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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, MARCH 4, 1948

NUMBER 10



March

"HAIL TO THE BRIGHTNESS"

WESLEY

THOMAS HASTINGS

LOWELL MASON

- Hail to the brightness of Zion's glad morning!
Joy to the lands-that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.*
- Hail to the brightness of Zion's glad morning!
Long by the prophets of Israel foretold!
Hail to the Millions from bondage returning!
Gentiles and Jews the blast vision behold.*
- Lo, in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing,
Wastes rise in verdure and mingle in song.*
- See, from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion,
Shouts of salvation are rending the sky.*

Thomas Hastings ushered in a new phase of American hymnody by bringing out the hymnal and tune book. Born in Connecticut and moving to Clinton, New York when still a small child, he early learned the rigors of primitive country life. Although able to attend school only during the winter when the severe weather made it impossible to work on the farm, he gladly walked six miles daily for this privilege.

He spent the first money he ever earned for a music primer the contents of which he devoured and stored in his memory. Although largely self-taught he developed into a musician of recognized ability and skill, particularly in the field of church music. His high ideals for worthy music in the church were recognized by all who knew him and he was engaged to serve twelve churches in New York jointly as choir director.

Some of the finest hymn-tunes in use today are his "Ortonville" to which we sing "Majestic Sweetness" and "Toplady" for "Rock of Ages" are beloved by millions of Christians.

"Hail to the Brightness" is generally regarded as his best hymn. With such a stirring missionary emphasis, it should quickly become a favorite of Arkansas Baptists.

Letters to the Editor

Dear Mr. Duncan:

On page 11 of the February 12 issue of the "Arkansas Baptist" I noticed that you printed a "Letter to the Editor" by Dr. E. P. Alldredge. In this letter Dr. Alldredge makes the charge that the Christian Council of Atlanta one of the oldest Christian Councils in the United States of which I am President at the present time, is affiliated with the Federal Council of Church of Christ in America.

In order to keep the record straight, let me say that the Christian Council of Atlanta has absolutely no connection with the Federal Council of Churches of Christ in America. The organization in Atlanta, going under the name of Christian Council is composed of the Pastors and lay representatives from the evangelical churches of the community. The organization is similar to that of Pastors' Union or Ministerial Alliance which we find in cities throughout the nation.

During my ministry in Birmingham, Pine Bluff, and Atlanta, I have cooperated with my brethren from other denominations in organizations like these. I might also say that while Dr. Ellis A. Fuller was Pastor of the First Baptist Church in Atlanta he served as President of the Christian Council, as did Dr. Ryland Knight, my predecessor as Pastor of the Second Ponce De Leon Baptist Church. Dr. Louie D. Newton, President of the Southern Baptist Convention and Pastor of the Druid Hills Baptist Church, Dr. James Middleton, Pastor of the First Baptist Church, Dr. Paul James, Pastor of the Tabernacle Baptist Church, as well as our other Baptist brethren in the community are members of this organization.

In closing, I want to say that it is a very strange thing indeed that Dr. E. P. Alldredge should write and that you should publish such a letter without giving due consideration to the facts and without acquainting the individual concerned with what you planned to do. Though I am a regular subscriber to the "Arkansas Baptist" I overlooked this item until my attention was called to it by one of my friends in Arkansas. My friends in my native state mean a great deal to me, and I am writing this letter to correct any false impression that may have been created in their minds.

Since you are so free to give your space for letters that come to your desk, I am sure that you will find a place for this letter to appear in some subsequent issue of the "Arkansas Baptist." I am sending copies of this letter to a number of my friends in Arkansas so that they will understand the exact situation.

Sincerely yours,
Monroe F. Swilley, Jr., Atlanta.

Dear Sir:

For some weeks I've wanted to write and express my appreciation of our state paper. My husband H. C. Fox, was a subscriber before we were married, over fifty years ago and since he went away it has continued to be a weekly visitor in our home. Just now it seems to be at its best.

I am sure every Baptist in the state has just cause to be proud of our Arkansas Baptist.

Blessings on you and your able staff of workers.

Very sincerely yours,
Mrs. Hugh C. Fox, Pine Bluff.

Dear Duncan:

I'm enclosing check for renewal of subscription to Arkansas Baptist. I want to say that every copy has come to me since the

Radio

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

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

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

"The Things That are Caesar's" is the subject of the Baptist Hour for March 7, with Dr. Duke McCall, of Nashville, Tennessee, as speaker. The Baptist Hour series, "Divine Light for Daily Living," considers the broader areas of Christian citizenship during March.

The Baptist Hour may be heard in our state over radio stations KUAO, Siloam Springs; and WFAA, Dallas at 7:30 Sunday morning; and over WREC, Memphis at 9:30 Sunday morning.

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Minister Heads Youth Assembly Against UMT

WASHINGTON, D. C.—Universal military training was branded as "operations goose-step," another "Hitler youth movement," the sure road to a "police state," as more than 1,000 young adults gathered here for two days of rapid-fire speeches, forums and "invasions" of Capitol Hill legislative offices.

Convened as the National Youth Assembly Against Universal Military Training, under the chairmanship of the Rev. John Darr, Jr., 29-year-old Congregationalist minister of New York, the meetings attracted delegates from 19 states, and comprised an age average of 21 years.

Darr, executive secretary of the United Christian Council for Democracy, disavowed any affiliation between the assembly and "any existing religious, educational or political organization."

The assembly, it was explained, sought to offset the "tremendous flood" of propaganda from proponents of UMT, and aimed to "adopt a constructive alternative program for peace and the health and welfare of American youth."

Though not constituted as a national organization now, Darr said he anticipated that the assembly would develop such a "set-up" as a result of the Washington gathering.

—Religious News Service

first copy of the Baptist Advance. I helped to start it and have read it always with personal interest. In my opinion, it is at its best under you. I am grateful for your leadership, and wish the best for the days ahead.

My general health is good, but I walk and write with difficulty.

With warmest personal regards, I am

Sincerely yours,
Charles W. Daniel, Atlanta.

GOD'S FAITH IN US

A Devotion by the Editor

"Have faith in God."

If you find a person with no faith, you have found a person who is crippled, wounded, and deformed in the most vital and necessary power of life.

We invite you to think of this idea, have faith in God's faith in you. To doubt God's faith in you is to paralyze your own faith in God, to believe in God's faith in you is to vitalize your own faith in God. There is no other Christian truth which will give you more courage and hope to sustain you through the disappointments and trials of life. "Have faith in God," trust God's faith in yourself, for God believes in you and He wants you to know it.

God's faith in us is proven by His provision for our salvation. All the great redemptive passages in the scripture confirm His faith in us and lay before us His plans for our salvation. One cannot read the Bible without a growing conviction that God had such great faith in man that He was willing to pay an enormous price for man's redemption.

Again, God has proven His faith in us by the work which He has committed to our hands. Paul felt the power of this expression of God's faith in us and said, "We are workers together with God." What a blessed truth! His faith in us did not stop with our salvation but has made us co-workers with Himself in the salvation of the world.

God's faith in us is also proven by the rewards He has prepared for us. Jesus declared that He was going away to prepare a place for His disciples, to build mansions for them. He confidently expected them to claim those mansions. He is coming back to conduct them to that place prepared for them, and He is expecting them to be ready.

There are crowns for our heads, robes for our persons, and musical instruments for our talents; there shall be employment for our energies, fellowship to be enjoyed, a city to be inhabited. Why, God has prepared for our arrival in heaven. He believes we will get there and that we will have developed a capacity for the enjoyment of the abundance which He has provided for us.

Are you going to disappoint Him, fail Him, and leave vacant a place in the eternal kingdom which might be yours by accepting God's faith in you and exercising your own faith in Him?

"And Jesus answering saith unto them, Have faith in God" (Mark 11:22).

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

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

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

Across the Editor's Desk

"Shadows Over Our Schools"

We are publishing elsewhere in this issue of the Arkansas Baptist a documented article, "Shadows Over Our Schools," by Dr. Frank S. Mead, which appeared in the February, 1948, issue of the Christian Herald.

Dr. Mead describes in detail the school situation in New Mexico, where the Catholics have practically taken over the public school system of the state. A pertinent point which the author makes is that the same thing which has happened in New Mexico can and may happen in any town or state in the nation. This article by Dr. Mead should convince any doubting Thomases of the methods and purposes of the Catholic church.

A Catholic priest, Edmund J. Goebel, attacking the manifesto issued recently by Protestants and other Americans United for the separation of church and state, said, "There is a certain group that contends the state only should have the right to education. That group forgets that private education has a philosophy of its own. In the case of Catholic education it is the Catholic way of life."

The last statement in the above quotation reveals the Catholic purpose in the parochial school and is, therefore, one ground for protest against the use of public tax funds for the support of Catholic schools: "In the case of Catholic education it is the Catholic way of life." According to this statement, when public tax funds are used in any way whatsoever for the benefit of pupils attending Catholic schools, such funds are therefore used to promote "Catholic education" which, according to the Archdiocesan Superintendent of Catholic schools, Edmund J. Goebel, is "the Catholic way of life."

Lest we should be misunderstood, we wish to state emphatically that Catholics have the same freedom of worship which is guaranteed to all religious faiths. So long as Catholics project their religion, their "Catholic way of life," upon the basis of appeal and voluntary response, we have no quarrel with them. We contend for freedom of worship and propagation for them as well as for ourselves.

The thing we object to is paying for the teaching of the "Catholic way of life" out of public tax funds.

Uniformity Among Southern Papers

There are wide differences among the Baptist state papers of the south. These differences are chiefly on the mechanical side. Some are of the magazine type, while others are more on the news paper style. There are differences in the number and in the size of the pages. The quality of the paper stock differs greatly. Typography and width of column vary widely.

The Southern editors meeting in Biloxi,

Mississippi, February 12-13, considered the advisability of bringing all the publications to uniform size and uniform paper stock to make easier the handling of advertising and the joint purchase of paper stock. A committee was appointed to study the possibilities of such uniformity, realizing that substantial savings might thereby be effected.

However, the differences which now obtain among the papers emphasize the difficulties which will be encountered in seeking uniformity. It is obvious that there would be great advantage in uniformity in size of page, width of column, and quality of paper; particularly would this be true in the purchase of paper stock and in handling advertising. It is to be hoped that such degree of uniformity may be achieved that will provide the maximum benefits without in any way detracting from the individuality of the publications.

One For Ripley

It is reported that a bill to "permit church organizations to obtain one-day permits for sale of alcoholic beverages without fees has been introduced" in the New York State Legislature.

It is difficult to imagine any organization calling itself a church desiring permission to sell alcoholic beverages. But, when the enemy gets on the inside, there is no telling to what lengths he will go to destroy every element which goes into the make-up of a church of the Lord Jesus Christ.

New Testament Church Established By Jesus

A statement inadvertently appeared in the Sunday School lesson two weeks ago which we wish to correct. The statement was this: "The Christian church was formed by this Spirit on the day of Pentecost." We are glad that our attention has been called to this error.

The Christian church was established by Jesus Himself. To this church He delivered His commissions and upon this church He placed the responsibility of world-wide evangelism. On the day of Pentecost this church was empowered by the Holy Spirit to assume the responsibilities and carry out the commissions of Jesus.

But before Pentecost, and while waiting as Jesus had instructed them, we find the believers functioning as an organized body in the election of Matthias to take the place of Judas as one of the twelve.

Yes, the Christian church was established before Pentecost and was functioning as an organized body before Pentecost.

Library Emphasis Week

April 4-11 is designated, "Library Emphasis Week." The purpose is to stimulate in our churches a greater interest in The Church Library; to bring to the attention of our churches the value of a library in the church; and the establishment of libraries in those churches which do not now have one.

The churches should be alert to the dangers of the wrong kind of literature which is made so easily accessible today. One of the greatest dangers which threatens the growing generation is poisonous literature which is so temptingly displayed before the boys and girls and young people of our day. Much of this literature incites to crime. It breeds low morals and sensuality. It stimulates the baser desires and impulses and tends to pitch life upon the lowest moral levels.

On the other hand, our churches should be alert to the value of good books. There is no way to measure the power and influence of good books. They are among the greatest character building and destiny determining influences among us.

The church library provides one of the finest opportunities for the pastor and his co-workers in the church to direct, in large measure, the reading of the boys and girls and young people of the church, as well as the adults. It is the inescapable responsibility of parents, pastors, Sunday School teachers, church leaders, and Christian workers, to encourage by every means known to them, the reading of good literature. The right kind of books should be available to our people in church libraries, not only to counteract the influence of bad literature, but also to stimulate the noblest response of the reader.

Checking with Miss Russelleen Baldrige, librarian at the Baptist Book Store, we find that church libraries are rapidly increasing in number among Southern Baptist churches. There were, a few months ago, 3,000 church libraries in Baptist churches, registered with the Sunday School Board in Nashville. In 1946, four hundred and fifty-three new libraries were established. Possibly a greater number was established in 1947.

All these facts indicate a trend in the right direction. This trend means a greater distribution and a wider use of character building books among our people.

Mark this date on your calendar: "Library Emphasis Week, April 4-11." Watch the Arkansas Baptist for further information on church libraries and for a suggested program for the week of April 4-11. Plan to observe, in your church, this week of emphasis upon the church library, and if you do not have a library in your church, won't you take steps now to start one?

Grace and law have sometimes been represented as antagonistic toward each other; but just the reverse is true; law is comprehended in grace, but grace is not limited by law.

NOTES OF ADVANCE

Buckner Association, David Moore, moderator, sponsored an offering for the Baptist Children's Center, the first of February. Herman Highfill, associational missionary says, "In spite of handicaps most of our churches made worthy contributions. The cash offering to the 'Livestock Fund' amounted to \$317.30, and the value of the food and clothing received amounted to about \$1,000."

Dr. Paul Brooks Leath did the preaching, and Rev. Joe Bartlett had charge of the music, in an eight-day revival in the First church, Atkins. There were several professions of faith, several came by letter, and a large number for rededication.

C. E. Archer, pastor, says, "We have never witnessed better personal work. One afternoon Dr. Leath preached in a pool hall, men heard the gospel for the first time in years. At the close of the last morning service a young, professional, football player accepted Christ, at the close of the evening service, a younger brother, also, a football player, was saved. It was glorious to see these two outstanding athletes converted. The church will continue to reap a rich harvest in days to come."

Rev. C. Y. Dossey, Assistant Superintendent of the Department of Evangelism of the Home Mission Board, engaged in a revival meeting with Pastor T. W. Nelson of the First Baptist Church, Marion, Illinois, January 18-February 11. In spite of the record zero and sub-zero weather large crowds attended all services. The final results of the meeting showed 83 additions, 63 of this number were for baptism.

Ouachita College has a new \$20,000 three-manual Kilgen Organ, a gift from Mr. and Mrs. Jim G. Ferguson. Sometime ago the

Little Rock Ouachita Club gave a small electrical organ to the department. These organs will greatly enrich the usefulness and ministry of Ouachita's Organ Department.

Roger A. Butler, pastor of the First Baptist Church, Bauxite, writes that the church was greatly blessed and strengthened during a week of doctrinal preaching by Dr. W. J. Hinsley, Hot Springs. Pastor Butler says, his eye is not dimmed nor his spirit abated in the faithful presentation of the fundamental doctrines of the faith. God has kept this dear father of the faith strong for an unique ministry of strengthening the foundations in our day, and pastor and people of this church commend his ministry most heartily to the churches."

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Pastoral Changes

J. B. Ritchie of Strong is the new pastor of the Shuler-Three Creeks field.

J. P. Burgess has resigned the First Church, Junction City, to go to a pastorate in Louisiana.

E. C. Egbert, pastor in South Ft. Smith, has accepted a call to the Branch Baptist Church.

Mark Fite, Mena, student in University of Arkansas, has been called as pastor of the Hunington Baptist church.

Jack Gullede, student in Ouachita, is full-time pastor of Bethel Baptist Mission, Camden.

Harold Presley has resigned the Ebenezer church, Liberty Association, to accept the pastorate of Pine Grove church, Pulaski Association.

Progressive Pastor



Pastor Jesse Reed

Jesse Reed, pastor of Park Place Baptist Church, Hot Springs, for the past two years and eight months, has accepted the pastorate of Second Baptist Church, El Dorado, and will go to the new field of service on March 1.

During Pastor Reed's leadership the Park Place Church has had over 450 additions. The Sunday School enrollment has increased from 540 to 820, with 31 in the Cradle Roll, and 56 on the Extension Department roll, making a total of 907. Every phase of the work has increased in a splendid way.

The Sunday School averaged 450 in attendance during the last Associational year, compared with 290 the year before his arrival at Park Place Church.

The church income has almost doubled, with total gifts last year amounting to \$30,000. There is \$40,000 in the building fund for a commodious auditorium, and approximately \$29,000 of this has been raised during the time Pastor Reed has been with the church.

Pastor Reed is a member of the board of trustees of the Baptist State Hospital, has been a member of the board of directors of the Y. M. C. A. of Hot Springs from its beginning, and has been active in other educational and civic affairs.

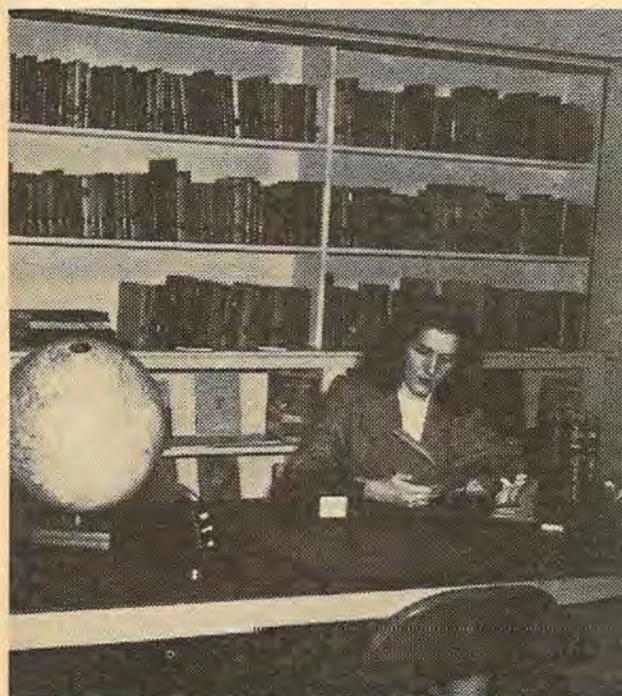
Second Church, El Dorado, has a membership of 1,800, and is growing steadily. Plans are drawn for a new building to cost approximately \$250,000 and construction will get underway soon.

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First Church, Ozark, summarizes their achievements for the past four years under the leadership of Don Hook, pastor. Additions to the church 223; Sunday School attendance increased from an average of 87 to 200; a full graded Training Union with about 100 in regular attendance. A bus was purchased by the church. A Sunday School annex built; a pastor's home purchased, also, a lot for future building purposes, and \$4,000 raised for a new church. More than \$36,000 in contributions have been given during this four-year period.

Pastor Hook says, "Much of the credit for this outstanding progress should be given to Chairman L. N. Dogen and his loyal board of deacons, and to Faben L. Tyler, who has been Sunday School Superintendent for over ten years. These men have given loyal and consecrated cooperation and assistance in every undertaking."

LIBRARY EMPHASIS WEEK



★ ★ ★

April 4-11

★ ★ ★

If you are interested in learning to establish a "Church Library", write:

Miss Russeleen Baldrige

Baptist Book Store

303 West Capitol

Little Rock, Ark.

"An Inspiration"

By C. W. CALDWELL

It has been my recent privilege to visit the monthly Workers' Conferences of two associations. Some may know very little about the work that is carried on in the associations over the state, so I would like to give my personal reactions in regard to the work in these two associations: Mt. Zion and Greene County.

MT. ZION ASSOCIATION

There are 26 churches in Mt. Zion Association and all of them are fulltime, with the exception of five. Twenty-one churches, out of 26, having a full time pastor is a remarkable record. During the past year 7 churches went full time. This is the largest number of churches to go to full time in any one association during the past year.

The missionary in Mt. Zion association is Rev. M. S. Lloyd. He keeps an enthusiastic program going the year round. The association pays his entire salary and is not dependent upon the Department of Missions for aid in any of their mission program, with the exception of some aid which will be given to church building. None of the churches are receiving supplementary aid on the pastors' salaries.

In the Workers' Conference, plans were made for an Associational Simultaneous Evangelistic Crusade to be held in 1949. Rev. Reese Howard has been elected as the General Chairman. Of course, they are going to give emphasis to evangelism this year, but are looking forward to an unusually great campaign in 1949. The associational mission board meets monthly in connection with the Workers' Conference, with a splendid attendance. The plans and programs of the missionary are presented and the work for future months is outlined.

GREENE COUNTY ASSOCIATION

A visit with the Greene County Associational Worker's Conference was, also, an inspiration. Rev. V. E. Defreese, associational missionary, has aroused great interest in the monthly meetings. He has been in Greene County Association a little over one year but, during the past year, the average attendance in their monthly Workers' Conference was 149. The attendance in February of this year, on a very cold and disagreeable day, was 126.

This is one association where the program which calls for group conferences works successfully. In the February meeting emphasis was placed on Training Union. During the afternoon, departmental conferences were held and the associational leaders of the various groups were present to conduct their representative conferences. All conferences were well attended and great interest manifested. Sixteen churches were represented in the total attendance.

Missionary Defreese carries on a radio program over the Paragould station known as, "The Greene County Baptist Hour." Eleven churches have already agreed to sponsor the programs, furnishing the speaker, music, and money to pay for the time. The manager of the radio station has estimated that about 25,000 people hear the program each week.

Brother Defreese states that, within the next few weeks, he believes he will be able to announce that every church in the association has a pastor. The people in Greene County Association believe they have the best missionary in the state.

FROM BONDAGE TO FREEDOM

By B. H. DUNCAN

A Volume of fourteen brief sermons

What Others Say About This Book

It is an arresting little volume of fourteen sermons by an artist in the proclamation of God's Word. Forceful, soul-searching, profound, yet simple, refreshing, appealing, these sermons present in a fresh and vigorous style the fundamental truths of our faith. Appearing again and again as a recurrent theme in the over-all pattern of the book is the dominant message — release from sin and death to liberty and unbounded life in the fullness of God. Alive with illustrations, colorful in figures of speech, and beautifully expressed, these sermons are stimulating, challenging, inspiring, with a direct appeal to every reader, saved or unsaved. They compose a volume which one will wish to read and to read again.

—GWYNN M. DAY, *Richmond, Virginia*

Here is a book of which you wish there were more. You will even wish you could hear the author preach all of these sermons. Having heard Dr. Duncan preach on several occasions, and being a subscriber to the Arkansas Baptist, edited by him, it gives me great pleasure to recommend this book as one you can't afford not to read. It is one that you will want a copy of in your library. The book is well written, timely, and to the point. The sermons are well constructed, scripturally, homiletically, and grammatically.

—EDMOND WALKER, *Modesto, California*

I have just had the privilege of reading "From Bondage to Freedom." I congratulate you upon the nature of this helpful book. I like especially your way of interpreting and applying some of the simple passages of Scripture, as for example the word "Power" on pages 6ff.

—JOHN D. FREEMAN, *Nashville, Tennessee*

From the first message on through the entire collection, Dr. Duncan places Jesus as the central figure in his preaching — central in the creation, in the gospel, in repentance, in faith, in the new birth; the central and motivating influence in victorious living and in Christian love and loyalty. All the sermons are vital ones, and their truths cannot be stressed too often in these days.

—LILLIAN M. PHILLIPS
*Baptist Sunday School Board
Nashville, Tennessee*

Dr. B. H. Duncan, in his new volume of sermons, "From Bondage to Freedom," has made a rich contribution to all his brethren who are his readers. For beauty of expression, for elevation of thought, and for soundness in doctrines these messages deserve high praise. The music of the language, and the glory of the gospel here presented will warm every reader's heart, and make every minister a more effective preacher.

M. RAY MCKAY, *Little Rock, Arkansas*

In choice of subjects, soundness of Biblical treatment, clearness and forcefulness of presentation, spiritual emphasis, and practical application, these sermons commend themselves to the thoughtful reader.

—JOHN L. HILL, *in Broadman Book Talk*

The messages portray intellectuality, spirituality and sound scholarship. They are the kind that warm the heart, inspire the mind and thrill the soul. One wishes, as he reads them, that he could hear the author deliver them from the great pulpit in Hot Springs where they were preached. Preachers, especially will appreciate and profit by these sermons. Other Christians will get a blessing from reading them, and lost people will find in them a gleam of light that will point them from "Bondage of Freedom." (Copy of Review For Periscope)

JAMES F. BURRIS, *Lancaster, South Carolina*

In fourteen brief sermons on familiar texts, Rev. B. H. Duncan presents vital messages which will be interesting and helpful to the laymen as well as to the minister.

The talented editor is at his best in the following chapter titles: "There Is No Difference," "Are You a Christian?," "The Closed Door," "The New Birth," "The Fourth Man," and "The Great Shepherd."

BRUCE H. PRICE, *Newport News, Virginia*

Price - - - \$1.35

BAPTIST BOOK STORE

303 West Capitol
Little Rock, Arkansas

CHRISTIAN HORIZONS

*Blessed is the man whose skylight is undimmed
by the dust of doubt or sin of disobedience.*

Gifts Increase: Arkansas gave a total of \$53,205.06 to southwide causes in February, according to the monthly report of the Executive Committee of the Southern Baptist Convention. Of this amount, \$15,332.76 was given through the Cooperative Program and \$37,872.30 to designated causes. The Southwide total was \$1,097,462.64.

Bible Institute: Baptist Bible Institute, Lakeland, Florida, Leon M. Gambrell, president, is in its fifth year, with 111 students enrolled. The school plans to remain a Bible institute, keeping the work on the level of those who have not had advantages of high school or college training. The school is thoroughly and unmistakably Baptist in environment and emphasis, committed to the training of Baptist leaders to serve wherever God leads them, especially in village and country places.

Expenses are less than one-third those of many other schools. Graduates are invited to continue work if they desire in colleges or Southern Baptist seminaries. Inquiries will be answered promptly if addressed to Baptist Bible Institute, Box 552, Lakeland, Florida. Summer term begins May 27.

The Los Angeles Times reports that the county district attorney in Santa Clara county, California, is going to take motion pictures of drunken drivers. The man who "only had a couple of beers," will then have the job of explaining his dangerous pranks to the judge.

A pile of empty whiskey bottles placed in the aisle of Chicago's Wrigley Field by careless ushers, cost the Chicago Bears professional football organization \$20,000. A woman spectator who fell over the bottles sustained a broken and paralyzed arm, and was awarded the \$20,000 judgment.—Chicago Sun, January 22, 1948.

On The Air: Plans to establish a gospel radio station at Brooks, Alberta, Canada, were revealed in Edmonton before Premier Manning and the Christian Business Men's Committee by David Fredlund, director of Associated Missionary Broadcaster of Canada.

A second Canadian broadcasting station near Toronto is also projected, and licenses are being sought. The Alberta station would handle religious broadcasts of an inter-denominational character. In addition to broadcasts on standard wave length, it is planned to sponsor short-wave broadcasts in Russian, German, Slavic, and Japanese.

The Vise Tightens: Under the so-called new constitution which Mr. Stalin has handed down to Russia, the vise is tightened on Christianity, in an effort to squeeze out all remaining activity of this "festering contamination," as Mr. Stalin personally calls the Christian religion. He gives ten commandments to the Russian people which if followed "will completely remove this blight of superstition from Russia." And yet some

mistaken souls and more pernicious propagandists continue to insist here in America that there is freedom of worship in Russia.

The Church Must Lead: "The American Church must show leadership in providing for the world a new vision of the purposes of God for all human life," says Dr. Charles W. Gilkey, dean emeritus of Rockefeller Chapel, University of Chicago. He stressed the tremendous responsibilities that face the churches of America today, "the Church does have access to the minds of nearly half our population and a chance to influence the mind of the rising generation by improving methods of moral and religious education."

Support Marshall Plan: The Council for Social Action of the Congregational Christian Churches of America has launched a campaign to secure support for the Marshall Plan, as reported by Religious News Service. Ray Gibbons, director, said, "the part the churches have to play is to life the program to its high and proper level and keep it from being simply an anti-Communist movement." The Council is urging "action by every church on Sunday, Feb. 22, or the week following to vote approval of the objectives of the Federal Council statement." "Never has our nation in peacetime been faced with a greater challenge, never have the churches been called to bring their influence to bear on a more important matter. The issue seems to be chaos or recovery, war or peace."

New Method of Evangelism in France: Pastors and young people of the Reformed Church in Auvergne are using an American lorry equipped with a book-shop and loud-speaker to take the gospel "out in the highways and byways." One of the members writes: "We install ourselves on the market place and open the shutters, so that our book display is open to view. The harmonium plays and the meeting begins. A hymn, a sermon, a solo, the sale of Bibles and newspapers, followed by fascinating conversations which enlighten the seekers, disturb the sceptical, and confirm the faith of those who are inclined to follow Christ. In the evening we hold a public meeting, sometimes in a secular hall, sometimes in a church." Results prove the effectiveness of the experiment—16 new families have joined the Church in Auvergne, 2 new places of worship have been opened, 350 Bibles and 550 New Testaments have been sold. The receipts are higher than the expenditure!—E. P. S. Geneva.

Rebuild Negro Churches: A group of Walton County white citizens gathered in Walton, Ga., and organized a campaign to raise \$6,000 to rebuild two Negro churches which recently burned at Loganville.

Slaying Anonously

By H. H. MCGINTY

The new preacher and his family had just moved into the parsonage. Mrs. Gossipinger was waiting impatiently for the few days of readjustment to pass, that she might make her first get-acquainted call. Into her possession had just come some choice bits of humor to add to the sordid story she had already pieced together concerning the deed and misdeeds of Mr. Jerrywill, the Sunday School superintendent. Carefully, had she related all these to the former pastor, but for some reason he refused to be much impressed. But she would overlook no opportunity to acquaint the new minister before he should be prejudiced by others.

Now that she was in the pastor's study and the conventional introductions and greetings were attended to, Mrs. Gossipinger wasted no time in coming to the chief purpose of her call. As she began to recite her oft-rehearsed story of rumors, suggestions, and innuendos concerning the derelictions of Mr. Jerrywill, the preacher reached for the writing pad and pencil. In the midst of her recital she brought herself up to a sudden stop with a gasp, when she noted that the minister was writing rapidly as she talked.

"What are you doing?" she managed to ask. "I am writing," replied the minister. "What are you writing?" "I am writing down your statements," he answered, measuring his words. "These are your statements, not mine, and I am careful to write them down." "What will you do with them?" she pressed. "I will turn them over to the Discipline Committee of the church. We have such a committee composed of members of the Board of Deacons," he replied.

"And what will they do with them?"

"These charges will be brought before the church in regular order. If these statements are true, Mr. Jerrywill is a discredit to the office he occupies and should be relieved. When you have finished this statement, I shall ask you to sign it that the information may be authenticated."

"I'll not do it," she replied with a snap of the jaw, "moreover, I'll not tell you anything more if that is the way you are going to accept what I say." with a nervous fling, she excused herself in bad grace.

Talking later to his wife about the interview, the pastor said, "Miss Gossipinger was out to damage another anonymously. She did not hesitate to level the most serious charges but she was unwilling to sign them. She was out to slay from ambush."

This is a true story. It brings to mind the statement of Dr. George W. Truett: "A highwayman who slays from ambush is a scholar and a gentleman compared to the person who disseminates unfounded gossip and rumor about another person."

—Word And Way

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"Now the God of hope" (Rom. 15:13) refers to the hope which God has in the human race. In this phrase we discover the heart of God that loves humanity; we discover the motives of God that prompted Him in creation and in redemption; we discover the companionship of God that comforts humanity; we discover the forbearance of God which is so patient with humankind.

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"American home life is in grave peril. No nation can long survive the ravages made upon the sacred institution of marriage and family life by divorce, infidelity, and worldliness."—Clifton J. Allen in *The Teacher*.

SHADOWS OVER OUR SCHOOLS

+ + +
By FRANK S. MEAD
+ + +

A drummer in the hotel at Santa Fe, New Mexico, told us that Dixon was just a wide spot in the road. He was wrong; it's quite a town. Stretching for ten miles along the banks of Embudo Creek, Dixon is a community of 1,200 people. They are Catholic and Protestant, about fifty-fifty; that makes it one of the strongest Protestant small towns in the state. It is a little valley in a self-hidden canyon set off from the rush of the world; life should be idyllic there, but . . . it isn't. Dixon is in a state of near revolution.

School House Abandoned

It seems that the citizens of this town woke up one dark grey morning to discover that their free public school had been closed. Just like that! They did not vote to close them; they never had a chance to vote one way or the other. They were just told to send their children over to the Catholic school next door to the Catholic church, where the Sisters of St. Francis did the teaching. All other schools were closed, "condemned," abandoned. A new WPA-built school building was just left sitting there on the hill, beside an old, neglected Penitente cemetery; it was hard for me to tell which was most symbolic of death, the graveyard or the schoolhouse.

I'll never forget that schoolhouse; every pane of glass was knocked out; the big doors were cracked in and lying on the floor; the roof was in tatters, and \$2,000 worth of fine oak flooring was buckling or being slowly torn out for firewood.

That's how free public education died in Dixon. It was a neat trick, worked by experts.

Catholic Sisters Teach

Of course, the people of Dixon were furious. It wasn't only the Protestant folks who were mad; many of the free minds among the Catholics detested the trick as well, even though they didn't dare say so. For they all knew the brand of education being passed out by the Catholic Sisters of St. Francis who taught in that school, and they didn't like it. All the teachers there were Sisters, except one; the one was a man who had been educated for the priesthood at Notre Dame. The Sisters were all members of the Franciscan order—which is not a teaching order. It is a working order; its nuns are neither trained for nor expected to teach.

And jot this down, ye who believe in good free American education; four out of five of those Sisters were German refugees who could not speak intelligible English—and they were teaching in a high school!

To these nuns in the public school were brought the children of Dixon by bus; they were Catholic, Presbyterian, Pentecostal, Adventist, Mormon. The buses were supposed to deliver them for school at 9 a. m.; but two days a week the buses started as early as 7:00 or 7:30 to get the Catholic children there in time for mass at 8:30. The Protestant youngsters could either attend the mass, or stand outside until school opened! They stood quite often—in the dead of winter. Some of them had to leave home before they could eat breakfast, to catch the bus.

The Sisters had them say the "Hall Mary" at least four times a day. That always happened: but often they skipped the time-honored American custom of saluting the American flag. Of course, the Hall Marys were ex-

pressly forbidden in the state school law, to wit, in Article 12, Section 6, which reads that "No teacher or student of such (public) school or institution shall ever be required to attend or participate in any religious service whatever." Whether or not the German Sisters could read the law, Father Kuppers, the local priest and the real boss of the schools, certainly could.

Sectarianism Taught

That law also provides that "No teacher shall . . . teach sectarian doctrine in the schools — on pain of dismissal." But the Sisters didn't stop with a few indoctrinating Hail Marys. They made it profitable for any Protestant youngster to memorize the Roman Catholic catechism; there is sworn evidence to support the claim that certain children in that Dixon "public" school who did well in memorizing the catechism were promoted from the seventh to the ninth grade. They never even saw the eighth grade! Four girls were promoted from the eighth grade to the ninth grade at the beginning of the school year, because there weren't enough pupils in the high school to keep it open as a high school! The school lacked four of the necessary forty.

We saw other affidavits that made us blink. One Protestant youngster who refused to go to Confession was locked in a room after school and left there until 9 o'clock at night, when he jumped out through a window and went home; his parents took him out of school.

Protestants Coerced to Confession

The child of one ex-Catholic family was reminded that she would surely go to hell if she didn't go to Confession; a little boy was told to go into a little room "and he would see God." He went into the little room (confessional) and he was disappointed when he "saw only the father, not God."

A Pentecostal minister in town got the shock of his life one night at dinner, when he looked up after saying grace; his Pentecostal children were crossing themselves!

Classes were dismissed half an hour early every Thursday and Friday during Lent, so the students could go to Confession. (This is school time in a free public school!). When the Catholic authorities decided to build themselves a new schoolhouse, they enlisted the youngsters: at 2 o'clock in the afternoon they played bingo, at a nickel a card. Youngsters of both faiths were sent out into the neighborhood selling chances on boxes of candy, for the building fund. But the crowning effort came when they turned the youngsters out of classes at 2 p. m. and set them to carrying sand, water and even rocks for the foundation of the new building!

Attitude of Children

What is the attitude of the children toward their school and teachers? We saw six high school boys playing hookey one sunny morning in Dixon; having had some little experience in that art ourselves, we were interested

—especially interested in the fact that the six truants were sitting out in the warm sun right across the street from the school, smoking cigarettes. We found that they were quite safe, there; there isn't a truant officer in Dixon, and besides, the teachers mark them present whether they are present or not. You see, the Sisters have to report a certain attendance at the school to keep it open as a high school. Who wouldn't play hookey?

Mark this down in your notebook: allotments of money to the school districts of the state are based on attendance. If twenty-five are absent during the year in a district, that district's budget is cut to something like \$5,000.

But this is small chance, after all, compared with the end results of such "education" on the lives and personalities of the children involved. Graduated—what are they good for? What can they do? No college in the country would admit them. That's why so many of the parents in Dixon mortgage the years of their lives to send their children to private schools. The head of a business college in Santa Fe will not even consider a graduate from Dixon for entrance to his school; a high-school graduate can't keep up with his class even in a business school! About all they're fit for after commencement, is manual labor.

People Outraged

Determined that the future of their children should not be jeopardized, the people of Dixon actually raised \$13,000 to build a new grade school, where the first grades could be taught by lay teachers. The county board should have been proud of people like that. But—the day before the school was to open, the county board sent word that in this new school the good folks of Dixon would have a nun as principal, and several Sisters as teachers!

The outraged Dixonites marched on the County Board of Education; and they were politely referred to the State Board. They drove fifty-strong to Santa Fe to talk it over with the state Board cooled their heels for four hours, were finally granted the privilege of sending in one of their number to state their case and then the State Board said, "Sorry! No jurisdiction. We refer you to the County Board." Which, in any man's language is known as passing the buck.

Why don't they take it to the County Superintendent of Education? He hides like a rabbit; he shuns Dixon like the plague, you see, he's a politician. Why don't they take it to the State Superintendent? Well, he's a politician too, and he doesn't want any trouble over this thing. Why don't they take it to the governor? He's a Presbyterian, but he won't touch this (politically) dangerous situation with a ten-foot pole. One of the great institutions of democracy is threatened! It's all a violation of the law! So what?

Confesses Sectarian Teaching

It all looked pretty sad when they got through with the State Board, but real help came from a quarter where they least expected—from the mansion of the Archbishop of Santa Fe. Archbishop Edwin V. Byrne, thoroughly alarmed at the riot that was brewing along Embudo Creek, sat himself down and wrote a letter "to all Religious" (Sisters, Brothers) who were currently teaching school within the confines of the Archdiocese of Santa Fe.

(CONTINUED ON PAGE THIRTEEN)

OUACHITA MILLION



OUR RECEIPTS

Received from Churches _____	\$267,715.81
Personal Contributions _____	5,682.07
Materials received (Estimated Value) _____	200,000.00
Cash on Hand, January _____	98,054.67

OUR GOAL

By the end of May to have at least \$200,000 cash.
 Begin a Science Building this summer.
 Qualify for \$150,000 to \$200,000 from the General Education Foundation.
 Bring the CAMPAIGN to a successful conclusion.



SUPPORT WAS RECEIVED FROM

ARKANSAS VALLEY ASSOCIATION (9)	Ravenden _____ 5.00	New Hope _____ 300.00	East Point _____ 8.00
Brinkley, First _____ \$ 1,711.00	Tuckerman, First _____ 56.57	Stuttgart _____ 1,750.00	Knoxville _____ 126.85
Clarendon _____ 55.40			Morrilton _____ 1,051.00
Elaine _____ 62.50	BOONE-CARROLL ASSOCIATION (11)	CENTRAL ASSOCIATION (15)	Ola _____ 190.00
Helena, First _____ 1,145.00	Bear Creek Springs _____ 200.00	Bauxite _____ 225.00	Plumerville _____ 195.00
Marianna _____ 682.27	Berryville _____ 65.00	Benton, First _____ 7,500.00	Pottsville _____ 51.00
Moro _____ 150.00	Eureka Springs _____ 22.75	Gravel Hill _____ 10.00	Russellville, First _____ 2,308.95
Turner _____ 50.00	Green Forrest _____ 35.00	Harvey's Chapel _____ 30.04	
Twin Bridges _____ 2.00	Grandview _____ 42.00	Hot Springs, Central _____ 762.62	DELTA ASSOCIATION (3)
West Helena _____ 1,752.83	Grubb Springs _____ 15.00	Hot Springs, First _____ 2,119.91	Dermott _____ 800.00
	Harrison, First _____ 617.14	Hot Springs, Park Place _____ 1,132.42	Eudora _____ 3,750.00
BARTHOLOMEW ASSOCIATION (23)	Hopewell _____ 30.00	Hot Springs, Second _____ 2,256.00	Lake Village _____ 437.35
Corinth "A" _____ 50.00	Lead Hill _____ 175.00	Malvern, First _____ 574.75	
Corinth "B" _____ 10.00	Union _____ 9.06	Malvern, Third _____ 18.95	DELTA ASSOCIATION (5)
Crossett, First _____ 1,625.00	Zion Light _____ 11.27	Mountain Pine _____ 12.00	McGehee _____ 750.00
Ebenezer _____ 200.00		Mountain View _____ 32.00	Montrose _____ 300.00
Enon _____ 14.41	BUCKNER ASSOCIATION (6)	Piney _____ 30.95	New Hope _____ 8.50
Florence _____ 61.00	Forester _____ 30.00	Pleasant Hill _____ 100.00	Omega _____ 20.00
Fountain Hill _____ 114.55	Huntington _____ 6.35	Shorewood Hills _____ 66.18	Tillar _____ 300.00
Hamburg, First _____ 1,200.00	Parks _____ 10.00		
Magnolia _____ 100.00	Rock Creek _____ 15.00	CLEAR CREEK ASSOCIATION (11)	
Marsden _____ 16.00	Waldron _____ 500.00	Alix _____ 10.00	FAULKNER COUNTY ASSOCIATION (11)
Monticello, First _____ 697.54	West Hartford _____ 50.00	Cedarville _____ 25.00	Beryl _____ 75.00
Monticello, First Bond _____ 1,000.00		Clarksville _____ 1,785.00	Brumleys Chapel _____ 25.00
Monticello, Second _____ 50.00	CADDO RIVER ASSOCIATION (5)	Mulberry _____ 25.00	Conway, First _____ 1,600.00
Mt. Olive, No. 1 _____ 5.00	Amity _____ 138.48	Oak Grove _____ 51.50	Conway, Second _____ 300.00
Mt. Olive, No. 2 _____ 200.00	Black Springs _____ 22.00	Ozark _____ 300.00	Formosa _____ 25.00
Mt. Zion _____ 30.00	Mt. Ida _____ 225.00	Ozone _____ 50.00	Happy Hollow _____ 11.00
Old Union _____ 9.00	Norman _____ 136.82	Spadra _____ 5.00	Hill Creek _____ 5.00
Pleasant Grove _____ 6.25	Sulphur Springs _____ 16.00	Sweet Home _____ 100.00	Mt. Vernon _____ 100.00
Sardis _____ 9.70		Union Grove _____ 50.10	Pickles Gap _____ 50.00
Union Hill _____ 100.00	CAREY ASSOCIATION (9)	Van Buren _____ 1,105.00	Pleasant Grove _____ 57.60
Warren, First _____ 3,000.00	Bearden _____ 272.80		Union Hill _____ 10.00
Warren, Immanuel _____ 37.85	Fordyce _____ 3,548.92	CONCORD ASSOCIATION (12)	
Wilmar _____ 25.00	Hampton _____ 6.00	Branch _____ 89.00	GAINESVILLE ASSOCIATION (1)
	Harmony _____ 14.00	Charleston _____ 600.00	Rector _____ 260.00
BENTON COUNTY ASSOCIATION (10)	Ouachita _____ 25.00	Excelsior _____ 68.00	GREENE COUNTY ASSOCIATION (9)
Bentonville _____ 425.00	Prosperity _____ 50.00	Ft. Smith, Calvary _____ 1,861.79	Browns Chapel _____ 34.25
Decatur _____ 40.00	Shady Grove _____ 100.00	Ft. Smith, First _____ 10,201.70	Cache Valley _____ 5.35
Gentry _____ 227.29	Sparkman _____ 725.81	Ft. Smith, Grand Ave. _____ 20.00	Childress Chapel _____ 40.00
Gravette _____ 60.00	Thornton _____ 49.77	Ft. Smith, Immanuel _____ 4,000.00	Marmaduke _____ 163.15
Highfill _____ 25.00		Glendale _____ 40.50	New Liberty _____ 2.00
Mason Valley _____ 30.05	CAROLINE ASSOCIATION (9)	Greenwood _____ 239.25	Paragould, East Side _____ 300.00
Monte Ne _____ 80.54	Cabot _____ 5,862.94	Mill Creek _____ 94.00	Paragould, First _____ 722.00
Pea Ridge _____ 106.65	Caney Creek _____ 135.00	Paris _____ 1,336.43	Robbs Chapel _____ 44.65
Pleasant Hill _____ 50.00	Carlisle _____ 610.76	Rye Hill _____ 20.10	Stanford _____ 54.80
Siloam Springs _____ 230.00	Chambers _____ 20.00		
	Coy _____ 144.35	CURRENT RIVER ASSOCIATION (4)	
BIG CREEK ASSOCIATION (5)	Des Arc _____ 111.25	Corning _____ 2,000.00	HARMONY ASSOCIATION (11)
Gum Springs _____ 3.86	England, First _____ 625.00	Focahontas _____ 401.50	Althelmer _____ 42.00
Mammoth Springs _____ 3.00	Lonoke _____ 350.00	Reyno _____ 17.00	Dumas _____ 1,000.00
Mt. Zion _____ 15.00	Ward _____ 50.00	Success _____ 13.46	Pine Bluff, Lee Memorial _____ 65.00
Salem _____ 43.89			Pine Bluff, First _____ 7,515.20
Shady Grove _____ 4.50	CENTENNIAL ASSOCIATION (3)	DARDANELLE-RUSSELLVILLE ASSOCIATION (10)	Pine Bluff, Immanuel _____ 237.00
	Almyra _____ 1,031.25	Atkins _____ 248.00	Pine Bluff, Second _____ 57.00
BLACK RIVER ASSOCIATION (5)		Danville _____ 50.00	Pine Bluff, Southside _____ 940.07
Diaz _____ 3.40		Dardanelle _____ 489.08	Pine Bluff, Plainview _____ 5.00
Hoxie _____ 25.00			Rison _____ 803.60
Imboden _____ 100.00			

DOLLAR CAMPAIGN



OUR PRAYER

That every Baptist shall share in the Campaign and in the victory. That every Church will give full support to the Campaign. That every association give special recognition to the Campaign in its program. That many individuals will make special offerings.

YOUR RESPONSIBILITY

Many churches which have been and are being blessed now by the ministry of Ouachita in the training of their Pastors, Church Leaders, and Young People have not as yet responded to the Ouachita Million Dollar Campaign. We still believe they will respond, and we appeal to them to make the response unanimous among Arkansas Baptist Churches.



FOLLOWING CHURCHES IN 1946-47

Star City _____ 706.62	LITTLE RED RIVER ASSOCIATION (9)	Deer _____ 7.00	STONE-VAN BUREN ASSOCIATION (5)
White Sulphur Springs _____ 10.00	Brownsville _____ 1.95	Jasper _____ 5.65	Leslie _____ 200.00
HOPE ASSOCIATION (21)	Heber Springs _____ 250.00	Moore _____ 2.00	Marshall _____ 100.00
Bradley _____ 100.00	Lone Star _____ 14.00	Parthenon _____ 7.10	Mountain View _____ 84.15
Fouke, First _____ 200.00	Mt. Olive _____ 10.25		Plant _____ 10.00
Genoa _____ 28.00	Pleasant Grove _____ 115.00	OUACHITA ASSOCIATION (7)	Zion _____ 35.00
Guernsey _____ 3.00	Pleasant Ridge _____ 13.00	Acorn _____ 50.00	TRI-COUNTY ASSOCIATION (9)
Harmony Grove _____ 9.55	Post Oak _____ 5.00	Board Camp _____ 10.00	Crawfordsville _____ 600.00
Hope, First _____ 3,475.00	Quitman _____ 65.00	Cherry Hill _____ 350.00	Earle _____ 1,429.41
Lewisville _____ 1,000.00	Shiloh _____ 17.00	Cove _____ 100.00	Forrest City _____ 5,250.00
Magnolia, Central _____ 1,815.00		Grannis _____ 60.00	Harris Chapel _____ 100.00
Mandeville _____ 50.00	LITTLE RIVER ASSOCIATION (14)	Vandervoort _____ 25.36	Mays Chapel _____ 25.00
Mt. Zion _____ 50.00	Ashdown _____ 754.75	Wickes _____ 13.93	Marion _____ 135.80
Rocky Mound _____ 50.00	Bingen, First _____ 30.45		Parkin _____ 234.00
Shiloh _____ 25.00	DeQueen, First _____ 96.00	PERRY COUNTY ASSOCIATION (1)	West Memphis _____ 136.90
Spring Hill _____ 2.30	Foreman _____ 100.00	Thornburg _____ 5.25	Wynne, First _____ 955.00
Stamps, First _____ 383.41	Hicks _____ 25.00		TRINITY ASSOCIATION (5)
Silverino _____ 25.00	Lockesburg _____ 225.00		Corners Chapel _____ 4.70
Tennessee _____ 12.75	Horatio _____ 900.00	PULASKI COUNTY ASSOCIATION (15)	Greenfield _____ 34.23
Texarkana, Beech Street _____ 4,809.81	Mt. Moriah _____ 1.80	Hebron _____ 22.92	Lepanto _____ 28.30
Texarkana, College Hill _____ 569.00	Murfreesboro _____ 212.00	Ironton _____ 8.13	Red Oak _____ 20.25
Texarkana, East View _____ 50.00	Nashville, First _____ 1,500.00	Jacksonville _____ 571.21	Tyronza _____ 123.00
Trinity _____ 47.60	New Home, Belton _____ 25.00	Little Rock, Baptist Tabernacle _____ 484.30	WASHINGTON-MADISON ASSOCIATION (6)
Miscellaneous _____ 10.00	State Line _____ 7.00	Little Rock, Biddle _____ 2.25	Fayetteville, First _____ 2,404.75
	Washington _____ 4.45	Little Rock, Calvary _____ 325.00	Hindsville _____ 50.00
	Wilton _____ 10.00	Little Rock, First _____ 10,560.95	Johnson _____ 50.00
INDEPENDENCE ASSOCIATION (8)		Little Rock, Gaines Street _____ 600.00	Prairie Grove _____ 42.00
Batesville, First _____ 3,616.92	MISSISSIPPI COUNTY ASSOCIATION (11)	Little Rock, Immanuel _____ 31,813.58	Springdale, First _____ 2,731.50
East Batesville, Calvary _____ 200.00	Armored _____ 40.00	Little Rock, Pulaski Heights _____ 1,300.00	Spring Valley _____ 300.00
Cord _____ 41.02	Blytheville, First _____ 900.00	Little Rock, Second _____ 7,333.63	
Pleasant Plains _____ 100.00	Dyess, Central _____ 5.00	Martindale _____ 25.00	WHITE COUNTY ASSOCIATION (10)
Rosie _____ 38.27	Leachville _____ 100.00	N. Little Rock, Baring Cross _____ 3,375.00	El Paso _____ 400.00
Sulphur Rock _____ 11.50	Luxora, First _____ 166.66	North Little Rock, First _____ 6,000.00	Harris Chapel _____ 10.00
Union Grove _____ 150.00	New Liberty _____ 42.67	Roland _____ 25.00	Judsonia, First _____ 180.25
West Batesville _____ 1,250.00	New Providence _____ 45.88		Kensett _____ 50.00
	Osceola, First _____ 68.50	RED RIVER ASSOCIATION (12)	McRae _____ 10.00
LIBERTY ASSOCIATION (21)	Wardell _____ 25.00	Antoine _____ 34.00	Rescue _____ 11.05
Callon _____ 5.00	Whitton _____ 1,000.00	Curtis _____ 200.00	Royal Hill _____ 50.00
Camden, First _____ 4,916.00		Arkadelphia _____ 293.41	Searcy, First _____ 1,300.00
Chidester _____ 200.00	MT. ZION ASSOCIATION (12)	Gurdon, Beech Street _____ 550.00	Smyrna _____ 25.00
Cross Roads _____ 25.00	Brookland _____ 186.04	Belne _____ 91.65	West Point _____ 6.00
Cullendale _____ 520.00	Cash _____ 100.00	Boughton _____ 76.00	
El Dorado, First _____ 25,781.52	Jonesboro, Central (Designated) _____ 873.63	DeGray _____ 150.00	WHITE RIVER ASSOCIATION (4)
El Dorado, Immanuel _____ 179.89	Jonesboro, First _____ 3,691.67	Fairview _____ 9.78	Hopewell _____ 50.00
El Dorado, Second _____ 2,000.00	Jonesboro, Fisher _____ 119.30	Okolona _____ 1.00	Mountain Home _____ 378.00
El Dorado, West Side _____ 1,875.00	Jonesboro, Walnut St. _____ 25.00	Prescott, First _____ 2,564.25	Pleasant Hill _____ 25.00
Elliott _____ 154.60	Lake City _____ 1,278.10	Shiloh _____ 34.00	Whiteville _____ 24.50
Huttig _____ 232.31	Lunsford _____ 16.00	Unity _____ 100.00	
Joyce City _____ 430.91	Mt. Pisgah _____ 6.00		ROCKY BAYOU ASSOCIATION (7)
Junction City _____ 63.00	Mt. Zion _____ 50.00	Finley Creek _____ 44.00	Franklin _____ 10.50
Louann _____ 223.45	Nettleton _____ 11.73	Guion _____ 19.00	Cotton Plant _____ 113.74
Norphlet _____ 4,588.75	Philadelphia _____ 15.25	Melbourne _____ 318.00	Hunter _____ 4.05
Philadelphia _____ 100.00		Mt. Pleasant _____ 41.50	McCrary _____ 20.90
Smackover _____ 7,215.69	NEWTON COUNTY ASSOCIATION (6)	Oxford _____ 40.00	Pleasant Grove _____ 10.00
Stephens _____ 770.00	Newton County Association _____ 13.65	Sidney _____ 17.65	Tupelo _____ 125.00
Union _____ 183.73	Boxley _____ 11.00		
Urbana _____ 691.25			
Village _____ 1,200.00			

Woman's Missionary Union

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

Mrs. J. E. Short Miss LaVerne Ashby
President Young People's Secretary

Mrs. C. H. Ray Alvin Hatton
Executive Secretary and Treasurer Royal Ambassador Secretary

Impressive Coronation Service



Forty-three girls participated in a coronation service at the G. A. Conference last year. In the picture above, Mrs. J. E. Short, State WMU president, awards the cape to Miss Lessia Ruth King, Jonesboro, recognizing her as a Queen Regent. The cape is the insignia of rank, and is awarded as the highest recognition of real achievement in Girls' Auxiliary work.

This year the annual Coronation Service for Intermediate Girls' Auxiliary members will be held March 13, 8:00 P. M., at the twenty-fourth annual Conference, in the dormitory chapel, Pine Lake Camp. The Queen Regent will receive her cape, the Queen-with-Scepter will be awarded her scepter of recognition, and the Queens will be crowned.

Other features of the Conference will be outstanding missionary speakers and the Missionary Reading Conference in which each

of the ten A-1 Intermediate G. A.'s in the state may have a representative.

Attendance for full time at the Conference must be limited to 200, visitors are invited for any of the sessions, especially the Coronation Service. No visitors will be accommodated for meals in the dining hall.

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The extreme to which the sin of covetousness will go is illustrated by the young man who came to Jesus asking that He become the arbiter of the estate over which he was quarreling with his brother. Coveteousness becomes so bold as to seek divine aid and sanction; and covetous people boast of the blessings of God upon their unholy possessions and practices and point to their success, untroubled by providence, as proof of divine approval.

Annual State W.M.U. Meeting

The State W. M. U. Annual Meeting will be held at the First Baptist Church, Little Rock, April 13-15. The first session will open at 1:30 on Tuesday afternoon, and the closing session will be held on Thursday morning. Each missionary society is allowed five delegates, and one for each young people's auxiliary. These delegates should be elected at your business meeting in March.

It was voted in 1945 that we go on a "pay basis" for all delegates and visitors to the W. M. U. annual meeting. This plan has not been in operation; but we are asking that it go into effect for this meeting. If you desire hotel accommodations please write directly to the hotel of your choice. If a room in a home at a nominal rate is preferred, bed and breakfast furnished; send names of both delegates and visitors to the local Chairman of Home Assignment, Mrs. J. D. Yerby, 1107½ West 4th Street, Little Rock, whose phone number is 4-6202. She will be happy to receive these names in advance for home assignments.

We are presenting a list of some of the hotels in Little Rock, for your information, and urge that you make your reservation as soon as possible: Albert Pike, Lafayette, Marion, and Sam Peck, (formerly Frederica). There are many smaller hotels and, also, good tourist courts in Little Rock in which you may prefer to stay.

We promise you a good program for this, the Sixtieth Anniversary of Woman's Missionary Union. Outstanding speakers include Mrs. George R. Martin, President of Southern W. M. U.; Mrs. Una Roberts Lawrence; and representatives of the Home and Foreign Mission Boards. Make your plans now, to attend this significant meeting.

—000—

Cling to the whole Bible, not a part of it. A man can't do much with a broken sword.—Selected.

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Figures To Inspire

February 22, 1948

	S.S.	T.U.	Add.
Ft. Smith, First	970	360	
Little Rock, Immanuel	965	279	2
Including Missions	1372	507	6
Camden, First	815	209	95
Including Missions	891		
El Dorado, First	766	272	12
Little Rock, First	762	424	2
Pine Bluff, First	654	180	2
Hot Springs, Second	558	212	7
N. Little Rock, Baring Cross	554	204	2
Including Missions	576		
Ft. Smith, Immanuel	542	84	2
Including Mission	571		
Fayetteville	538	180	4
Including Missions	558	220	
N. Little Rock, First	490	115	2
Arkadelphia, First	482	213	7
Benton, First	499	138	
Including Mission	504		
Paragould, First	452	212	
Magnolia, Central	413	130	1
Hot Springs, Central	409	138	1
Including Mission	452		
Malvern, First	401	91	8
Little Rock, Tabernacle	392	83	1
Little Rock, Gaines St.	389	261	2
McGehee, First	365	144	
Little Rock, Pulaski Heights	357	123	1
Conway, First	354	58	1
Siloam Springs, First	345	203	2
Ft. Smith, Calvary	340	101	2
Hot Springs, Park Place	320	117	
El Dorado, Second	320	71	
Ft. Smith, Grand Ave.	305		1
Hot Springs, First	295	52	2
Harrison	291	141	
Including Mission	391	176	
Little Rock, South Highland	270	88	12
Smackover, First	262	113	1
Cullendale	243	68	
Mena, First	234	87	1
Gentry	233	130	
N. Little Rock, Central	228	92	8
Stuttgart, First	223	133	
Including Mission	289		
West Batesville	215	75	
Greenwood	209	99	
El Dorado, Westside	204	89	
Stamps, First	202	104	
Ft. Smith, Oak Grove	190	100	3
Pine Bluff, Second	186	65	2
Ft. Smith, Bailey Hill	182	113	1
Texarkana, Calvary	167	107	2
Little Rock, Calvary	164	94	4
N. Little Rock, Pike Ave.	162	84	7
Carlisle, First	141	29	
Little Rock, Reynolds Memorial	139	55	1
South Ft. Smith	133	42	
Levy, First	132	59	
Little Rock, Woodlawn	113	56	
Jacksonville, First	112	97	2
N. Little Rock, Grace	103	38	
Eureka Springs, First	97	35	2
Douglasville, First	94	51	
Little Rock, Westside	75	41	2
Little Rock, Trinity	63	54	
Little Rock, Bellview	42		
Ft. Smith, Bethlehem	35	12	
Little Rock, Biddle	31	15	
Little Rock, Mountain View	31	15	



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STATE TRAINING UNION CONVENTION

FIRST BAPTIST CHURCH, FT. SMITH

March 19-20, 1948



Theme: "Follow Me"



*Dr. W. R. White
President, Baylor University
Waco, Texas*

- ★ Meeting place of Convention has been changed from Immanuel Church to First Baptist Church, Ft. Smith.
- ★ Dr. W. R. White, President of Baylor University, will bring three inspirational messages. Dr. R. C. Campbell, Pastor, First Baptist Church, Little Rock, will speak on Friday afternoon.
- ★ State Junior Memory Drill Sword Drill Speakers' Tournament, and Poster Contest, to be held at the Convention. Winners in the Sword Drill and Speakers' Tournament to be sent to Ridgcrest.
- ★ Sectional Meetings for each department will be held on Friday afternoon and Saturday morning, with programs planned to meet the needs of all.
- ★ Convention begins at 10 a. m. Friday, March 19, and closes at noon on Saturday, March 20.

- ★ The following workers from the Sunday School Board will appear on the program and direct the Sectional meetings: Miss Thelma Arnote, Miss Frances Whitworth, Mr. Versil Crenshaw, Mr. R. Maines Rawls, Dr. Clay I. Hudson.
- ★ Great Junior Rally on Friday night in separate auditorium for Juniors only.
- ★ Attendance banner and mileage banner to be awarded.
- ★ Special music will be rendered at each session by the Ouachita College Choir
- ★ Over eighty people on the Convention program.
- ★ Nursery open at all sessions.

Bed and Breakfast Furnished Free by the Cooperation of all of the Baptist Churches of Fort Smith.

People coming a distance of over 200 miles may, also, receive bed and breakfast free on Thursday night, March 18, provided they notify the First Church, Ft. Smith, 10 days in advance of the convention.

Registration Fee: 25c for Juniors and Intermediates; 50c for Young People and Adults, to be paid upon registration at the Convention.



*Rev. Rel Gray
Pastor, First Baptist
Church, Rogers,
Convention President*

Simultaneous Revivals Held in Newton County

Last week the State Brotherhood sponsored a simultaneous revival campaign in Newton County Association. Revivals were held in five areas of the county. Brother Lonnie Lasater, evangelist, preached at Parthenon; Brother D. C. Bandy, state missionary, at Deer; Brother Ottis Denney, Associational Missionary, at Roberts Gap; Brother W. B. Pittard, Jr., pastor of First Baptist Church, England, at Boxley; and your Brotherhood Secretary at Jasper.

Brother Denney said, "Much has been accomplished in this campaign for souls, in an area where people are so hard to win to Christ."

A full account of the campaign cannot be given now, because all reports are not yet in. However, at Jasper there were twelve additions to the church, eleven coming by baptism.

The Brotherhood wish to express their appreciation to the men who so graciously responded to the call for assistance in the Newton County campaign. Each one is a man who loves the Lord supremely, and whose greatest desire is to do His will.

Brother Ottis Denney is doing great work in Newton County Association. He is laying the foundations on the bed-rock of the Gospel and is giving himself untiringly to the task of building the work of the Kingdom, throughout Newton County.

Arkansas' Oldest Baptist Church

Friday night, November 21, the Men's Brotherhood of West Batesville Church met with the men of Rehobeth Church, Moorefield, for an organizational meeting. Nelson Tull, state Brotherhood Secretary, was the principal speaker. Following the meeting, the men enjoyed an hour of fellowship, at which time barbecued pork and chicken were served.

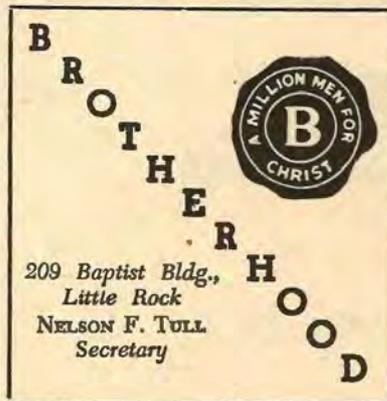
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The Brotherhood of the Rehobeth Church is three months old, and is following the president, Ray Morgan, in a grand way. Recently the Brotherhood purchased the bus which the pastor had been providing, for transporting the people to and from church. The W. M. U. raised \$35, and the men took over the remaining responsibility.

A Brotherhood at work is a great advantage to the pastor and the church. When the men get under the load, the going uphill is easier.

A Word from a Pastor

Brother Dean Newberry, pastor of the Baptist church at Wilson, Little River Association, writes:

"We have organized our Brotherhood, with thirteen charter members. Sixteen men were present at our last meeting. Brother H. B. Donnell, associational missionary, brought a very challenging message. Present, also, were Brother Lawson Hatfield, pastor of the First Baptist Church of Ashdown, along with three of his men, and Brother Johnnie McClanahan, state B. S. U. president.

"All sixteen of the men men-

tioned above were present in Sunday School last Sunday. One of them supplied for a Junior teacher and led two boys to accept Christ.

"The spirit of the Sunday School was good and the attendance improved. Sunday evening five lost men were in the service, and we pray that they may be led to accept Christ as their personal Savior."

New Brotherhood In the Making

Recently, a few interested men of First Church, Cullendale, met with the Brotherhood secretary to talk over Brotherhood organization and work. The church has a group of men with ability and consecration, men who have proven their Christian sincerity and abilities in time past. We predict a great Brotherhood at Cullendale, where Brother Elmer Morgan 'is the consecrated pastor.

Planning Meeting at Norphlet

A few nights ago a group of men from the First Church, Norphlet, met together to discuss what the Brotherhood is and what it can do in developing the program of the church. The response of the men to the Brotherhood program of work was excellent.

Brother Loyal Prior is the capable pastor of the Norphlet church.

We believe that this particular church, which ministers to a very large area and has many men in its membership, can build a Brotherhood whose influence will be felt mightily throughout Liberty Association.

Brotherhoods at Work

From all over the state, reports come to the Brotherhood office of the work men are doing in and through their church Brotherhoods, to build greater churches for the greater glory of their Savior.

T. Neil Johnson

By DOAK S. CAMPBELL

Those who were at Ouachita College during the first decade of the century will learn with special interest and deep regret of the death, on February 9th, of T. Neil Johnson in the hospital at Butner, near Durham, North Carolina. He was 76 years of age.

From 1906 to 1909, Dr. Johnson was professor of Bible at Ouachita. He also taught courses in Psychology and in Greek.

A native of Independence, Missouri, he moved with his parents to Tazewell, Tennessee, whence he went to Wake Forest College. There he received the A. B. and M. A. degrees. After teaching in Meredith College (then Baptist University) he came to Ouachita. Later he taught in Chicago and pursued his graduate studies in the University of Chicago. He also taught in Butler University.

Dr. Johnson taught for a time in a missionary school in Tokyo, and then in Shanghai, where he spent 16 fruitful years. In 1936 he retired from active service on account of his health.

Among his numerous writings are papers on many phases of religious education and the Bible. Outstanding is his work on the Four Gospels which was widely used as a textbook.

Dr. Johnson is survived by his widow, the former Miss Belle Tyner, and two sisters, Miss Eliza Johnson of Conway, Arkansas, and Mrs. Carnahan of Urbana, Illinois.

From one whose life was enriched by the teaching and the fine Christian example of this good man, this simple tribute of respect and appreciation comes as an expression of gratitude.

The famous "World Book Encyclopedia" is an excellent tool for preachers.—Otto Mathis, El Dorado, Ark. Adv.

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Shadows Over Our Schools

(CONTINUED FROM PAGE SEVEN)

He wrote: "Venerable Religious: In view of the present agitation against Sisters in the public schools and to avert grave future difficulties that could prove disastrous to the continuation of Sisters in the public schools in the state of New Mexico, I request that no religious instruction be given in public-school buildings by the teachers on school days . . ." Does that not look like a blunt confession that there had been such teaching going on in the public schools?

Notice that this letter went to "all Religious" within the confines of Santa Fe. That takes in a lot more than Dixon. There are 128 Roman Catholic nuns teaching in the public schools of New Mexico. I saw them not only at Dixon, but in other towns. I saw them at Penasco, where the old (abandoned) public-school buildings are rotting to dust, where the children have all been moved into buildings owned by the Roman Catholic Church and where the public high school is named "The Little Flower High School."

I saw the public school at Santa Cruz, where I learned that a Protestant student was rewarded with a low grade in deportment for refusing to go to Mass and where two other (Protestant) children were refused entrance to the "public" school on the grounds that their Anglo-Saxon blood would create racial difficulties.

Belittles Other Faiths

I went to Costilla, where on an official letterhead I read the words, "Sisters of Mercy, Costilla High School . . ." In the library of that school I picked up a booklet entitled "Missing Something? A Letter to My Non-Catholic Friends," written by Theodore Schulte, Jesuit.

Intrigued at this literature supplied free in a "public" high school, I picked it up and read that "The Catholic Church—and only the Catholic Church—has preserved unchanged for you exactly what Christ taught . . . Every other religious sect that exists in Christendom today had its origin in a change from the full teaching of Christ, the substitution of human personal opinion for some direct teaching of Christ . . ." Discussing Henry the Eighth, Father Schulte remarks that "A divorce could not be granted. Not even for a king of England could the Church change the doctrines of Christ!" (Well, what about certain famous "annulments"?) This propropaganda wasn't given the children in the classroom, but was just left lying around where they could pick it up and read it, at their leisure.

The town priest in Costilla teaches in this "public" high school. When commencement comes, graduation exercises are not

held in the school; the graduating class is marched over to the Roman Catholic church, where the diplomas are handed out. They come into the church with their hands folded in the gesture of prayer; they pass the altar and they bow to two statues of the Virgin. When the archbishop comes up from Santa Fe to give out the diplomas, they kiss his ring. If they don't want to do that, they can stay home; barred from their own commencement, they get their diplomas by mail!

At Belen, a town just south of Albuquerque, the school board (predominantly Roman Catholic) placed some of their overflow in Catholic schools. The Catholics asked that, inasmuch as they were taking in pupils for the state, the board help pay for the oil used in heating the Catholic school. That seemed fair enough, but as time went on one board member (Protestant) became suspicious that the bills were a bit high; he investigated, and found that the Protestant taxpayers in town were paying not only for the oil used to heat the school but to warm the Roman Catholic church, the priest's house and the nun's quarters as well. He sued the board in an effort to stop it, but he lost his case.

Athletes Blessed by Priest

At Belen too, the high-school football team was "asked to go around to the local priest for a blessing" before the game. Most of them went, Protestants included; the boys just didn't want to be dropped from the squad. One boy last year quit, rather than put up with it.

The matter of the payment of salaries to the nuns in these public schools might stand attention. At the state capitol in Santa Fe we saw the records of salary payments made to be Sisters. Some of the checks were made out to individual Sisters, and some were made out to the Orders (Sisters of St. Francis, Sisters of Loretto, etc.) in which the Sisters worked. But to whomever the checks were made out, they had one amazing thing in common; there was no income tax taken out of any of them. Side by side with the tax-exempt payments to the Sisters were the records of payments made to the lay teachers (Catholic and Protestant); every last one of those lay teachers paid an income tax! Why were the Sisters and the Roman Catholic church exempt?

One politician told us that "when you give your money to a charity or a church, it's tax exempt." My income tax blank doesn't read like that. It says that I am allowed fifteen per cent of my income for charity and church. Can you imagine what would happen to you if you tried to tell Uncle Sam you were giving your total income to a church?

The politician also skipped blithely over the state law in New Mexico, which definitely says that "no appropriation shall be made for charitable, educational or other benevolent purposes to any person, corporation, association, institution or community not under the absolute control of the state."

Teachers Responsible To Church

These teaching Sisters take their orders from priest and bishop; they are responsible to the Church more than to any board of education. A priest or a bishop could fire or hire any of these nuns at a moment's notice, with or without any reason or excuse, but that's more than the board of education could do in the board's own public schools. For these teachers in religious garb enjoy the right of tenure, the same as any other public school teacher; if they teach three years they're in for life.

It is not a fact that lay Roman Catholic teachers in the public schools all over the United States are told plainly what is expected of them. That they are ordered to stand for the superiority of the church school over the public school, even when they are drawing their pay for teaching in the public institution? That they are "expected" to take a stand before their pupils on such matters the Church, as a church, condemns? They must not "speak in such wise as to give the impression that all forms of religious beliefs possess a natural right to exist and to propagate; only the true religion (the Roman Catholic religion) possesses such a natural right." (Morals in Politics and Professions," by Father J. Connell, imprimatur, Archbishop of Baltimore and Washington.)

It needs to be said here that the lay Catholic teacher in our public schools has never surrendered to that pressure; by and large, they do not obey their orders. And by and large even the rank and file of the folks in the Roman Catholic Church have not yet accepted the idea of the Catholic parochial schools. Since 1930, attendance in parochial schools has not kept pace with the growth of the population. The Church is increasing its pressure on laymen to support the parochial school. To date, however, many Catholic parents pay no more than \$1 per month per child, and that isn't enough to keep any school running.

Political Pressure of Hierarchy

Another question: Is it true, as affirmed by those who oppose certain current legislation to provide free school buses for parochial pupils, for instance, that the Roman Catholic hierarchy in the United States is putting the heat on to make the Protestants pay the bills their own people refuse to pay?

You don't believe that? Well,

look at the nineteen states in which Protestants are already being taxed for those bus rides. Look in almost any of the other twenty-nine states, and you'll see organized campaigns going on. Look at Congress in Washington, where the bills of seven senators and two congressmen are calling for Federal financial aid for church and private schools. Who is pushing those bills?

There is a stronghold in New Mexico, but from Maine to Florida the basic problem grows. The issue is totalitarianism in American free education. Do we want in public education what Spain and Italy have?

Could Happen in Your Town

You don't think it could happen in your town? My friend, it already has begun to happen. The hierarchy isn't interested only in controlling Catholic education where you live, but in controlling all education. Certainly they are sincere, but what will the success of their efforts mean to the American public school? Catholics are encouraged to control boards of education and to place Catholics in other key positions in the educational systems. Do you remember what happened in North College Hill, Cincinnati, back in 1946, when a Catholic-dominated school board tried to force Sisters into public schools and twenty-eight of the thirty-three teachers in town resigned, and the National Educational Association had to step in and blackball the whole school system? A riot happened! Have you read the articles written by leading Catholic scholars, written to make you think that your interpretation of the First Amendment to the Constitution is all wrong? That writing isn't slanted at New Mexico; it's slanted at you.

Says a pamphlet entitled, "May an American Oppose the Public School?" by Paul L. Blakely, S. J.: "Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest . . . The first duty for every Catholic father to the public school is to keep his children out of it." That of course is every American father's right but it is the right of no American, whatever his faith, to weaken or destroy the public school from within.

It isn't happening in your town? Well, you better take a look around. If it is not happening yet, it can—and presently may.

—Christian Herald.

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Our Personal Witness

By MRS. ROLAND LEATH

In our last discussion we emphasized the work of the church, particularly stressing its world mission. Surely no one can question that this mission is the evangelizing of every race and color, which can only be done by going into all the world.

Let us now concentrate on the individual Christian for, after all, on him depends the success of world evangelism. Personal soul winning has no substitute. Some say the day of mass evangelism is over. I do not believe this is true, for great revivals are still being conducted and will continue until Jesus comes again. But experience has proven that personal work, visitation, and prayer meetings go hand in hand with great, Spirit led, decision making revivals.

We need to be in earnest, as individual Christians, about soul winning. We need to be soul winners. This is the most important phase of all our church life, and the most sadly neglected. There are three portions of the scripture which, in my judgment, will equip any person, who knows Christ through a real experience of grace, to witness of Him to others: namely, John 3:6, 7, 15-18, 36; Romans 10:9-13; and Acts 8:26-39. The references from John and Romans are spiritual truths; the story in Acts is an example of effective soul winning. May we study it prayerfully?

The Spirit Led Witness

Great power fell on the Apostles at Pentecost, (Acts 4:31; 5:12-16), and, as a result of the wonders accomplished, the persecutions grew, (Acts 5:40; 6:12). In spite of these persecutions, the number of believers grew until the Apostles felt a need for help in the business life of the early church, and seven honest, wise, Spirit-filled men were selected for this work, (Acts 6:1-7). These men were the first deacons, one of whom was a man named Philip. Acts 8 is a record of some of his witnessing for the Lord, which he did in addition to his other tasks. In addition to the reference in the sixth chapter, Philip is mentioned here in this chapter and once in 21:8. He was a powerful Christian, filled with boldness, courage, tolerance, love for God and fellow man.

Following the stoning of Stephen, the believers were scattered and went everywhere preaching the word, (Acts 8:4). Philip did a marvelous work in Samaria. In the midst of great success among the Samaritans, the Lord called him to a new field. Often the most successful workers are moved by God when they cannot understand why they should go.

In audible words God spoke to Philip through His Angel, for "the Angel of the Lord spoke unto Philip." This was no vision or

Sunday School Lesson For March 7, 1948

Acts 8:26-39

dream. He was to go South from Jerusalem unto Gaza, which is desert. Gaza was the ancient Philistine city destroyed by Alexander. A new city had been built on another site but the old ruins still stood. Perhaps that is the meaning of "desert," or it could refer to a lonely section of the road. The fact remains that God led Philip from an active field to a desert place. Glorious opportunities for serving God, winning the lost, transforming lives, are not limited to the large city church or any one kind of situation. Regardless of the size of your church, Sunday School, city, town, or community, untold opportunities of witnessing are there for Spirit led believers. When the call came to Philip, he arose immediately and went, responding without hesitation or arguing, to the Spirit's call.

Philip was being led by God and, as a result, God was leading one to him whom he could help. We do not depend on the Holy Spirit as we should; we cheat ourselves of blessings; we fail to tell the story of the cross which brings salvation to blinded souls. What a lesson for pastors, teachers, all Christian workers in this story!

The Seeking Soul

The man to whom Philip was directed is a characteristic example of scores whom you and I know today. He had religion of a kind but he had no satisfaction of heart and soul, which comes only through the Truth by Christ Jesus. Here was a man of Ethiopia, who was treasurer for Candace, Queen of the northern part of the land, Meroe. This was not her personal name but only the title of the ruling Queens of Meroe. This Ethiopian eunuch, a Gentile, was a proselyte to the Jewish religion and had been to Jerusalem to worship, but he had not found food for his soul. As he was returning, he was reading from Isalah's prophecy, concerning the suffering, death, and redemptive work of the Messiah. This was in accordance with the will of God, for the eunuch was ready for the message Philip had to give him.

Philip exemplifies the tact, sincerity, and skill necessary to the personal worker. He approached this man with a question which met the need; he asked the question in a way that was not offensive. Philip might have thought, as all too often Christians do think, that this man of authority was out of his class, and therefore, he might have hesitated to speak to him about his soul. We think sometimes that the Jews, the rich,

the intellectual, the high official, is beyond our responsibility, when he may be hungering for the Bread from Heaven and thirsting for the Water of Life.

Beginning where he found the interest of the Ethiopian, Philip asked, "Understandest thou?" In earnestness and humility he acknowledged that he did not and could not, without someone to guide him.

The Satisfying Message

You and I have but one message for the lost child in our home, the lost man or woman in our business or social world, the groping one in our class or church. "We are not to concoct, correct, or originate our message. A low hill, two rude beams of wood, a bleeding Man and an emptied tomb are the basic facts that God wants the world to hear about, and we are sent to proclaim that 'Christ died for our sins'." (Dr. Harry Rimmer).

This was the message of Philip as he "opened his mouth . . . and preached unto him Jesus"! He wanted to know the Truth and Philip did not disappoint him. Would you not like to have heard that message? We know that, out of his own experience, Philip told the story of Jesus as Savior. He probably told the eunuch the

beautiful story of the Holy Birth, the exemplary life of Jesus, and the story of His substitutionary death, and triumphant resurrection. He preached Jesus, the Way of Salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

The eunuch believed and Philip pressing the decision, led him to accept the Savior. How marvelously was his soul satisfied, and he wanted to go all the way with the Lord. There, in a 'desert place', God provided water and Philip baptized the eunuch, a symbol of his stand as a new born soul. When they came up out of the water, the Spirit of the Lord caught away Philip. His work there was done and, in some unusual manner, God took him on to Azotus and into Caesarea. The eunuch saw him no more but went on his way rejoicing. Yes, he rejoiced for he was happy. He was not alone in the rejoicing: one who leads a soul to Jesus knows a joy unspeakable! Philip rejoiced as did the Angels in Heaven.

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Life lies in the way of our heart hunger for God; death lies in the way of our bodily hunger for the carnal delights of the sinful world.

500 of Our Classmates Couldn't Come Today



THERE WAS NO ROOM FOR THEM IN OUR ASSEMBLY HALL! Who can estimate the losses to the cause of Christ when his ministers in training are denied the privileges of an adequate place of worship?

Believing that worship should be at the center of Seminary life, Southern Seminary Alumni have committed themselves to the task of building an Alumni Memorial Chapel on our campus. Through the hearty and enthusiastic re-

sponse of the Alumni and other Baptists throughout the land, \$250,000 was raised for this purpose. But, in the meantime, building costs had doubled. In view of this, the Alumni have set themselves to raise an additional \$250,000.

The Campaign is on! Will you help provide the chapel we so greatly need? A contribution to the Chapel Fund is a contribution to every phase of Kingdom service.

Send your contribution through your church, designating it to The Southern Seminary Chapel Fund, or send it directly to The Southern Baptist Theological Seminary.

The Southern Baptist Theological Seminary Alumni Association
2825 Lexington Road
Louisville, Kentucky

Your Southern Baptist Relief Center

Are you doing something for the relief of the stricken people of the world? If you have any clothing that you are discarding, or anything that you want to give to needy people, have the garments cleaned and send them to our Southern Relief Baptist Center, 718 Richard Street, New Orleans 13, La. to be forwarded on to the destination.

"Since October of 1947, Southern Baptists have had their own distinct program for World Relief. Just as we are not willing to let the Salvation Army, worthy as it is, do our work of local relief and evangelism, but carry on our own program of local relief and do our own witnessing with our distinctive message, so with our response to World Relief. Such organizations as Church World Service, CARE, and others are doing a noble work in World Relief, the value of which we would not minimize. However, these organizations cannot truly represent us nor our message, thus our own program.

"Every ounce of food, every garment, every penny sent by YOU and YOUR CHURCH to the SOUTHERN BAPTIST RELIEF CENTER, 718 Richard Street, New Orleans 13, La., is sent to either Europe or Asia and there is DISTRIBUTED BY OUR OWN MISSIONARIES, LOCAL BAPTIST PASTORS, or other Baptist representatives. Each bale sent includes copies of the scriptures in the language of the people to whom it is sent.

"The need is most urgent. It is so much more economical to send through the New Orleans Center, for \$10 will not send 11 pounds, but from 50 to 100 pounds. Let us rise and meet the challenge in Christ's name."

His Name Is Pratt

The First Baptist Church in Lonoke used to give a small amount for the Cooperative Program. A few years ago we wrote the pastor and asked if his church would try to give \$400.00 during the year for the Cooperative Program. They tried. But this year, this same church proposes to give \$4,000.00 undesignated. Do you know why?

Pastor W. M. Pratt took his congregation into a study of the Cooperative Program. He was making an appeal for a large percentage of the church budget to be dedicated to, and given through, the Cooperative Program. He spoke on the Cooperative Program using a chart, and analyzed the various items of the Cooperative Program. The next day one of his men approached him saying, "Pastor, you know, I haven't been very strong for the Cooperative Program, but you convinced me last night that we are not giving enough for it. I now think we ought to give at least thirty percent of our church budget." This is not

The Centennial Year

This is the Centennial Year of the Arkansas Baptist State Convention. Let us make it a banner year. Here are some of the plans and objectives for the year:

1. That we endeavor to baptize at least 25,000 disciples this year.
2. That we endeavor to pay all our old debts.
3. That we complete the million dollar campaign for Ouachita College.
4. That we establish Central College at Camp Robinson.
5. That we have a great inspirational all-day session of the Convention at Tulip, near Princeton, the birth place of the Convention, on September 21st.
6. That we have an unusually great session of the Convention in Little Rock in November, with special speakers and denominational leaders taking part.

all the story. This is only a part of the explanation of the \$4,000.00 which the Lonoke Baptist Church will give this year for Cooperative Missions. Pastor Pratt believes in the Cooperative Program, and it is so much a part of his ministry, and of the work of his church, that he takes time and interest in showing its value and necessity to his congregation.

The Great Bible Preacher

Pastor L. M. Keeling of Judsonia is one of our very best preachers. He is an earnest student. He knows what the Bible teaches, and he gives himself to the proclamation of the word with all diligence. Did you ever walk into Keeling's study? When you do, you will not wonder at his wealth of information. In the first place, he is a real Baptist. He believes the Bible teaching on the great doctrines. His firm faith makes him a great Christian. He is leading the saints at Judsonia in planning for a splendid new church building. Those fine men will surely follow Keeling and his plans for the enlargement of the work.

Woodell and Wynne

One of the finest and best of our pastors is serving the great Baptist Church in Wynne, Arkansas. It is Rev. Ray Woodell. He is a splendid preacher. He works on his sermons. They are well outlined, and planned, and are preached with sincerity, and with power. The Wynne saints are happy with the leadership of Woodell.

Pastor Hart and Hot Springs Central

Recently the Central Church in Hot Springs observed the pastor's third anniversary as Victory Day. The church had as a goal a special offering of \$6,700.00. Of this amount \$4,500.00 was to be used in paying, in advance, the balance of the first mortgage on their church building. The rest was to be used for the Ouachita College Campaign. The Sunday set aside for the special day was not a beautiful day, but the church went far toward its goal on that day.

This church has made remarkable progress under the leadership of Pastor Hart during these three years of his ministry in Hot Springs. The total offerings for these three years amounted to \$112,000.00. In 1945 the church purchased a pastor's home at a cost of \$13,000.00. All except \$1,750.00 has been paid on the home, and this note is not due until next May. The church also purchased property for a Mission on Benton Street in addition to the expansion of the work of the main church. Three hundred thirty members have been added to the church. The Sunday School enrollment has grown to six hundred seventeen, and the Training Union to one hundred eighty. It is reported that the preaching attendance is the largest in the history of the church. The church is proposing to give \$3,600.00 for the Cooperative Program this year. Clyde Hart is one of our most aggressive leaders, and one of our strongest preachers.

Drunkennes in Greater Little Rock

Police Chief Pyle in the city of North Little Rock reported that his force arrested 1,764 people on charges of drunkennes in 1947. North Little Rock is not a large city. More than one fourth of all arrests were on charges of drunkennes. How tragic that we have legalized liquor. This report appeared in the Arkansas Gazette January 16, 1948.

The city of Little Rock arrested three thousand eight hundred eighty eight (3,888) last year for drunkennes, and two hundred seventy three (273) for "drunken driving." If you will show us such a bad report for any year of the Prohibition era we will give you a new hat for your trouble. Senators, why not let us try prohibition again?

Shreve and Union Hill

Rev. R. R. Shreve is one of our finest and best preachers. He is the aggressive pastor at Union Hill, near Monticello. The church under his leadership is happy and going forward in a great way. Recently we heard some one remark that Brother Shreve was one of our very best preachers. They heard him conduct a funeral service, in which he made a lasting impression.