday morning, Miss Helen Falls, New Orleans Seminary, stressed the "Need of Devoted Christian Living," reminding us that "we are the only instruments by which His love can be shown to the world," and asking "what will we do, as laborers together with Him, with our marvelous opportunities?" Beautifully and in a spirit of meditation, Mrs. Rosa Page Welch, Negro musician of Chicago, sang "Our Father Who Art in Heaven."

Miss Kathleen Mallory gave her last report as executive secretary of Southern W. M. U., calling attention to the differences in the reports of 1889 and 1948, and noting the progress made at the different times of meeting. The entire audience stood in sincere appreciation for her 36 years of outstanding service. Miss Juliette Mather also gave her last

report as Southern young people's secretary. Miss Margaret Bruce, Tennessee, voiced the appreciation of the Baptists of the South for Miss Mather's 27 years of devoted leadership, assisted by representatives from Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters, Young Women's Auxiliaries, Young People's Counselors and Directors, who repeated together "He hath set the world in our hearts through you." During her report, Miss Mather presented J. I. Bishop, Southern Royal Ambassador secretary, who spoke of the progress of boys work during the 40 years of its existence and of its future possibilities. In giving the account of the treasurer, Mrs. W. J. Cox said the gifts for the past year were the "largest of the organized life of W. M. U."

"Moments With Our Missionaries" was a short period during each session when Miss Mallory, with her characteristic charm, presented in groups the missionaries from Africa, Europe, Near East, China, Japan, Hawaii, Latin America, and the homeland, asking each to give his or her name, country, and repeat a verse of Scripture in the language of the adopted country. The activities of "Our Business Women" were ably presented by Miss Mary Christian, with the assistance of Mrs. A. L. Buck of Arkansas and three other B. W. C. members.

"Training for Marriage," which should be taught in the public schools of America, was the theme of an address by Dr. Grace Sloan Overton of New York, author, lecturer, and consultant on youth and family problems. "Youth today is not degenerate, but is very confused. We must train our boys and girls of today to make good marriages. One child out of every 10 is from a broken home. Our slogan should be 'Every child is my child in Christian Fellowship'."

"Christian Women and the Liquor Problem" was the theme of the address given by another national speaker, Mrs. D. Leigh Colvin, Evanston, Illinois, president of the National W. C. T. U. "The records show," she said, "that 72 per cent to 78 per cent

A Spiritual Awakening

Recently, the blessings of God were poured out upon the little town of Amity, in Caddo River Association, during a few days of Brotherhood Revival. The church was ready; the people were praying; and many of them had a mind to work.

Besides re-dedications, there were 55 known decisions during the revival. Of these, 37 joined the church on profession of faith and six by letter. There were six other conversions.

On the last day of the revival, six young people—three young men and three young women—surrendered their lives for Christian service.

Thirty-three people were baptized in Caddo River on the last day of the revival in as beautiful a baptismal service as we have ever seen.

W. B. Essman is pastor of Amity Church. His great spirit and untiring labors and prayers, together with the whole-hearted co-operation of his church, enabled God to give a great revival to the church and community.

The Blessings Of God Are Upon Us

Three hundred seventy additions to churches of the Arkansas Baptist State Convention, two hundred ninety-two coming by baptism, is the report of the Brotherhood Department for the first five months of 1948. These additions are the result of the direct work of the Brotherhood Department in co-operation with the churches concerned.

God is blessing, and we are grateful!


The work of the Brotherhood Department is centered in evangelism; not only in efforts to reach men for Christ, but to lead Christian men out into God's harvest-field seeking everyone who is lost.

of the divorce cases in Chicago courts are due to alcoholism on the part of one or both parents." "In five years," she added, "beer output has increased from 50,000,000 to 80,000,000 barrels and now another 5,000,000 has been added." She reminded the audience that the W. C. T. U. motto for 75 years has been "For God and Home and Every Land."

There were 862 delegates registered for the Woman's Missionary Union Convention—118 ministers, and 3,222 visitors, a total of 4,302, besides many who did not bother to register. On the opening day of the meeting, we heard one man on the streets say, "I didn't know there were this many Baptists in the world!"

(To Be Continued)

B
R
O
T
H
E
R
H
O
O
D



209 Baptist Bldg.
Little Rock
NELSON F. TULL
Secretary

We believe that the Baptist men of Arkansas, the preachers and the laymen working together, have the power to draw our churches back into New Testament evangelism; which type of evangelism is essentially a continuing campaign of preaching, praying, going, and witnessing on the part of God's people.

That is the work God blesses!

Consecration and stewardship are the other great Brotherhood objectives which, added to personal soul-winning, make up the Brotherhood concept of Christian life and work.

* * *

Russell Clubb, pastor of First Church, Osceola, writes that he is taking six men of his church to the Brotherhood Conference at Ridgecrest, North Carolina, August 5-11. We are happy that Arkansas will be represented this year at Ridgecrest!

Other men from this state will profit by attending the Brotherhood Conferences, which will be held in conjunction with the Foreign Mission Conference and the Editorial Conference.

Send your reservations, \$1.00 per person, to Robert Guy, Ridgecrest, North Carolina. Do this at once, to make sure of a place to stay.

A week at Ridgecrest and you'll never be the same!

* * *

The Brotherhood Department will be grateful for news of what your Brotherhood is doing. Let us know if you plan to sponsor a mission revival during the summer. Tell us of any project your Brotherhood has under way and it will help other Brotherhoods to know what Baptist men are doing elsewhere to set forward the work of their churches.

Tell us, and we'll tell the world!

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

In My Opinion . . .

Alcoholism Can Be Eliminated

By ROY L. SMITH

Editorial in *The Christian Advocate*

From one end of the nation to the other there is a rising tide of concern over the problem of alcoholism. This is not due to the agitation of the question from the pulpits of the land; it is, rather, a result of facts which are slowly but inescapably obtruding themselves upon the social scene. Rather remarkably, too, the discussions of the problem are taking place in the newspapers and over the radio, and not in ministerial meetings.

The number of alcoholics, particularly among women, is an upward spiral. "Lady drunks" are cluttering up the courts. Judges who hear divorce cases are telling the reporters of their grave fears concerning the use of liquor by mothers. Institutions offering "cures" are crowded to suffocation. Great commonwealths are debating the proposal to build giant hospitals for the care of inebriates, and the medical profession concedes that alcoholism is one of the major American diseases of the day.

In the city of Chicago, which is said to have 26,900 confirmed alcoholics and 100,000 problem drinkers, a committee of prominent citizens has organized a "Research Council" for the study of the problem and is asking the public for \$150,000 with which to finance its investigation. Similar councils have been or are being organized in other cities. More than 50 colleges and universities are offering courses on the subject and Yale University has built up one entire department with a considerable staff of experts to investigate the whole field of alcoholism.

The solution of the problem is, however, very simple. Any individual can solve it for himself within 30 seconds by adopting one simple principle stated in three short words.

Don't Drink Alcohol

In all the history of intoxicants, and in all the recent discussion of the problem of alcoholism, there has never been one instance cited of any person who ever became an alcoholic or a problem drinker who was a total abstainer.

That some people can drink intoxicants through long periods of years without becoming addicts is an established fact. That others became victims of alcoholism within the space of a few months after taking their first drink is another fact. That still others

drink moderately for years, and then suddenly develop into alcoholics is a third fact.

There is, however, a fourth fact of supreme importance to every person who is debating the question of his first drink. No scientist now living can tell any person whether or not he will become an alcoholic.

The only guaranteed formula for security against alcoholism is total abstinence.

No mother in her right mind would deliberately expose her son to the danger of tubercular infection, nor would she endanger her daughter by knowingly infecting her with malaria. But any mother who serves intoxicants on her dinner table for her young people is exposing them to the dangers of alcoholism!

Here is a cause to which the church of God must give major attention during the next decade. The influences which are attempting to persuade the American boy and girl to drink alcohol are powerful, popular, and well financed. They are able to stifle protests, conceal facts, and punish the opposition. There is no other source from which the nation can hope for help, except the church. If the Christian pulpit surrenders, the nation is doomed.

In a scientific age facts become the munitions by which any war is waged, and in the case of alcoholism the church of Christ enjoys the alliance of one irrefutable, unchallenged, undeniable fact. Nondrinkers never become problem drinkers, and the total abstainer never shows the slightest symptom of alcoholism.

There is only one solution of the alcohol problem which the church of God can accept, and that is abstinence.

For the sake of the nation's health; for the sake of its morals, its efficiency, and its integrity; for the sake of our children and their future; for the sake of the honor of the church and its sacred commission to establish the kingdom of God on earth, there must be a new insistence upon total abstinence on the part of all Christian fathers and mothers.

No man or woman who drinks any alcohol is a good risk in the gamble against alcoholism.

There is a desperate need that our people—young and old—shall be impressed with this simple fact. The only guaranty against alcoholism is—DON'T DRINK ALCOHOL.

Children Are Golden Age

"Wherever there are children, there is the golden age"—Goethe.

The early age is the golden age of opportunity for any child. Miss Pauline Hargis of the Baptist Sunday School Board says: "It is in this period that the child is developing attitudes, establishing patterns of conduct, and laying the foundation for its life." Surely, we would all agree with this. This being true, then we should do our best to provide for the beginners, ages 4 and 5, in our Sunday Schools. Regardless of the size of your Beginner Department, you owe it to each individual life to plan and provide the best for them. Miss Hargis has written some unusually good pamphlets for the teachers and workers in the Beginner Department. These pamphlets will be furnished to you free. You may obtain them by writing your state Sunday School superintendent, 212 Baptist Building, Little Rock.

The little pamphlet *Providing for the Beginner* will show you how to provide the necessary materials and equipment. The pamphlet *With Beginners on Sunday Morning* will present to you a program of procedure. These, and many more are yours for the asking. Miss Hargis has just written a new book on Beginner work, which you may order from your Baptist Book Store, Little Rock. The Beginners deserve our best, and every church may have a better Beginner Department. Let us take advantage of this golden age opportunity.

—000—

CHURCH ATTENDANCE: Concerning church attendance, Roger Babson, the famous statistician, said: "To get good from it, one must make it a habit. It is the systematic daily walks that do us good, not the occasional walk. Church going is like advertising in one way, we must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends."

Church and Sunday School Furniture and Supplies



No. 44—FOLDING CHAIR
Immediate Delivery

- Comfortable 5/16" Plywood Seat
- Non-mark Rubber Feet
- Bonderized, Rust-resistant
- Steel Frame
- Made by American Seating Company

WE CARRY A COMPLETE LINE OF . . .

- PRIMARY CHAIRS
- PRIMARY TABLES
- CHURCH PEWS
- AUDITORIUM CHAIRS
- PULPIT CHAIRS
- COMMUNION TABLES
- A. B. DICK MIMEOGRAPH DUPLICATORS AND SUPPLIES
- BLACK BOARDS
- SPECIAL FURNITURE

PARKIN

Printing & Stationery Company

213-15 MAIN STREET
LITTLE ROCK, ARK.

504 GARRISON AVE.
FORT SMITH, ARK.

DYNAMITE IN THE CELLAR

By JINCIE BALLENGER DAVIS

+ + +

Mrs. Davis, author of "Dynamite in the Cellar," lives at Albemarle, North Carolina.

+ + +

We say that the church program is more important than pleasure and entertainment; but if we are asked to attend church more than two nights a week, we complain that the church is "over-doing" the matter. At the same time we would think nothing of going out for entertainment twice a week and more often.

Some time ago a program to promote a soul-winning campaign was set on a certain week-night in a rural church. The night was rainy, and there was some snow on the ground. No one except the preacher, who drove 25 miles to get there, was present. There was, in fact, neither light nor heat to greet him when he arrived. He supposed that the people were snug in their homes, spending a night with their families for a change, until he drove back through the near-by village and saw their cars lined up and down the street in front of the theatre.

We tell our children that to drink whiskey is evil and can lead to no good; but we allow them to see movies in which their favorite hero smartly tosses off a drink or so at the bar, or their favorite heroine sips her cocktail prettily. Neither the hero nor the heroine ends up in jail or the gutter. They don't even act or look repulsive. So our children look at us and wonder.

We tell them that the winning of souls is life's most important task, and that the sending of missionaries requires a great deal of money. There are, in fact, many missionaries who are willing to endure the hardships of a mission field; but there is not enough money to send them. We even admit, if they ask us, that if these heathen people do not hear about Jesus and accept his salvation they will be eternally lost. But on Sunday we give them a dime for the church, and on Saturday we give them fifty cents for the movies. Our children are all mixed up.

Fooled or Foolish?

But we as adults are not mixed up or confused. We know that the fuse in the cellar is burning; but we go nonchalantly on, or merrily on, or indifferently on, but on nevertheless—making our beds and filling our cupboards.

As Sunday School superintendents and church officers we go on, giving as little as possible in service, instead of as much. When we look for teachers, for example, we tell Mr. Jones, as he backs away, "Aw, come on, be a sport; take this group of junior boys. There's nothing to it, really. Just keep them quiet is the main thing. Just promise to come sit with them." And, under pressure, Mr. Jones promises. Among his junior boys is one, Johnny Blank, who has heard about Jesus here and there, and would like to know how to go about becoming a Christian, but is too bashful to ask. He is bashful because he brought up the subject at home, and his mother colored and stammered and told him to go talk to his dad. His dad looked uncomfortable, and sent him to the Sunday School teacher. Now Johnny is wondering if there was something wrong with asking such a question. He sits hopefully before Mr. Jones for thirty minutes on Sunday morning; but all he gets is the reading of the Scriptures, which his child mind does not understand, and a discussion of last night's football game. So Johnny goes on and on, as the years go on and on. And by and by the fuse in Johnny's cellar begins to burn.

Are we mad, that we behave as we do, saying to our children that we believe in God and sin and punishment for sin, and then going out and acting as if there were no God or sin or punishment? Are we fooled, maybe, or blinded or confused?

No, no! Not fooled, just foolish. Not blind, we just have our eyes shut. Not confused, just confusing by our inconsistent lives. We are just average American people, too concerned about making beds and filling cupboards to save ourselves and our generation. And our children are left to wonder, and finally to turn with us to the business of making beds and filling cupboards.

No wonder Jesus said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat . . ."

—Biblical Recorder.

—OOO—

TALK: One of the besetting sins in many congregations of Christians is "talk." So many idle words are spoken, so many judgments are formed on the basis of no facts, so many hearts are broken through misrepresentations, so many meaningless prayers are offered, so many words are sent up to God without any content of meaning, that Paul would still be justified in warning against unruly and vain talkers. —Copied.

Better Speakers Contest Winner



Miss Anne McClerkin

Anne McClerkin, First Church, Monticello, State winner of Speaker's Tournament, conducted at the State Training Union Convention, Ft. Smith, March 19, will represent Arkansas at Ridgecrest during first Training Union week in July.

Anne attributes her success as winner of the Speaker's Tournament to the fact that she enrolled in the Training Union work at the age of nine.

With reference to why she became interested in the Better Speaker's Tournament, Miss McClerkin states: "For several years I have been interested in the Better Speaker's Tournament, and I have always wanted to enter it. I think it provides a challenging opportunity for all young people to witness for Christ. Not only does the entrant get a chance to speak for the doctrines which he believes, but also, through the study and practice necessary to the preparation of his speech, he learns many valuable things about essential doctrines of Baptists, and he clinches and clarifies his own beliefs through the necessity of thinking them through and organizing them into a speech.

Meeting and hearing the other contestants is an uplifting experience, and I fervently wish that every church could hold an elimination tournament and send a representative to the associational meetings. Young people who do not enter the Better Speaker's Tournament are depriving themselves of an inspiring and unforgettable opportunity to secure advanced training, invaluable during the years of adult church activities. What better preparation could be offered to Christian leaders than this?

—OOO—

Don't be a part time Christian; full time pays better.

Associational Missionary Resigns

Hugh Cooper, pioneer missionary of Rocky Bayou Association, has resigned to accept the pastorate of the First Church, Melbourne. Brother Cooper is a native of Izard County, and most of his ministry has been there among the people where he was reared. He is loved and honored throughout the entire association and has begun his pastorate with the Melbourne church with great enthusiasm. The Melbourne church has purchased a bus to furnish transportation to the people in the outlying districts to the regular services.

Someone will be elected as soon as possible to take Brother Cooper's place as missionary.

A pastoral field has been formed, including Zion, Sage, Finley Creek, and Sidney churches with Hal Gallop as pastor.

R. A. Hill, rural evangelist, spent the winter months supplying the church of Hardy, Arkansas, and leading them in a campaign to complete their church building. With Brother Hill's leadership, a pastorium has been constructed, four deacons and one preacher ordained, a pastor called, plans drawn for the building, and over \$4,000 raised in cash on the building program.

Brother Hill writes: "We closed our part of the work here last Sunday after ordaining four deacons and a minister Friday night, and baptizing seven people Sunday afternoon. The church called the young preacher for full time, and he will move on the field when his school is out at Southern Baptist College. The spirit is fine and will be a powerful influence in the future of the work."

We have been held up on the building by the Department of Church Architecture while they drew us a complete set of plans. Their co-operation has been and is splendid. I have a copy of a letter, today, stating that the plans are in transit by parcel post to the chairman of the building committee, Grover Goff. The department gave us the services of Mr. Bass and he has rushed the plans through. We have secured a price of \$45 per thousand on the required lumber, laid down on the site. The pledges are being paid and we have gained enough new members during our stay here that, with their help, the church will not have to borrow money to complete the structure. For the past three weeks new members have been secured at every service. Some of the finest young married people in Hardy are now members of the church and their pep and enthusiasm is just what

Department of
MISSIONS
C. W. Caldwell, Superintendent

this church has needed. I wish you could have been present Sunday and could have gotten a picture of them being baptized."

Orders are beginning to come in for church signs. Arkansas Sign and Neon Company will begin working on these signs just as soon as we get a few more orders in. Remember that every church can have its name placed on the building for only ten dollars. The signs will be painted, framed, and ready to be hung when shipped out to the churches. Get your order in right away.

Let's dedicate June to Jesus. There will be 720 hours in June. The maximum number of hours which the church claims of its members for stated services is 5 on the Lord's Day and 1 on Wednesday night, or 24 for the month, 24 hours in the Lord's House out of 720 hours during the month of June does not seem at all extreme or unreasonable. That leaves 696 hours during the month for other affairs. For those who have a 40-hour week work period, that leaves plenty of time for personal affairs, recreation, entertainment, social life and whatnot in the other 656 hours without anybody having to rob themselves or rob God of a part of the 24 hours belonging to God's house. Think it over, friends, figure it out for yourselves and discipline yourselves to do right by your soul and God during the month of June.

CENTRAL COLLEGE
Central College office is located at 209 1/2 Main St.
North Little Rock, Arkansas
Telephone: 9329

WM. T. STOVER CO.
Trusses
Twoway Stretch Elastic
Hoisery
Sick Room Supplies
Infra Red Lamps
Abdominal Supporters
721-723 MAIN ST. LITTLE ROCK

Ouachita's Crowded Condition Demonstrated By Students Gathered At Dining Hall



Every department, class, and living quarter is overtaxed in the same manner. We are urging 500 churches to have a part in relieving this condition by making a special offering of \$50,000 to the Ouachita Million Dollar Campaign on Christian Education Day, June 27.

CASH OFFERING TO DATE	\$335,396.69
PLEDGES FOR 1948	110,800.00
CASH BALANCE FOR SCIENCE BUILDING	128,863.82

OTHER INCREASED ASSETS:

Three large two-story, steel buildings
\$50,000 stock in Arkadelphia Garment Factory given by church members and citizens of Arkadelphia.

Education is the Most Important Business in America Today. Don't Be Foolish and Ignore It. Be Wise and Christianize It.

A Million for Ouachita



We think the average Arkansas citizen has no idea of the tremendous strides our state has taken industrially during the past few years. We submit, therefore, the following eye-opening figures:

Industrial Group:	1940	1946
Manufactured Products:	\$160,163,000	\$492,372,000
Lumber & Timber Prod.:	40,685,000	128,226,000
Food Products:	52,292,000	165,331,000
Paper, Pulp, etc.:	5,364,000	24,846,000

Dependable, low-cost electric power in Arkansas . . . the kind that meets the rigid requirements of industry . . . is one of the basic factors contributing to this rapid industrial growth, yet we realize that our capacity to serve industry must be expanded, not as our state expands—but BEFOREHAND!

That is why we are in the process of spending about \$75,000,000 to provide a greater and more versatile electric service for Arkansas' greater and more diversified industrial future.

Arkansas

BUSINESS-MANAGED, TAX-PAYING

POWER & LIGHT

HELPING BUILD ARKANSAS

Company

Figures To Inspire

May 30, 1948

	S.S.	T.U.	Add.
Little Rock, Immanuel	1069	350	18
Including Missions	1561	585	3
Ft. Smith, First	1012	404	6
El Dorado, First	760	160	
Camden, First	643	142	7
Including Missions	788	181	
Hot Springs, Second	633	157	2
Benton, First	560	105	5
Including Mission	574		
Paragould, First	520	176	3
Fayetteville, First	516	155	2
Including Mission	570	185	
Little Rock, Tabernacle	492	97	5
McGehee, First	478	120	
Including Missions	539		
El Dorado, Second	459	113	6
Hope, First	432	120	5
Little Rock, Gaines St.	425	270	5
Ft. Smith, Immanuel	404	118	5
Hot Springs, Central	396	119	
Arkadelphia, First	375	107	
Stuttgart, First	354	142	
Including Mission	390		
Hot Springs, First	344	70	1
Conway, First	341	341	3
Springdale, First	338	168	3
Including Missions	448		
Ft. Smith Calvary	325	77	
Ft. Smith, Grand Ave.	311	83	3
Hot Springs, Park Place	310	95	1
Paris, First	302	100	4
Hamburg, First	288	123	2
Cullendale, First	285	138	5
Gentry	278	135	3
Little Rock, South Highland	265	62	2
Dumas, First	264	94	6
Including Mission	338		
Pine Bluff, Second	257	95	
Monticello, First	255	81	
Harrison, First	250	118	1
Including Missions	334	144	
El Dorado, West Side	234	71	2
Ft. Smith, Oak Grove	214	89	
Greenwood, First	213	73	3
Stamps, First	211	103	
West Batesville	211	73	
DeWitt, First	203	62	3
Monticello, Second	188	94	1
Ft. Smith, Southside	165	45	38
Ft. Smith, Bailey Hill	156	89	
Little Rock, Reynolds Memorial	140		
Doulassville, First	137	56	
Doulassville, Second	53	46	
South Ft. Smith	121	53	
Little Rock, Worrell Memorial	100	24	2
Pine Bluff, Matthew Memorial	102	74	1
Little Rock, West Side	85	43	4
Texarkana, Trinity	71	44	
Little Rock, Belleview	33	18	
Brady	18		

East Texas Baptist College

SUMMER SCHOOL 1948

June 8 - July 16

July 19 - August 27

Enlarged Curriculum—Strong Faculty

Faculty

Illustrated bulletin on application.

Waller M. Ethridge,
Vice-President
Marshall, Texas

GOWNS



Pulpit and Choir
Headquarters for
RELIGIOUS SUPPLIES



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

National

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

Esther's Zeal For Her People

By MRS. ROLAND LEATH

Sunday School Lesson For June 13, 1948

Esther 4:6-8, 10-17; 9:20-22, 26-27

The Bible is the greatest piece of literature known to civilized minds; this is acknowledged even by those who do not believe in its teachings. Innumerable are the forms of literature to be found within its sacred pages. There are two delightful examples of the short story in the Old Testament; each book bears the name of a young woman who is the principal character. Immediately, one would identify the above named books as Ruth and Esther.

We study the book of Esther in our lesson this week. This book is not at all difficult to understand as to the story of adventure, which is contained within its ten chapters. The reading is not tedious, and surely the significance of the message will impress our hearts and minds.

We are concerned with the character of Esther in our study today. Much will be gained from a careful unfolding of the heart, life, and purpose of the young captive maiden. She portrays an unusual amount of courage, understanding, humility, and alert response to the call to service. Various age levels will respond to the example of Queen Esther if it is studied with quickened hearts and minds.

We are concerned, also, in our study with the "hidden message" of this little book. Esther means "hidden." God, though not directly mentioned by name, is working constantly and steadfastly for His people. Esther, the book, is one of the most remarkable testimonies in all the Bible to the absolute overruling of the sovereign providence of God.

Conspiracy

We find in the opening of our printed passages the age-old story of conspiracy against the chosen race. But, let us briefly review the facts of the story of Esther. Some scholars place this little book in the "gap between Ezra six and seven. Here, we have a view of the Jews who did not return to Jerusalem under Zerubbabel. The setting is Shushan, home of Ahasuerus, who was also known by the name Xerxes. Ahasuerus was proud, wicked, sensual, intemperate, vain, and boastful. The opening scene of the book is a rioting banquet celebration in which the king sent for Queen Vashti to show off her beauty and comeliness before his princes and nobles. Vashti, noble woman that she was, refused to violate herself in such a fashion, even though the king commanded. The result was the divorce of Vashti by Ahasuerus and the consequent selection, from a large group of

maidens, of the Jewish captive girl, Esther. The evil king was moved by her youth and beauty for "the king loved Esther above all the women" (2:17) so she became queen instead of Vashti.

Mordecai, her uncle, who once revealed a plan of treason to save Ahasuerus' life, daily sat at the king's gate near Esther, even though they were not allowed to communicate directly. Here, he was the object of the intense hatred of one of the most notorious enemies of the Jews, Haman, the Agagite. Very properly, this high official, newly promoted man of wealth in the kingdom, is called "Haman the wicked." He stood high in favor with the king for all the servants and the men at the gates were to bow and reverence Haman. Mordecai refused to do this. In anger and revenge, Haman determined to get rid of Mordecai and all the Jews. God's people truly have been a "byword, a proverb among all the nations." Anti-Semitism is contrary to Christianity! The king fell in with the plot of Haman, who told him of wicked, lawless, dispersed people in the land and issued a decree that "all Jews, young and old, little children and women, should perish upon the thirteenth day of the twelfth month, which is Adar . . ."

"Mordecai rent his clothes, put on sackcloth with ashes . . ."

Courage

Esther knew not the occasion for the mourning and sorrowing of her uncle and sent Hathach, a messenger, to find the trouble. It was then that she learned of the decree of death for her people and herself, as well, for the king did not know Esther was a Jewess. Mordecai sent her a copy of the decree and a plea that she intervene for all of them. Can you not imagine the effect of this news upon Esther? She was afraid of the impending tragedy, of her own position in the midst of these circumstances, and of the task expected of her. No doubt, because of what happened to Vashti, she felt insecure even as queen of Persia. She was faced with a powerful decision and problem, and as a result, sent word to Mordecai that for thirty days she had not been called to the king and for anyone to intrude upon him without being called was to suffer the penalty of death.

God fearing and believing Hebrew that he was, Mordecai sent a message in answer to these statements of Esther that has a twofold importance. Read with care Esther 4:14a, to realize Mordecai's deep conviction of God's hand upon the Jewish people. The latter portion of the verse is the direct challenge to Esther's courage: ". . . and who knoweth whether thou art come to the kingdom for such a time as this?" This is her supreme moment, her great opportunity and she had the courage to respond: "Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:15-16).

Conquests

The story is familiar; Esther was allowed an audience with the king, dined with he and Haman,

and revealed the deep infamy of the wicked fiend, Haman, to the king. The law of the Medes and Persians forbade the repeal of the decree, but another was issued, permitting the Jews to defend themselves against any who attacked them. Haman, along with his ten sons, were hanged. Esther conquered; the Jews conquered; Mordecai conquered.

The ninth chapter of the book gives a startling number of Persians slain by the Jews in revenge. Remember these people did not live in the days of forgiveness as taught by Christ. On the fourteenth day of Adar, the Jews celebrated in a great feast of rejoicing. This is the origin of the feast of Purim, kept even now by orthodox Jews. God did care for his people in the trying hour of Esther. He is still a God of promise and will keep His Word.

—000—

Dr. and Mrs. R. E. Beddoe, emeritus missionaries from China, are at 201 West Midland Avenue, Shawnee, Okla. Dr. Beddoe has accepted a position with Oklahoma Baptist University.



FROM THE HEART
TO THE HEART

PULPIT PLEADINGS

Robert G. Lee

\$1.75

In Dr. Lee's newest book, great gospel truths are forcefully and elegantly poured forth in his inimitable, vigorous prose-poetry style. These gems of eloquence will comfort the mature Christian, inspire the young Christian, and challenge the soul of the non-Christian.

A Broadman Book of Merit

at your

Baptist Book Store

303-305 W. Capitol
Little Rock, Arkansas

A Talented Young Girl

Mary Smothers was nine years old in 1947. The writer got acquainted with her when he assisted Pastor D. D. Smothers in a revival in West Helena. Mary is very talented and at the close of the revival she gave a recital. She made the program, sent out invitations, and arranged for the recital. It was a success and was enjoyed by those who attended. We were impressed with the talents of Mary. We predict that she will be an outstanding leader and a useful servant of the Lord.

The Smothers are going to leave us and we regret to lose them. Pastor Smothers is not only a sturdy dependable leader, but is also a good preacher. Mrs. Smothers is a gifted and affable woman, and makes a fine pastor's wife. The Smothers have done an outstanding work in West Helena. This is the only church in Arkansas, that we know about, which conducts a kindergarten school throughout the school year. We hope that they will come back to Arkansas after a brief sojourn.

Womack and Perryville

Perryville is the county seat of Perry County. It has been a large trading center and is a lively little town. The Baptist Church is a full time church, and they have a good two-story stone building, but they really need more room. Under the leadership of Pastor C. S. Womack the church is growing rapidly and the attendance is increasing. Womack is an efficient pastor, a splendid leader, and a sound preacher. He is not only a good pastor, but is a good Baptist leader for that entire section. He takes a great interest in the associational work and in kingdom work everywhere. He is happy to have a fine preacher in his family, his son-in-law. Womack and the good laymen of Perryville are doing splendid work.

A New Book

Within a few days, a new book will come from the press which is most timely. The title of it is "Separate Church And State Now." The author is J. M. Dawson. Dr. Dawson is on the Public Relations Committee, and has offices in Washington, D. C. His address is Baptist Public Relations Office, 1628 Sixteenth Street, Northwest, Washington 9, D. C. In this day when Roman Catholicism is pulling on our Federal Government for aid to carry on their denominational schools, and when the Roman Church is trying to break down the principle of separation of State and Church, all of us need to inform ourselves on the far-reaching importance of this subject. You can obtain this book from the Baptist Book Store, 305 West Capitol, Little Rock.

Did You Read It?

Did you read the quarterly report in the April issue of the Arkansas Baptist? Did you see what your church did for the Co-operative Program? Several churches had contributed nothing for the Co-operative Program during the first three months of the year. You will notice that blanks opposite their names. Was one of those blanks opposite the name of your church? If so, you were not happy about that, we are sure. With the crying need for missionaries throughout the world no church could be happy if it goes one fourth of a year without giving any support to the missionary effort.

Two more months have elapsed since that report was made up. Did your church have a part in the Co-operative Program during April and May? We believe that you do not want another quarter to close June thirtieth without making an offering for Co-operative Missions. If your church has not responded, won't you please see to it that a collection is taken next Sunday or as soon as possible this month, and sent to Baptist Headquarters for the Co-operative Missionary Program? This will mean a great deal to the cause of Christ, and you will save the missionary integrity of your church.

Couch Leaves Marianna

W. F. Couch has been pastor of the First Church in Marianna five years. During this time he has baptized one hundred eighty-eight disciples, and paid off the indebtedness on their new building ten years ahead of schedule. Under his leadership the church has reached its quota in campaigns, such as the Relief Campaign, and is paying on its quota in the Ouachita Campaign. The church has been giving sixty per cent of its receipts for the Co-operative Program, and is continuing to do so. They have money in the treasury, including about \$2,000 for a new pastor's home. The church is in a fine spiritual condition, and has a better missionary spirit than ever before.

Brother Couch has offered his resignation. There is nothing akin to a split in the church, but Brother Couch felt led to resign. He did not resign under pressure. During the five years of his ministry there he has proved himself to be an aggressive dependable God called preacher and leader. He is one of our best preachers, and he does not sit around and wait for things to happen. He thinks, studies, works, and prays. His work has been fruitful. Brother Couch is a young man, still in his thirties. He is available for revivals, for supply work, for the pastorate, and for any place the Lord wants him.

IF A CARE is too small to be turned into a prayer, it is too small to be made into a burden.

The War In Palestine

We have heard much about the "Holy War" in Palestine. Many of our premillennial brethren seem to know that it is the last act of the fulfillment of prophecy incident to the second coming of Jesus. The writer is a premillennialist too, but he does not believe a lot of this tommyrot that some of our ultra-premillennialists are smearing all around. We do not believe that this is a "Holy War" in Palestine. We believe that the infidel Jew has no right to make war on the inhabitants of that country just to get a place to establish a Jewish nation. If they want to establish a nation why don't they offer to buy the land?

For the United States Government to sponsor the cause of the Jew in this war, and to send arms to him, and to order the Arabs to cease their resistance is the abomination of desolation standing where it should not. Our Congressmen and Senators should see to it that we do not take sides with the Jews in this struggle. We are not especially in love with the Arabs. It isn't that, but we certainly see no justice in aiding a bunch of grasping Jews in their efforts to dislodge a people from their long-time holdings. The Arabs are also related to Abraham. The South Arabs are descendants of Shem, as is Abraham, and the Northern Arabs are sons of Ishmael, and Ishmael was a son of Abraham and Hagar. Arabs and Jews are closely related. The Arabs are Mohammedans, and the Jews are infidels. As this article is lifted from our typewriter the radio announces a truce. The Jews were getting a "licking" and they are willing to cry "calf rope."

Roland Lawrence III

Roland Lawrence is ill at his home, 3421 High Street, Little Rock. He would be happy for any of his friends to call upon him. Roland has sung in most of the churches in Arkansas, also, preached in some of them.

Baker and Des Arc

There are few churches that are prospering more than the Des Arc Church under the leadership of Pastor Ernest Baker. Mrs. Baker is ill. The people of the church are really caring for this good shepherd and his family. Brother Baker has been keeping house during Mrs. Baker's illness. Two weeks ago they gave the pastor a pounding. In the gifts there was included something of almost everything you could think about that is needed in the pantry and on the dining table, except corn meal. The writer wishes to admonish the Des Arc Church not to leave off corn meal the next time they come to see the pastor. Brother Baker is a good fisherman, and there is almost every variety of fresh water fish in the White River and in the lakes around about. Fried fish is much better if covered with corn meal. It is refreshing to see the love that the people have for Pastor Baker. Mrs. Baker is improving.