

3-11-1948

March 11, 1948

Arkansas Baptist State Convention

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

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

ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, MARCH 11, 1948

NUMBER 11

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Upon the cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess—
The wonders of His glorious love
And my unworthiness.

I take, O cross, thy shadow
For my abiding-place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

—ELIZABETH C. CLEPHANE, 1868
Amen.

The Mechanics of Religious Papers

By DR. EDWARD E. FOLK

(Excerpts from lecture delivered February 12, at Biloxi meeting of the Southern Baptist Press Association.)

I have read all your papers carefully for the past three months or so, studying them for both their good—and, let's say, less good—points of appearance. Probably I offer nothing that you already have not thought of. But there are some impressions arrived at in collaboration with several excellent printers who went over the papers with me.

Regardless of your situation and kind of paper, all of you face some similar basic problems in planning each week how you are to present your materials. Let us talk over some elements or fundamentals of make-up, matters which I am sure all of you know perfectly, but which I would like to bring up for review even at the risk of seeming professorial for the moment.

Background of Picture

The editor is somewhat like an artist before whom is set each week a certain number of new canvases which he must paint. Where the artist uses pigments spread on freehand with brushes, you use printers ink laid on mechanically with type and engravings. In laying out his paper, the editor must take those blank pages each week and make them esthetically pleasing pictures constructed out of body type, headings, illustrations, and advertisements. These must be so arranged on a page, or on a pair of opposing pages, in dealing with inside layouts, as to make the pages works of typographical art.

Headlines

The second element in the page-picture is the headline or headings which stand out in contrast to the background. The heads may be larger faces of the body type, or they may be of some other family, but it is with the head that you begin to draw a picture against the gray background. The head is the first thing we see in the picture, (unless a picture thrusts itself upon us), and when pages are made up solely of type and headings across the top, the reader tends to turn through your publication with his eyes focused on the top of the pages. Perhaps he intends to come back and read; sometimes he does. If a page has only body type and headings, you do not have to use only one head to a page, and, if you do, you do not have to put it at the top or across the top. Study how some modern magazines use so-called misplaced heads. If it is possible to do otherwise, try not to have a solid page of type that is unbroken by headings, by illustrations, by heavier type in or out of a box, or by some other element that offers contrast to the background.

Illustrative Material

The third element in your page-picture is the illustration or illustrations. Most of you need more of these in your papers. One of the most striking features of your publications is the sparing use of pictures or even the absence of them. The majority of those you use are photographs of pastors and other clergymen. If you gentlemen had to sell your papers on newsstands, you would edit them differently. I should like to see you use more pictures of the news variety. I was struck with one or two which I found, one a

picture of a burning church. Perhaps the Baptist Press can come to furnish you with a steady supply, and you ought to take some of your own. In these days every publication, of whatever type, ought to have its own good camera and someone who can use it. It does not take much specialized training, with the equipment available today, to take even good flash pictures.

Front Page Important

Some of you pay more attention to your front page than do others. There are two ways to treat it: as a cover or simply as page one to be used for copy. Of course, for newspapers there is only one possibility, but the make-up is as important. From your front page we get our first impression, and that impression will help determine how many readers will read the issue.

In general, your front page should have an attractive basic design, within which some variations perhaps may be worked out for different issues. It is always disconcerting to pick up a publication and find that its masthead has wandered around, or that the page is a cover this issue, whereas it was page one last issue, or that it is so totally different this issue that I do not recognize it instantly as your publication. If you can afford the space and the expense, a good cover picture of about or exactly the same size, with or without copy, can be quite inviting on a magazine. But attractive pages also can be laid out with type, or with small pictures and type.

Feature Stories

In connection with the use of more pictures, there is a suggestion I should like to make as to type of material—and I may be stepping over into Mr. Scales' province here, but it concerns make-up as well. In your states and over the Southern Baptist territory there are numerous feature stories and human interest stories begging to be written, stories about personalities, churches, places, institutions, events. These are the kinds of stories you find in the Sunday newspapers, in the magazines. There are many going to waste which closely concern Baptist work and which would be most interesting to your readers, especially if good ones could be displayed in a double-page spread with pictures, or even in a single-page layout. Such features would appeal to your lay subscribers.

One final suggestion, and I am through. I offer this one tentatively, but I think it may have the merits to warrant consideration, at least, especially in view of your discussions of uniformity. It seems to me that it would pay you dividends if you as a body would employ some expert in printing and printing designs, and have him make the round of your offices. He could study your periodical, your printing resources, and your special situations, and could make practical and specific recommendations for making your papers the best possible. It would take him less than half a year even if he spent a full week with each of you, working in your office, going through your print shop. Some of you know men who can do the job. It would be valuable to have a typographical survey of the whole Southern Baptist press.

—000—

"That is a good book which is opened with expectation and closed with profit."—Alcott.

BLESSED DEAFNESS

A Devotion by the Editor

"He was as though he had been deaf."

The people of Israel met at Mizpeh to elect a king. When the voting got under way, Saul was chosen from the tribe of Benjamin. Saul returned to Gibeah, accompanied by a band of men whom God had prepared to be his close companions and counselors. But there was another group of men, described as the children of Belial, who said, "How can this man save us? And they despised him, and brought him no presents."

If you will read the marginal note in your Bible you will find this response from Saul: "He was as though he had been deaf." Having been chosen by God and then elected by the people for the position of highest honor and greatest responsibility in the nation, he turned a deaf ear to the criticisms of the disgruntled elements of the population.

In order to be happy in our Christian living and successful in our Christian service, we must learn to be deaf to the criticisms and fault-finding of the critical, disgruntled, and pessimistic children of Belial.

Soon there developed a situation which proved Saul capable of filling his high office with distinction. The King of Ammon threatened a certain section of his realm and messengers were sent post haste to Saul. The King acted with such promptness, planned his strategy with such wisdom, and executed his campaign with such skill that the enemy was completely defeated and almost annihilated.

Again, the fine qualities of the man, Saul came to light. When his armies returned home victorious, Saul's friends suggested that all those who had criticized him be put to death. And Saul replied: "There shall no man be put to death this day, for today the Lord hath wrought salvation in Israel. He would not ruin a day of victory by stooping to seek revenge. Instead a great day of worship was observed.

Up to this point in the life of Saul, it would be difficult to find a nobler example of unassuming but lofty courage, fair mindedness and unselfish liberality. We have sometimes wished that the history of Saul could have ended there. If it had, Saul would have held a different place in the esteem of the world. It does seem that some people live too long long enough to ruin a good record.

"But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" (1 Samuel 10:27).

ARKANSAS BAPTIST

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

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

Publication Committee: W. H. Hicks, Little Rock
Chairman; O. C. Harvey, Arkadelphia; Wylie Elliott,
Paris; Boyd Eldridge, Tyrone; R. M. Abell, Jasper
Leroy Tedford, Corning.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103 October 1, 1913.

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

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

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



Across the Editor's Desk

The Curse of Commercialized Sin

At this particular time, when commercialized evils are rampant, when the racing interests, the gambling interests, and the liquor interests in our state are operating with such freedom, even with legal sanction — at this particular time the Christian people of Arkansas should consider their God-appointed responsibilities.

A story from the ministry of Paul is so modern that we may find it duplicated thousands of times in our own society. The event took place in Philippi. A demented girl was being used by a group of unscrupulous business men as a fortune teller. When, at the word of Paul, the girl was restored to sanity, and "her masters saw that the hope of their gain was gone," they had Paul and Silas arrested for disturbing the peace and cast them into prison.

Capitalizing Moral Depravity

In the background of this story there is a group of men; men who are crafty, conniving, greedy, and avaricious. These men see the possibility of capitalizing this girl's demented condition along with the credulity of the public. So they take possession of the girl and set up a booth in which she will tell the fortunes of all comers. It is probable that they put on an extensive advertising campaign to inform the public of the unusual powers of this girl to reveal the hidden secrets of life and to urge upon the people that they take advantage of the opportunity to have their fortunes read. We can easily visualize the constant stream of people as they make their way to the booth, stand in line, pay their fees, have their well-known secrets revealed, and go away pleased or disappointed or mystified.

These men were making "gain" out of the mental, moral and spiritual deformity of this girl. They were playing up the evil possession of the young woman as a noble virtue and on this ground they were appealing to the confidence and trust of the people, soliciting their patronage. Of course, a fee was charged. Ah, the fee, that was the only thing that interested them. They cared more for money than for the soul of the girl! They were interested more in the fees than in the problems of the people! It was "gain" they were seeking and not grace! So long as their pockets were jingling, they wore broad smiles and greeted the people who stood in line before the booth with cordial good wishes.

Tribe Has Increased

This tribe of greedy and unscrupulous men, who commercialize the moral and spiritual depravities of people, has increased with the passing of time and has grown to tremendous proportions and power. Such men have

formed great corporations, they control vast enterprises, they conduct powerful lobbies, they have piled up huge fortunes, they conduct extensive advertising campaigns, daring to display the virtues of womanhood, offering patriotism, and quoting the Bible as the basis of their advertising appeal.

Christians Should Protest, Not Patronize

It should not be necessary to say what we are about to say, but actual conditions force it upon us. The first thing that Christian people should do to remove the source of their gain is to quit patronizing the institutions, agencies, and businesses which commercialize sin and which finance the moral and spiritual deformities of human nature. If all the people who claim to be Christians and have their names upon the church rolls would this day and forever hereafter withhold their patronage from these enterprises which thrive on the sins of people, their business would be reduced to such an extent that the operators would be alarmed and many of them would have to go out of business. Christian people should exercise their franchise and assert their citizenship rights to put honorable men in office and to outlaw every commercialized sin and immortality.

We are well aware that it is impossible to legislate morality into people, and we would be the first to oppose such an effort. But we raise this question, should any commercialized iniquity, which feeds upon the moral depravity of people, have the sanction and protection of law? It should be stamped by law for what it is.

Men who are engaged in such business will be infuriated. They had Paul and Silas arrested, charged with teaching customs unlawful to observe; they beat them and cast them into prison. This is not the last time the servants of Christ have suffered such persecution for winning people away from the commerce of sin to a life of salvation through faith in Christ.

Persecution Certain

In our own day we have heard the outcry of the enraged peddlers of iniquity. They have appealed to constitutional rights, they have proclaimed the principle of personal liberty, they have quoted the Bible, they have preached taxes for the support of public education, they have cursed the churches, they have openly declared that preachers have no right, in the pulpit or out, to attack their business. They have done everything but tell the truth, the truth that they are out for making all the gain possible out of the moral and spiritual depravities and deformities of the boys and girls, and men and women,

whom they can entice into their booths by every subtle, conniving, and cunning trick which distorted minds under satanic power can invent.

No person may hope to escape their vitriolic tongue who dares to win their patrons from them or warn the people against their dangers.

Christian people have too long been intimidated by the threats of those who make profit out of human depravity and sin. They have been afraid to pray as they faced the wrath of the den of lions; they have been afraid to declare their faith as they faced the fury of the burning fiery furnace; they have been afraid to challenge the power of evil in the name of Christ as they faced persecution. When the people of God have recovered the boldness of Peter and John, of Paul and Silas, they will again command the evil spirits, in the name of Jesus Christ, to come out of those who are the victims of the commercialized evils of our society, and they will come out.

Displaced Persons

Bills S. 1563 and H. R. 2910 are pending in the Senate and House of Representatives, the purpose of which is, "To authorize the United States during the emergency period to undertake its fair share in the re-settlement of displaced persons in Germany, Austria, and Italy, including relatives of citizens or members of our armed forces, by permitting their admission into the United States in a number equivalent to a part of the total quota numbers unused during the war years."

Both the Northern and Southern Baptist Conventions have gone on record as favoring this emergency legislation. Many other religious bodies have recorded their approval of the United States admitting to this country its fair share of the unfortunate people known as "disposal persons." The American Legion has, also, relaxed its opposition "to the admission into the United States of displaced persons now in Europe."

There are three main groups of displaced persons:

- (1) The liberated forced labor group—those who were brought into Germany as forced labor—some Yugoslavs, some Ukrainians, the majority Poles, will not return to Soviet-dominated countries.
- (2) The Baltic group—those who fled Russian occupation, and now also cannot return to their countries or origin because of fear of political persecution.
- (3) The Jewish displaced persons—a small group of whom were liberated from concentration camps, and a larger group who fled anti-Semitism in Poland and other Soviet-dominated Eastern European countries.

"What food is to the body, books are to the mind."

NOTES OF ADVANCE

Lewisville Church

Making Progress

By J. C. LANDES

First Baptist Church of Lewisville, J. W. Royal, pastor, has adopted a budget of \$12,500 for 1948. Brother Royal came to this church two years ago, immediately after his release from U. S. Army as chaplain. During these two years there have been 88 additions to the church and 36 professions of faith. Under an enlarged program of work and enlistment, attendance and interest in all services is at an all time high.

The church has recently bought additional property adjoining the church and has improved it to serve as a recreation center for the young people of the town. When completed, it will have two concrete tennis courts, facilities for volley ball, soft ball, and other games.

All the church property has been worked over and repainted. A new Hammond Organ has been purchased, and chimes with amplifier installed. We are indeed grateful for such leadership.

Dr. Duke McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention, was guest evangelist at the Second Baptist Church, Little Rock, February 22-29. Music was under the direction of Robert McMillan, educational director, First Baptist Church, Benton.

The visible results of the revival were: 10 additions to the church on profession of faith and baptism and 10 by letter, together with many rededications.

Pastor M. Ray McKay of the Second Church has this to say of Dr. McCall and Mr. McMillan: "Dr. Duke McCall lived up to our highest expectations. His intellectual concept, spirituality, sincerity, and delightful and wholesome personality inspired and instructed our people. Southern Baptists may well consider themselves fortunate in the leadership of this man of God.

"Bob McMillan is a master in the art of directing congregational singing. His radiant personality was an inspiration to the audience and his fine spirit was reflected in the response and cooperation which were given him in the musical program."

W. O. Taylor, Clear Creek Associational Missionary, reports that on the fifth Sunday in February, every Sunday School in the association broke all previous records. There were 1,000 more in Sunday Schools over the association than had been in the past.

Twenty-five churches, out of 28, are cooperating in a Simultaneous Revival Campaign, April 4-18.

Clear Creek Association, under the leadership of the missionary and pastors, are emphasizing a program of "Visitation."

Pastor E. C. Brown of the First Baptist Church, Blytheville, was the evangelist in revival services at the South Highland Baptist Church, Little Rock, February 15-25. There were 13 additions to the church on profession of faith and baptism, and five by letter.

Roland Leath, Educational Director, at the First Baptist Church, Little Rock, directed the music.

Ray Branscum is pastor of the South Highland Church concerning whom Pastor Brown has this to say: "Brother Branscum and his people are doing a splendid piece of work. He is one of our very fine pastors. He knows how to prepare for and lead in a revival effort."

On Sunday afternoon, February 22, Mark Ball and Arnold Crain were ordained as deacons. The ordaining council was composed of several visiting ministers and deacons.

Arkansas students at Southwestern Seminary, Fort Worth, were entertained at a banquet, February 26. This is an annual affair for the students from the "Wonder State."

Dr. W. L. Howse, inspirational speaker, used as his subject "Citizenship" and spoke of the need for conviction, character, and Christianity. He was introduced by Barnes K. Selph, who served as toastmaster for the banquet. Dr. and Mrs. W. F. Conner, faculty sponsors, were guests of the Arkansas Club.

Novelty numbers were given by Larry Dunn, Julia Miller, and Autrey Thomas. Harvey McGraw will serve as chairman of the social committee during March. Ernest Hollaway is president of the Club.

Arkansas has fifty-four students enrolled in the Seminary for the spring term. Arkansas Baptists are deeply grateful for this splendid group of consecrated Christians.

Joe Trussell, evangelistic singer and an Arkansan, writes that he just closed a most successful meeting in Seminole, Oklahoma. There were 90 additions, 62 of these by baptism, and there were 55 rededications. The first Sunday of the revival there were 1,005 in Sunday School, 482 in Training Union, the following Sunday there were 1,608 in Sunday School and 618 in Training Union.

Pastoral Changes

C. H. Jones, pastor at Josephine, Texas, has accepted the pastorate of First Baptist Church, Charleston.

J. P. Burgess, pastor of the church at Junction City, has accepted a call to go to the Monticello church in Epps, Louisiana.

Robert Nash, Ouachita College student, is the new pastor of the Holly Springs church, Carey Association.

Edward Griffin, former pastor of the Truman church, has gone to Bearden.

Russell Hunt, Ouachita College student, is pastor for the Thornton and Harmon churches, Carey Association.

Joe F. Luck, chaplain of the State Sanatorium, Booneville, has resigned to accept a similar position at Memorial Hospital, Houston, Texas.

Felix Quinton has resigned the pastorate of the First Baptist church, Bates, Arkansas, to accept a similar position at the Wicherville-Fellowship Baptist Church, Huntington, Arkansas.

Eugene M. Greenfield is the present pastor of the First Baptist Church, Bates, Arkansas.

Radio

"The Voice of Arkansas Baptists." a radio program produced by the Radio-Commission of the Arkansas Baptist State Convention, presents "Personal Adventures With Jesus" by B. H. Duncan.

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

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

"Your Church and the Public School" is the subject of the Baptist Hour for March 14, with Dr. Duke K. McCall, Executive Board Secretary, as the speaker. This is a phase of Christian citizenship vital to every individual, remember to tune in at 7:30 Sunday morning.

The Baptist Hour may be heard in Arkansas at 7:30 Sunday mornings over radio stations KUAO, Siloam Springs, and WFAA, Dallas. Also, over WREC, Memphis at 9:30 Sunday mornings.

—00—

Revival Meeting Held At State Penitentiary

Allen McCurry, Missionary of Delta Baptist Association, recently held a meeting in the State Penitentiary. He says, "I have never preached to people who are as hungry for the Gospel." There were 22 confessions of faith during the revival.

Brother McCurry stated that 95 per cent of the men at the Cummings farm said that liquor was the cause of them being there. The house boy made this statement to the missionary, "Preacher if it were not for liquor this place would have to close its doors. Liquor is ruining more lives than anything in the world." Another man said, "Preacher, why don't the Christians vote liquor out. I believe that if more of our preachers and Christian leaders would visit this place they would do something about the liquor traffic."

Mr. Walls, one of the wardens, urged that Arkansas Baptists consider the State Penitentiary as a mission field and send a missionary to work with the men, there. He stressed the urgent need of these men that have let sin wreck their lives.

Jesus said, "I was in prison and ye visited me . . ."

—00—

Recently, Marvin Jagers, missionary of Caddo River Association was given a surprise "pounding" at an associational meeting, at the Glenwood church. Practically every church in the Association responded wholeheartedly to the occasion. Charles Hampton, pastor of Glenwood Church, presented the plans for the pounding and encouraged the various churches to participate. Rev. Hampton says, "So often our associational missionaries are forgotten by the churches. We received a blessing in honoring our missionary."

Lusting For Titles of Honor

By S. L. MORGAN SR.,
Wake Forest, N. C.

The inglorious publicity focused on five Carolina ministers for buying degrees at \$50.00 each, brings into the limelight a great and growing evil involving preachers and churches alike. I, for one, shed a tear of sympathy for these ministers, and, equally, a tear of sorrow for the churches. I see real paths when a minister pays so much hard cash for a "degree" that gives him the right to be called "Doctor." But I see shame for the modern church that sorely tempts him to buy such an empty title of honor. These ministers serve a most useful end; they serve to focus attention on a growing evil that should shame the church.

Fifty Dollars Per

Pitiless publicity has been given to the incident. It is to the effect that five Carolina ministers testified before the Federal Trade Commission in Charlotte, on February 5, that they paid \$50.00 each for "degrees" from a Washington "university." These "degrees" ranged all the way up to Doctor of Philosophy. It was charged that the "university" was mostly on paper, yet with branches in various Southern cities.

The incident gives the occasion, not only to warn ministers against being duped, but should call the church to penitence touching a grave fault. This writer is able to speak with entire sympathy, a shade of cynicism, both for the minister and for the church. He recalls how his own vanity was tickled a dozen years ago when he was approached by a man reputed to be "Somebody," and was told that on the ground of his scholarship and public service alone, and without any required course of study, he had been selected by the "university" he headed in a great city, for the award of

a "D. D." I thanked him for the compliment! It felt good. I deferred accepting the "honor"—and investigated. On good authority I was told that the "university" was mostly on paper. I declined, and incurred the ill will of the "president" for exposing the fraud. The degree was much cheaper then. The price has gone up 250 per cent!

The writer is offering the religious press a series of several articles on "The Secularization of the Pastoral Relation." Several of the Southern papers are carrying them. I invited constructive criticism. One honored pastor wrote, "You omit one important criticism, applying alike to the minister and the church in general. You should say something about the fact that our more prominent churches hesitate to call a pastor unless he has a "Doctor" before his name." I looked into the matter and found it true. I found, further, that the appeal of churches and official boards to the colleges to confer honorary degrees on their pastors has become a racket, and that it has already reached the proportions of a nuisance and a burden to our colleges.

Colleges Embarrassed

The situation seems to be this: churches galore, or their official boards, bombard the

colleges in such numbers that sometimes they have before them dozens of appeals at one time each urging the claim that their pastor is entitled to an honorary degree. College faculties and trustees are kind-hearted, and hate to turn down such appeals. They hate worse to win the ill-will of the church people by refusing. And often to avoid giving offense, it requires numerous conferences or dozens of letters in going over the whole matter to avoid unpleasantness. It has become a persecution.

The colleges explain it something like this: "To make degrees too common would be to make them meaningless. The honor of our college is at stake—it must maintain its reputation for being high-class and honest. At most, we may grant only several honorary degrees in a year, and we have to choose with the greatest care, scrutinizing the record of each man for evidence of the highest scholarship and public achievement, and, then, choose from many the two or three that, in our judgment, rank highest. We have no other way to maintain our reputation, either for honesty or for being a reputable college."

Pastors Tempted

Here is my tear of sympathy for the minister thus tempted to get a degree by some means. He knows that the larger, "better" churches hesitate to call a man without a "Doctor" before his name regardless of all other qualities and achievements. It puts the preacher under a severe temptation. The church should take it to heart as well as preachers. Both are at fault, and I plead for charity for both. The evil has been a slow evolution. We have drifted into it slowly and unawares. And the evil "leans to virtue's side." Churches may rightly insist on an ever-rising standard for its ministers. And the ministers should cheerfully and zealously seek to measure up to it.



The church and pastor should recognize clearly that the growing lust for titles of honor is unchristian and evil. Jesus admonished his Church against this very thing, lusting to be called "Rabbi," "Doctor", (Matt. 23:7, 8).

—000—

No money spent in the home is more wisely spent than that which buys good reading for your child. The school library and the public library are valuable allies. The church library also is making for itself a larger and larger place in the homes of the churches . . . Edith L. Ledbetter, HOME LIFE.

* * *

"Pictures are windows to many lands, but a book is a door that stands ready to him who will open and go outside where the rivers and plains are free and wide, Pictures are windows through which we look. But the door of the world is just a book."

—Annette Wynne.

* * *

"If the riches of the Indies or the wealth of all the crowned heads of Europe were given to me in exchange for my love of reading, I would spurn them all."

—Francois Fenelon.

New Testament Method Works!

By DUKE K. McCALL

The name John Hawkins is not just another name, if you know the history of piracy in the Caribbean Sea. John Hawkins and Henry Morgan were English pirates who, in the 1670's, preyed on the Spanish gold ships which sailed from Cartagena, Colombia. I knew that much, so you will understand my interest when I was introduced to a dark-skinned Colombian who said, "My name is Hawkins—John Hawkins."

We were standing on a sun-drenched sand street in front of the Robolo Baptist Church in Barranquilla, Colombia, South America, when this introduction took place. Yes, my first guess was right. John Hawkins was a descendent of the pirates who had inhabited San Andres Island just off the coast of Colombia.

That was amazing enough, but I was in for a further surprise: he was also one of the leading members of the Robolo Baptist Church.

The story back of John Hawkins is a romance of Baptist witness. More than a hundred years ago, in 1844, a Baptist from New York moved to San Andres Island which, along with Providence Island, had been the pirates' base. This Baptist, a Mr. Livingston, placed a Bible in the hands of these people who were descendants of the pirates and their slaves.

Five years ago Missionaries H. W. Schweinsberg and Tom Neely were just opening Southern Baptist work in Colombia, South America. They heard about Baptist churches on these two islands and so set out in a small boat to visit one of them. A terrific storm tossed their small craft, and for five days they shared the experiences of another missionary, named Paul, who, centuries ago, sought to preach the gospel to the people at Rome, also. At last they were picked up and carried to shore by a destroyer in the Colombian navy.

On these two islands they found a new kind of life under the influence of strong Baptist churches which have based their organization and doctrines for more than a hundred years on the New Testament placed in their hands.

There was no essential point of disagreement between these churches and the churches being founded on the mainland by Southern Baptist missionaries. The drama of the situation is almost lost in relating, simply, that these independent Baptist churches recognized immediately the principle of co-operation by which Baptists unite their strength for the glory of God. They joined with the churches on the main-land.

Today self-supporting and independent Baptist churches, just five years ago founded by Southern Baptist missionaries, are working arm in arm with those Baptist churches over a hundred years old which sprang direct from the fertile soil of the New Testament. The modern miracle of the unity of 26,764 independent Southern Baptist churches has been repeated without the coercion of ecclesiastical authority. Without the pressure of organization or authoritative creed, Baptist churches gather around the standard of the Word of God, to work together until His kingdom shall come and His will be done on earth as it is in heaven.

CHRISTIAN HORIZONS

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

Alarming Statistics: Arrests of youths in the 18-20 age bracket were 27 per cent above 1946 period during the first nine months of 1947, according to the FBI. One marriage out of every 3 during 1947 ended in divorce. As individual Christians we must give of our best in helping to under-gird the homes of our nation.

Report Shows Membership Increase: Final reports for 1947 released by the Department of Survey and Statistics show Southern Baptists reporting a membership of 6,270,819, with 285,152 baptisms reported for the year, the largest number reported for any one year. Sunday School enrollment has reached a record high of 4,004,705, and Training Union enrolment has reached a record enrolment of 927,908. The churches reported 761,907 in WMU and 97,146 in Brotherhood. Total gifts were \$132,162,846.

Good News from Mission Fields: Dr. Jesse R. Wilson, of the American Baptist Foreign Mission Society, reports that during 1946-1947, there were 1,236 converts baptized at one station in the Belgian Congo. In Burma 20,337 were added to the churches by baptism during the past year. An evangelistic and mobile medical clinic mission in the Philippines, together with efforts of churches, schools, and hospitals, resulted in more than 3,000 baptisms since the close of the war. There were more than 1,300 baptisms last year in one former head-hunting area of Assam.

Presbyterians Establish New Churches: From 1941 to 1947 the Southern Presbyterians established 180 new churches in 16 states. From a charter membership of 8,585 in these new churches, membership increased to 14,783, as of January 1, 1948. An effort will be made to recruit 277 clergymen to fill pastorates that are now vacant.

Newton Declines Third Term: Dr. Louie D. Newton says he will be unwilling to accept the presidency of the Southern Baptist Convention for a third term. Dr. Newton was elected to the presidency at Miami in 1946, and re-elected at St. Louis in 1947. His present term of office will expire at the meeting in Memphis, May 19-23.

Missionaries Face Difficulties but Remain at Posts: Denying newspaper stories of a "mass evacuation" of missionaries from central China, representatives of mission boards in Shanghai say that no such evacuation is taking place. In all cases, the decision to go or stay has been left to the individual missionary.

Dr. Baker James Cauthen of Shanghai, regional mission secretary for the Orient, wrote the Foreign Mission Board: "With economic insecurity, civil war abounding, and multi-

plied problems of a war-ravished country trying to feel its way into new life, we are in the midst of a work where we are sustained only by a consciousness that it is God's work.

"We realistically face the fact," Dr. Cauthen continued, "that we must project a program of missions under just these conditions or not project any work at all. God chooses. His servants to come to this land knowing that these are the conditions we will have to face."

Catholics Establishing Missions for Negroes: The Commission for the Catholic Mission among the Colored People and the Indians reports that 343,830 Negroes are now Roman Catholic, and 90,388 of the 280,000 Indians living on reservations are Catholic. The Commission reports 292 schools, 1,800 religious and lay teachers, and 10 Catholic hospitals, most of them in the South. They, also, report 331 priests and 900 nuns assigned to Negro mission work in the South.

Our National Morals a Disappointment to Students from India: A survey of 800 students from India now in U. S. colleges indicates that the biggest disappointment most of them have in the U. S. is the prevalence of hard drinking and excessive smoking which they consider as a primary manifestation of generally loose morals.

Church Colleges: An extensive sampling recently showed that church-related colleges had a larger percentage of enrollment increases in the present academic year than the state schools, it was reported at the annual meeting of the Association of American Colleges in Cincinnati.

Executive Secretary Gould Wickey, of the AAC's Commission on Christian Higher Education, said another interesting trend was the number of Roman Catholic students enrolled in Protestant colleges. He said one group of 14 colleges in 1937 had a Catholic enrollment of 254, or 5.4 per cent, while in 1947 the Catholic enrollment was 995, or 9.2 per cent.

"If America is to play an effective role in world affairs, and if our American leaders are to guide these affairs aright, then our colleges and universities, in all departments, must re-emphasize the place of religious values in all human relations," he said.

Believers and Doubters: Brazilians are the world's most God-fearing people; Frenchmen the least. The United States has only a few more atheists and agnostics than Australia or Canada. These too-sweeping generalities might have been deduced from a recent Gallup poll. On the question "Do you believe in life after death?" doubt was widespread. The U. S., with 68 per cent sure of a hereafter and 19 per cent undecided, ranked fifth.

Exercising Our Rights As Christian Citizens

As Christian citizens we are especially interested in our government. We want to keep informed concerning bills introduced, lend our support to the passage of ones that are for the good of our nation, and register our protest against unfavorable ones.

The Towe bill, H. R. 4278, is to provide for universal military training. It is still in the Committee and no hearings have been scheduled. If you are opposed to this bill write your Senators and Congressman in Washington and register your disapproval. It is important that you, as an individual citizen let the officials who represent you know how you stand on this, and other important issues. Great pressure is being brought to bear on Congress to pass this bill now.

The Capper bill, S. 265, is to prevent alcoholic beverage advertising in interstate commerce, and stop its broadcasting over the radio. Per capita consumption of alcoholic beverages has registered a steady increase from 8.29 gallons per capita in 1934 to 20.30 gallons per capita in 1946; figures obtained through the Anti-Saloon League of Arkansas. This heavy increase of drinking has been greatly stimulated by a campaign of advertising. At the 1947 Southern Baptist Convention, Southern Baptists went on record as supporting the proposed legislation; if you, as an individual Christian citizen, want to voice your disapproval of liquor advertising, write your Senators and Congressman today!

—000—

A Challenge to Parents

By J. EDGAR HOOVER

"The church is the most necessary institution in our way of life. Its influence for good is far-reaching, and it is essential, in my opinion, for the youth of our nation to receive its benefits. Early religious training to infuse proper moral concepts in the minds of our youth is an absolute necessity. Neither the laws of God nor the laws of man can be fully understood and respected unless the reasons for such laws are constantly explained and taught. . . .

"The Sunday school, moreover, is not only an important part of church life but is also instrumental in materially reducing the army of youthful offenders and delinquents. The Sunday school offers much to the young people of America. Here worth-while friendships are made and character-building is nurtured.

"The lessons of common decency which should be first taught in the home are enriched in the environment of the Sunday School. As an instrument for good, it can eliminate dishonesty, selfishness, greed, moral instability, and a score of other vicious influences which tend to lure youth on the road to crime. Parents cannot afford to deprive their children of this splendid influence.

"The church and the Sunday School are a part of American community life, and their character-building advantages cannot be discounted. Parents cannot afford to postpone their use until tomorrow. Tomorrow may be too late."

—000—

"Without a love for books the richest man is poor."

Tentative Program . . .

Southern Baptist Convention

May 19-23, 1948—Memphis, Tenn.

THEME: "Christ Is The Answer."

DR. LOUIE D. NEWTON, *President, Presiding*W. PLUNKETT MARTIN, *Director of Music for Convention*

Wednesday Morning, May 19

- 10:00 Song and Praise
 10:10 Devotional and Prayer _____ Wallace Bassett, Dallas
 10:25 Secretaries' Report on Registration
 10:30 Report of Committee on Order of Business _____ B. Locke Davis, Chairman.
 10:35 Welcome Address _____ Slater Murphy, Memphis
 10:40 Response _____ Homer G. Lindsay, Florida
 10:45 Address of President _____ Louie D. Newton
 11:15 Recognition of Fraternal Messengers and Visitors
 11:40 Special Music
 11:45 Convention Sermon — W. R. Pettigrew: Herschel Hobbs, alternate
 12:30 Adjournment

Wednesday Afternoon, May 19

- 2:00 Song, Scripture and Prayer _____ W. F. Carlton, Arkansas
 2:10 Appointment of Committee on Committees and Committee on Resolutions
 2:15 Miscellaneous Business
 2:25 Executive Committee Administrative Report _____ Duke K. McCall, Executive Secretary
 3:30 Southern Baptist Hospital _____ Frank Tripp, Administrator
 4:00 Committee on Church Organizations _____ Gaines S. Dobbins, Chairman
 4:30 Adjournment and meeting of State Groups

Wednesday Evening, May 19

"BROTHERHOOD NIGHT"

- 7:00 Song Service, Scripture and Prayer _____ Henry L. Lyon, Alabama
 7:30 Committee on Evangelism _____ John L. Slaughter, Chairman
 7:45 Baptist Brotherhood _____ Lawson H. Cooke, Executive Secretary

Thursday Morning, May 20

- 9:00 Song, Scripture and Prayer _____ W. C. Howard, Mississippi
 9:10 Baptist Foundation Report _____ Duke K. McCall, Secretary
 9:35 Relief and Annuity Board _____ Walter R. Alexander, Executive Secretary
 10:15 Sunday School Board _____ T. L. Holcomb, Executive Secretary
 11:15 Executive Committee Promotion Report _____ Duke K. McCall, Executive Secretary
 11:45 Public Relations Report _____ J. M. Dawson, Secretary
 12:00 Special Music
 12:05 Religious Liberty _____ Walter P. Binns, Missouri
 12:35 Adjournment

Thursday Afternoon, May 20

- 2:00 Song, Scripture and Prayer _____ James M. Baldwin, Illinois
 2:10 Historical Society _____ W. O. Carver, Chairman
 2:25 Committee on Baptist Papers _____ O. W. Taylor, Chairman
 2:40 Committee on Baptist Papers Circulation Campaign _____ Louie D. Newton, Chairman
 2:55 W. M. U. Work _____ Mrs. Geo. R. Martin, President
 3:30 Miscellaneous Business
 3:40 Committee on Western Assembly _____ Perry F. Webb, Chairman
 4:05 Election of Officers
 4:30 Adjournment

Thursday Evening, May 20

- 7:00 Song Service, Scripture and Prayer _____ Will Edd Langford, California
 7:30 Foreign Mission Board _____ M. T. Rankin, Executive Secretary
 9:45 Adjournment

Friday Morning, May 21

- 9:00 Song, Scripture and Prayer — Harold W. Seever, South Carolina
 9:10 Education Commission _____ Charles D. Johnson, Chairman
 9:25 Inter-Convention Committee on Negro Ministerial Education — S. A. Newman, Chairman

- 9:40 Committee to Study Field of Theological Education — John H. Buchanan, Chairman
 10:00 American Baptist Theological Seminary — L. S. Sedberry, Chairman of Commission
 10:15 New Orleans Baptist Theological Seminary — Roland Q. Leavell, President
 10:30 Southwestern Baptist Theological Seminary — E. D. Head, President
 10:45 Southern Baptist Theological Seminary — Ellis A. Fuller, President
 11:00 Song
 11:05 Christian and Ministerial Education — Roland Q. Leavell, New Orleans
 11:45 Special Music
 11:55 Facing the World in Which We Live — Chaplain Paul J. Maddox Presented by Broadus E. Wall, President Southern Baptist Chaplains' Assoc.
 12:30 Adjournment

Friday Afternoon, May 21

- 2:00 Song, Scripture and Prayer _____ Howard C. Bennett, Texas
 2:10 Report of Committee on Committees
 2:20 Report of Committee on Time, Place and Preacher
 2:25 Social Service Commission _____ J. B. Weatherspoon, Chairman
 2:45 Radio Commission _____ S. F. Lowe, Director
 3:05 Committee to Discuss "Common Problems" with Northern Baptists _____ W. R. White, Chairman
 3:30 Committee to Consider Kansas Application — E. H. Westmoreland, Chairman
 3:50 The Baptist World Alliance — C. Oscar Johnson, President

Friday Evening, May 21

- 7:00 Song Service, Scripture and Prayer _____ J. W. Suttle, Shelby, North Carolina
 7:30 Home Mission Board _____ J. B. Lawrence, Executive Secretary
 9:00 Special Music
 9:05 "Christ is the Answer!" _____ Robert G. Lee, Memphis

Saturday Morning, May 22

- 9:30 Song, Scripture and Prayer _____ R. Houston Smith, Louisiana
 9:40 Report of Committee on Co-ordinated Denominational Activities — H. H. Hobbs, Chairman
 9:55 Report of Committee on Boards — T. F. Calloway, Chairman
 10:10 Report of Committee on Resolutions
 10:25 Miscellaneous Business
 10:35 American Bible Society, _____ Thomas T. Holloway, Dallas, Texas
 10:50 Southern Baptists Making a Commitment — W. R. White, Texas
 11:10 Baptist Relief Around the World — R. Paul Caudill, Memphis
 11:35 Special Music
 11:45 Memorial Service, Ryland Knight, Virginia

Saturday Afternoon, May 22

(Co-operation with local churches in visitation and personal work in Memphis looking toward the Sunday afternoon evangelistic service)

Saturday Night, May 22

- 7:30 Song Service, Scripture and Prayer _____ E. C. Routh
 8:00 Service on the Christian Home under leadership of Joe W. Burton, Nashville, with closing message by Ellis A. Fuller, Louisville
 9:30 Adjournment

Sunday Morning, May 23

(Services in Memphis churches under direction of local committee)

Sunday Afternoon, May 23

- 2:45 Song, Scripture and Prayer _____ Harold J. Purdy, Kentucky
 3:00 Evangelistic Service under joint direction of Southern Baptist Convention Committee on Evangelism, C. E. Matthews, superintendent of evangelism of Home Mission Board, and Memphis churches.

Sunday Evening, May 23

- 6:45 Young People's Night, under auspices of Training Union Department of the Sunday School Board, J. E. Lambdin, Secretary
 9:30 Final Adjournment.

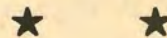
Submitted by:

Committee on Order of Business
 B. Locke Davis, Anniston, Ala., Chairman

STATE DEMONSTRATION

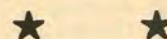
April 18-23

CENTRAL BA
HOT SPRING



INFORMATION — INSTRUCTION — DEMO

For Pastors, Sunday School O



Three Opportunities For Sunday School Workers

1. A study of current Sunday School lessons under guidance of capable leaders.
2. Conferences by departments on "Important phases of Better Bible Teaching."
 - A clearer concept of what teaching involves.
 - A study of importance of aims in teaching, and of worthy and appropriate aims for the next quarter's work.
 - A study of how to project the Sunday morning teaching into character building and life activities of the pupils.
3. A study of all school promotion activities as an effective means of preparation for Better Bible Teaching.

*Dr. Gaye L. McGlothlen
Sunday School Board
Adults*



*Dr.
Sun*



ENROLL NOW



BED AND ALL MEALS will be furnished free to enrolled clinicians.

ENROLMENT fee of \$2.00 may be paid in Hot Springs.

CLINICIANS SHOULD ARRIVE in Hot Springs, Sunday, April 18, in time for rally at 2:30 P. M. and remain through the Friday night session, April 23.

ENROLL NOW by sending NAME, ADDRESS, CHURCH and PLACE in Sunday school to Dr. Edgar Williamson, 212 Baptist Building, Little Rock. **DO IT NOW.**



*Miss Pauline Hargis
Sunday School Board
Beginners*

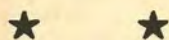


*Mrs. I
Sun*

BIBLE TEACHING CLINIC

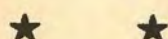
ST CHURCH ARKANSAS

April 18-23



ATION – INSPIRATION – RECREATION

Teachers, Prospective Workers



Monday Through Friday (Suggested Daily Program)

MORNING

- 9:00 Evaluation and Planning: Department Conferences.
- 9:20 Worship in Praise and Meditation.
- 9:30 The Teacher.
- 9:50 Improving Our Teaching: Conference, Panel Discussion and Demonstration—Led by Department Faculty.
- 11:20 Intermission.
- 11:35 Aids in Teaching.
- 12:00 Supreme Objectives in Teaching.

AFTERNOON

Rest and Recreation

EVENING

Sponsored by the Churches in Central Association.

7:15 How to Teach Next Quarter's Lessons: Age group conferences.

Nursery.....	Mrs. H. R. Jones
Beginner.....	Miss Pauline Hargis
Primary.....	Mrs. Clifton J. Allen
Junior.....	Mrs. Lillian Moore Rice
Intermediate.....	Miss Annie Ward Byrd
Young People.....	Dr. W. J. Fallis
Adults.....	Dr. Gaye L. McGlothlen

- 8:30 General Session.
- 8:40 Bible Study Hour: "Patterns for Christian Living."
- 9:15 Adjournment.



Dr. William J. Fallis
Sunday School Board
Young People



Mrs. H. R. Jones
Sunday School Board
Nursery



Allen
Board



Rice
ard

Woman's Missionary Union

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

MRS. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's eSecretary

MRS. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Twenty-Fourth G. A. Conference

The 1948 Intermediate G.A. Conference begins a new phase in the existence of the favorite meeting of Arkansas Baptist girls. Twenty-three Conferences have been held at Central College in Conway. This year the Girls' Auxiliary members, representing some 50 churches, will meet at Pine Lake Camp, south of Little Rock, March 12-14.

The meeting begins on Friday evening, March 12, with a banquet. Later in the evening Dr. C. W. Caldwell, superintendent of State Missions will speak. He will tell of the mission needs of Arkansas and show films of our missionary work. Mrs. R. E. Beddoe, for many years a missionary to China, will tell about her work there.

On Saturday morning, there will be conferences on the various phases of Girls' Auxiliary work led by Mrs. J. C. Fuller, State W.M.U. vice-president; Mrs. Harvey Elledge, Pulaski County associational counselor; Mrs. F. E. Goodbar, State W.M.U. Community Missions chairman, and Mrs. H. M. Keck, State Mission Study chairman. Mrs. Ladd Davies, missionary to Peru will give high lights of her experiences there, and lead a conference on race problems. Miss Nina Belle Holaday, missionary of our Home Mission Board to the French-speaking people of Louisiana will tell of her work and, also, lead a conference.

Miss Wanda Jo Henry, student at Ouachita College and a member of the Ouachita Choir, will lead the music at the conference.

Saturday afternoon activities will include the Stunt Parade and the Missionary Reading Contest. The Coronation Service will be held on Saturday evening.

A wealth of missionary information and inspiration to be truly missionary will be the results of this twenty-fourth annual meeting of the Intermediate Girls' Auxiliary conference.

Make Ridgcrest Reservations Now

The W.M.U. Conference, including the B.W.C. Conference, will be held at Ridgcrest, N. C., July

29 through August 4. For the accommodations you desire, write to Mr. Robert Guy, Manager, Ridgcrest, N. C.

News of W.M.U. Rallies And Institutes

Arkansas Valley Association held a rally for the first quarter, at West Helena, with an attendance of 75. Mrs. C. E. Pugh of Clarendon was in charge of the program. It was prayerfully planned and rendered. Group conferences were held during the morning session, and a Mission Study Institute was held in the afternoon. Several pastors were present, and the Rev. H. L. Lipford, pastor at Brinkley, brought the inspirational message.

Central Association met at Bauxite, with an attendance of approximately 100. Mrs. J. E. Short was the guest speaker. This association reports two new societies this year, one at Jessieville and one at Mountain View.

Mt. Zion reports a splendid rally held at Monette, with eight churches represented. A special bus brought 30 from Jonesboro. This association promoted a Mission Study Institute early in February. They have made splendid plans for a young people's rally to be held in the near future.

Little River Association promoted a Mission Study Institute at Nashville, in February, using the graded series of books on Home Missions. Mrs. Clarence Anthony, mission study chairman, was in charge.

Liberty Association reports 150 in attendance at their first quarterly rally, at which time helpful conferences were held. The work in that association is going forward in a great way.

Announcing State B.W.C. Banquet

We are happy to announce that the second statewide B.W.C. Banquet will be held in connection with the State W.M.U. annual meeting at First Church, Little Rock. The exact date is April 14, at 5:30 o'clock. Further details will be given later.

All possessions which have not been earned or received as a gift, have been stolen.

New Girls' Auxiliary Alliance

Approximately 125 people, representing nine churches, attended the first regular meeting of the Girls' Auxiliary Alliance, Concord Association, which was held Sunday, February 8, at the Immanuel Baptist Church, Fort Smith. Officers were installed by the missionary, for whom the organization is named, Mrs. Alvin Hatton, nee Catherine Jordan of Van Buren. We wish to congratulate this new organization on its very auspicious beginning.

Lottie Moon Christmas Offering

We are proud of the Grace McBride Y.W.A. of the Baptist State Hospital for their generous offering of approximately \$200 to our recent Lottie Moon Offering. Also, the Ann Hasseltine Y.W.A. of Ouachita College which gave \$175 to this offering. We appreciate these young women in training who give of their limited means

to help extend Kingdom work. May their example be an inspiration to us, and encourage us to give sacrificially to Home Missions during this period of special emphasis on this phase of our work.

Reports of Mission Study

Siloam Springs reports nine classes in circles, 60 women reading 111 books during the year. They also report there were seven men and boys reading at least one book. They had a Missionary Round Table, with 11 members, during the year. They report a new Missionary Round Table with the same membership for 1948.

First Church, Van Buren, with Mrs. G. W. Gant, chairman, reports 11 mission classes held during the past year.

—000—

God reserves the right over life as the sole right of Deity; no man has the right to say to another, "Thou shalt not live."

Broadman Books of Merit

Let your light so shine . . .

J. B. TIDWELL PLUS GOD

"What I am and what I can do + God = Enough," wrote a young college student inside the cover of his worn Latin book. And the rest of his life was based on that formula, for the influence of J. B. Tidwell as teacher, preacher, and writer overflowed into the lives of hundreds.

ROBERT A. BAKER

\$1.50

HARVEY COUCH: The Master Builder

Dedicated to the youth of America, here is the truly remarkable life story of one of the great builders of our nation during the twentieth century. It is the saga of a young man with vision to recognize the opportunities of his times—and character which made him devote his energetic ability to serving humanity.

WINSTON D. WILSON

\$2.75

MEMOIRS OF JOHN R. SAMPEY

Boyhood, maturity, youth, old age—through them all you meet the growing personality and service of John R. Sampey. As pastor, teacher, president of the Southern Baptist Theological Seminary, and leader of Baptists, he poured out his life in God's service.

JOHN R. SAMPEY

\$2.50

*. . . and glorify your Father which
is in heaven*

Baptist Book Store

303-305 W. Capitol

Little Rock, Arkansas

—000—

Chaplain Luck Resigns

We regret to announce that Joe Fred Luck has resigned his position as chaplain in the State Sanatorium at Booneville, Arkansas. He has been an employee of the Mission Department of the Arkansas Baptist Convention and has given his full time in a marvelous ministry to the patients and employees of that noble institution. He has resigned to accept the chaplaincy of the Memorial Baptist Hospital of Houston, Tex.

Brother Luck is unusually qualified for the type of work he has been doing as chaplain. He goes to an outstanding institution, and we can congratulate the Board of Trustees of that institution in selecting him as their chaplain.

Many of our people may not know of the valuable service rendered by Chaplain Luck. His report for February is as follows:

Days labored	29
Patients visited	550
Bedside prayers and Scriptures	85
Sunday Schools conducted...	5
Preaching services held	37
Professions of faith	3
Literature distributed	450

The Mission Committee is prayerfully seeking a man to take Brother Luck's place. Certainly, all our Baptist people are glad that we have the privilege of placing a chaplain in that institution, and I pray that we may secure another without delay.

Ridgecrest Conference

Letters are being received from the associational missionaries saying that they are looking forward to attending the southwide meetings on Rural Church and Evangelism at Ridgecrest, June 1-8. Plans have been made to have two people from each association attend this important meeting. That means that Arkansas will have 84 people there. The Home Mission Board has set a quota for Arkansas at 70; it is possible that they will allow us more, since it has been suggested that two go from each association.

We will work on the matter of transportation, also the expense involved, and notify all missionaries and Associational Directors of Evangelism within the next few weeks. The moderator and other associational leaders should emphasize this meeting and make it possible for two men to attend. A large number of the associations plan to have an associational Simultaneous Crusade during 1949. The Ridgecrest Conference will do much to give emphasis to these plans.

Department of

MISSIONS

C. W. Caldwell, Superintendent

Retreat Announced

The second Associational Missionaries' Retreat will be held at Lake Hamilton, near Hot Springs, April 13-15. Dr. C. E. Matthews, Director of Evangelism for the Home Mission Board, will speak in regard to Associational Simultaneous Crusades for 1949. Dr. S. F. Dowis, of the Home Mission Board, will be present for a part of the conference.

The purpose of this conference is to discuss the type of mission program to be carried on. There will be an exchange of ideas, and illustrations of certain mission projects will be shown. The methods of plotting church fields, forming pastoral fields, and surveying the needs of the entire association will be discussed thoroughly.

In addition to conferences on mission work there will, also, be a time for fellowship and recreation. Conferences will be held each morning and evening. The afternoons will be given to fishing, golfing, and other forms of recreation which the men find enjoyable.

The place of this meeting will be near Lake Hamilton, in the summer homes of Mr. and Mrs. Hugh Benton of Fordyce, and Mr. and Mrs. Chester Sturgis of Arkadelphia. This is the second time these two Baptist deacons and their wives have graciously consented for the missionaries to occupy their homes. By furnishing their homes they are making a great contribution to the mission cause of Arkansas.

HEFFNER ELECTRIC
1119 BATTERY ST.





Electric Appliances

- Bought •
- Rebuilt •
- Traded •
- Sold •

Phone 2-3239

Eleven Churches Make Campaign Honor Roll

By HARVEY A. ELLEDGE

In every great enterprise there are those who become the leaders and the example for others. In the Ouachita Million Dollar Campaign there are 11 churches that have led the way and are an example for other churches in accepting and paying their quota in full.

These churches are to be congratulated on their effort and willingness to carry their full share in this great cause. Many other churches have done well and we hope that a number of other names can be added to this list soon.

The Ouachita Campaign Committee and Arkansas Baptists are deeply grateful to the pastors and leaders of these churches for taking in hand this task of completing their part of it.

First Church, Horatio, Russell Armer, pastor, was the first to pay their quota and they sent in the full amount in one offering.

First Church, Corning, L. C. Tedford, pastor, was the second to pay their quota and they sent in one-fourth more than they were asked to give.

Although without pastoral leadership, the Moro and Monte Ne churches paid their quota in full.

Union Grove, a full time church of '84 members, have paid their

quota. E. I. Sneed is the pastor of this progressive church.

Oren W. Moran, an out-of-state man and pastor of First Church, North Little Rock, led his church to pay their quota in two years. This splendid church has, also, raised funds to begin a building program during this time.

Dale McCoy, a graduate of Ouachita College and pastor at Cabot, led his church to pay seven times their quota through one of its members.

Village Church, J. E. Hargett, pastor, has paid their quota of \$1,200 in two years.

Virgil A. Rose, an out-of-state man, interested in religious education, led his church to complete their quota out of a surplus fund.

Zion Church of Stone-Van Buren Association, which is a one-fourth time church, has completed their quota. W. R. Jeffries is the pastor.

These churches, small and large, with problems similar to other churches, have paid their quotas and we are deeply grateful.

We challenge you, as individual Arkansas Baptists and as churches, to give sacrificially to raise a "Million Dollars" for Ouachita. Our churches, now and for the future, must be under-girded with Christian education.

Evangelism Major Objective of Southern Baptists

Southern Baptists are rejoicing greatly as they receive the information of the 265,741 increase in Sunday school enrollment, the 125,049 increase in the Baptist Training Union, and the 285,157 baptisms in the churches, during the past year. These represent the largest gains ever made in any one year in the history of the Southern Baptist Convention.

We interpret the word "evangelism" to mean three things. (1) It means to win the individual to a personal faith in Christ and acceptance of Christ as Saviour; (2) help him to grow in grace and knowledge of the Lord Jesus Christ and to become like him; (3) help him to become an efficient and effective servant for Christ. All Sunday school and Baptist Training Union workers and members engage in evangelism within this conception.

All active church members, engaged in the whole kingdom program, rejoice in the aggressive evangelistic campaign, under the leadership of Dr. C. E. Matthews and his associates, of the Home Mission Board. Under this leader-

ship, all states are having separate meetings in the interest of evangelism with a view of a more intensive state-wide evangelistic campaign during the year. We feel sure the Sunday School and Baptist Training Union workers and members of all the territory of the Southern Baptist Convention can be counted on to co-operate in this movement unanimously.

J. L. HOLCOMB,
Executive Secretary
JEROME O. WILLIAMS,
Educational Director

—000—

It is just as essential to normal life and living to be usefully and gainfully employed in worthwhile work during the six days as to observe the sabbath; any system which would make it possible for able-bodied men and women to live without work is all wrong, it is an economic and sociological maladjustment, a blight upon society.

* * *

If parents expect to be honored by their children they must themselves be honorable.

Too Busy To Serve The Lord?

By C. E. BRYANT

If the doors ever open for a regular service at First Baptist Church, Nashville, Tennessee and the W. Maxey Jarman are not present, you can be sure they are out of town.

W. Maxey Jarman loves the Lord and loves the church, and everytime the church asks for his services he is ready to serve. He is chairman of the deacons at First Church, and is the teacher of a young men's Sunday School class. During a recent evangelistic service, he was seen to leave his pew at the beginning of the invitation, walk around the back of the auditorium to the seat of a friend, and ask that man to give his heart to Christ.

He loves his denomination, too. He is president of the Southern Baptist Foundation, an institution set up by the Southern Baptist Convention to solicit and invest trust funds for denominational agencies. He is a member of the Sunday School Board, serving as financial advisor. And as executor of a trust fund left by his late father, his ministry reaches out to the building of new houses of worship in lands around the globe.

He is also president of Tennessee Baptist Orphans' Home, a trustee of Moody Bible Institute, a trustee of the Tennessee Baptist Foundation, and a trustee of Peabody College.

What is significant about all this?

Mr. Jarman does this church work despite the fact that he probably has more reason than any of us to say he is too busy.

He is chairman of the board of General Shoe Corporation, which business in 1947 manufactured in its 26 plants 16 million pairs of shoes under 18 nationally-known labels to set a record sales total of more than 78 million dollars. The shoes are sold through 14,000 dealers and in 96 company-operated stores bearing the name of Jarman, Flagg Brothers, Hardy, and Holiday. There also are factories in Mexico City and Lima, Peru, and retail outlets in those areas.

Yes, if Maxey Jarman wanted to, he could easily say he was too busy with his business.

But Maxey Jarman loves the Lord and believes God's promises. He knows that stewardship to God is a vital obligation of every man, and he dares not shirk those responsibilities.

The Jarman name on shoes had its very origin in the devotion of James Franklin Jarman, Maxey's father, to the will of God. The elder Jarman was profitably employed in a Nashville shoe concern, but his strong convictions



Maxey Jarman

that a business should be operated on Christian principles made him want a factory of his own.

So it was that one Friday in 1919, J. F. Jarman left his Nashville office, went to the little city of Franklin, 19 miles away, rented a hotel room, and spent many hours in prayer. When he emerged, he was convinced it was God's will that he form his own shoe company and run it along Christian lines.

The Jarman Shoe Company came into being five years later, dedicated to Christian operation of the business and the manufacture of a good calfskin shoe for \$5. He succeeded in both.

As the business grew and new shoe brands were added, the corporation's name was changed to General Shoe. When Jarman, the founder, died in 1938, he left an estate of \$3,500,000, two-thirds of which went to the Jarman Foundation for the aiding of Bible institutes, Christian orphanages and mission work. Management of the company went to his son, who had served as president the last five years of his father's life.

But it didn't fall to young Jarman as an inheritance as much as simply a well earned prize. Maxey had studied electrical engineering at Massachusetts Institute of Technology, and came to his father's company to serve, at various times, as office clerk and credit manager, office manager, leather buyer, sales manager and secretary-treasurer. In 1932, he became president of the company and in 1947, chairman of the corporation. People who watch him say he is one of the hardest workers on the General Shoe payroll.

His philosophy of business has continued along the Christian convictions of his father. Every plant has a grievance committee to give consideration to complaints of all employees, and bo-

NEW BOOKS

"PHYSICIANS OF THE SOUL"

CHARLES F. KEMP

Macmillan Company—\$2.75

This book traces the history of the methods employed by religious leaders to bring man and his many needs into contact with God.

The modern minister needs this book for the same reason that the political leaders need to know the history of politics.

"JOHN, THE UNIVERSAL GOSPEL"

Macmillan Company—\$2.75

CHESTER WARREN QUMBY

Here is a splendid contribution to our Johannine literature. The author ably presents the theme which he undertakes herein. His treatment is spiritual, illuminating, and, at many points, quite fresh. With normal reservations, one cannot but say that there is an helpful study of John. The earnest student cannot but profit by appeal to this richly readable contribution. It is worthy of a permanent place on any preacher's shelf.

nuses are set up for employes who bring suggestions for improvements in technique. Jarman opens all staff meetings with prayer, and fills his annual reports with remarks like: "We believe that to be successful we must build on a foundation of character."

Aside from his work, he is the husband and father in a Christian home on Woodlawn Drive in Nashville. There are three children, a son, Franklin, and daughters, Anne and Gene.

Yes, this is the man who finds time to serve his church and denomination in many, many ways. And he also is the Christian businessman who is president of the Southern Baptist Foundation, the newest institution of 6,270,819 Southern Baptists.

LAST MINUTE NEWS

State Training Union Convention meets at the First Baptist Church, Fort Smith, March 10-20.

The Friday morning program will feature the Intermediate Sword Drill. All participants and judges will meet at 10:30.

Friday afternoon, the Junior Memory Drill will be held at 2:10. All participants and judges will have a brief meeting at 11:30.

In a sectional meeting of the young people, the Speakers' Elimination Tournament will be held Friday afternoon, at 2:30. All participants and judges will report to the sectional meeting promptly at 2:30. Finals will be held Friday evening.

Bring your posters for the poster contest to the Book Store Exhibit room. Use of the letters "B. T. U." disqualifies a poster. Posters must be brought, not sent, to the Convention.

Registration fee of 25c for Juniors and Intermediates, and 50c for Young People and Adults is to be paid by EVERYONE. Home assignments will be made upon registration.

Those coming from a distance of over 200 miles may receive bed and breakfast free on Thursday as well as Friday, provided they notify the First Baptist Church, Fort Smith, IMMEDIATELY.

Those desiring hotel reservations must make reservations direct to one of the hotels, and will be expected to pay their own hotel bill.

Names of Associational winners who will be in the State Memory Drill, Sword Drill and Speakers' Tournament should be sent to Ralph W. Davis, 212 Baptist Building, Little Rock, IMMEDIATELY.

FACILITIES FOR

1000

Junior College Students

Dormitories

Variety of Courses

Religious Atmosphere

Good Food

Greater Central—Centrally Located

GREATER LITTLE ROCK

The Urgency of a Church Library

By GUY D. MAGEE

Much could be written on the great need and the urgency of a church library. As a pastor, I have come to believe that a church library is one of the greatest assets that any church, even the smallest church, can have. Yes, every church, from the largest, in the city to the village church and the little church in the country, needs and can have a well-planned library. I have pastored several country churches, and I think I know the need of these churches; I covet a good library for each of them.

This is a new day in reading. Our people are reading more than ever before. We find them visiting the lending libraries at the corner drug store, the department store, and the news stand. In many cases the books found at these places are of such nature that they tend to destroy character and personality rather than build it up. A well planned and supervised church library can be a means of correcting such evils as mentioned. Of course, it will be necessary to keep the library ever before the people, and this responsibility rests upon both the pastor and the church librarian.

Long ago our public schools recognized the urgency of libraries and installed them. These school libraries are good—they are more than that—they are wonderful. Still, in many instances, these are not accessible to the adults. Moreover, our young people do not get here what they need from a doctrinal and a spiritual point of view. The world is offering much reading material to attract our people and at the same time detract from the spiritual things of life, therefore, we cannot afford to be without the church library. The day of long sermons is past and pastors cannot give the people enough spiritual food in one thirty-minute sermon. Yes, I said, one sermon, because many will not attend two services on Sunday. What we fail to give them in one sermon, we can supply by way of the church library. For in this library we should have books pertaining to Baptist history and doctrine, church leadership, Christian personality, religious fiction, biographies of missionaries and great Baptist leaders, as well as national heroes, Bible stories, and many others. I think we should have in this library some books that are non-religious, but good, clean books that help to build character, books that help our young people to think aright, for good reading brings about right thinking, and "as a man thinketh, so is he."

Just a year ago, with the help of Miss Russeleen Baldrige, Baptist Book Store Librarian, our church installed a library and it

has proven its worth many times. The Young people, the Intermediates, the Juniors, the Primaries, and even the Beginners, have come to love the library. Our department leaders and auxiliary counselors are making good use of the library. I feel that the use of this library by all church leaders, teachers, and counselors, and the reading of the books by all our people is very urgent. We are doing our best to keep the library before the whole church membership constantly. Personally speaking, the church library is so urgent that no church can afford to be without one. As pastor of this church, I have come to think of our library as an associate educational director.

—000—

Tithing Campaign Continues in 1948

Nashville, Tenn. — (BP) — The tithing campaign of Southern Baptists last fall is reflected in greatly increased gifts to Southwide and worldwide objects the first two months of 1948. Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, said.

Dr. McCall said that the total of January and February receipts are a third larger in 1948 than for 1947, and the opening two months of the new year showed total gifts equalling 32 per cent of the 1947's full 12-month period.

He explained, however, that the designated gifts are larger in January and February each year because of receipts from the annual Lottie Moon Christmas Offering for foreign missions, taken in the churches in December and reaching the Southwide offices after the beginning of the new year.

January and February 1948 receipts totalled \$2,393,227.96, as compared with \$1,796,677.57 for the same two months in 1947.

The 1948 gifts included \$1,091,007.46 for the distributable Co-operative Program, and \$1,302,220.50 for designated objects. This reflects gains of \$160,767.41 in the Co-operative Program division and \$435,782.99 in the designated section over 1947.

—000—

"A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books."

TOMBSTONES
DIRECT TO YOU \$0.95
 Genuine Beautiful Rockdale Monuments, Markers, Satisfaction or MONEY BACK. EASY Freight paid. Write for our Terms. FREE Catalog and compare prices.
ROCKDALE MONUMENT CO.
 DEPT. 000, JOLIET, ILLINOIS



The Rural Priest of Tomorrow

By JOHN D. FREEMAN,
Rural Field Worker

Southern Baptist Home Mission Board

Catholics are becoming the chief rival of Baptists in rural fields. They have almost complete control of many areas in the Midwest states. They are pressing their work in a sensible way, as may be seen from the following statement.

"The large city parish can to some extent depend upon its prestige, but the standing of a little country parish depends upon the personality of the pastor. In the open country, judgment, diplomacy, activity, progressiveness, and leadership are the natural virtues required of a priest. The country pastor must be a community leader. He must know rural problems. He must have sympathy with rural ideals and aspirations. He must love the country; he must know the country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or unmaking of the farmer, the fundamental social problems in the life of the open country." Quoted from a Roman Catholic authority by Edwin A. Hunter in *The Small Town and Country Church*, Abingdon-Cokesbury Press.

"In other words," states Dr. Hunter, "the Catholic Church proposes that the rural priest shall be as good as the best with special training for the rural field." And every priest who is designated to serve in a country parish is given special training for his task, so that when he enters upon his work he can be both pastor and community leader, knowing how to assist the county agents in the promotion of their activities.

One thing Favors Baptists

One thing offers promise of aid to us in efforts to retain hold of the rural areas, and that is the fact that Catholics have few rural youths from whom to draw their priests. It is difficult for a city-bred man to make adjustments necessary to enable him to win the complete respect and confidence of rural folk. Some 70 per cent of Baptist ministers are from country stock, and they know the life and problems of rural people—things which the hierarchy proposes that its priests shall learn.

One conclusion is inevitable. Either Southern Baptists bestir themselves and immediately provide for more thorough training of all rural ministers, or the inroads of other groups into our land will rapidly continue. Two-thirds of the rural pastors have

never had the advantage of college or seminary training. They cannot enter school, except in rare cases. If they receive any help, the training must be carried to them. This is true of our white pastors; it is far more true with the Negroes.

What Shall We Do?

The writer believes that Howard College of Alabama has set a pattern which at least one Baptist school in each state should follow. Under the direction of Dr. Gilbert M. Guffin—who made a record for himself while a pastor in Jasper, Alabama, as a friend of the country pastors—an extension department has been set up, and it is ministering to all who wish to study, especially to the pastors of country churches.

The plan provides for "extension classes" and there are now twenty-three of these scattered over the state, with two for Negroes now ready to begin. Each class is under the direction of a pastor who has academic standing, therefore, work is acceptable to college authorities. In many of the extensions two or more teachers are required. The students enroll, pay a small fee, and upon completion of required work, receive credit, much of the credit being toward a degree from Howard. Best of all, the men receive practical training in homiletics, church efficiency, etc., and are thereby better fitted for their work.

Results prove the wisdom of the plan. Some 375 ministers were enrolled in extension classes at the close of 1947. Churches served by these men are being quickened in their interests. Antagonism to higher education, so often met with in the more remote rural sections, is being changed into loyalty to the program of training which is being built up for the ministers.

Other Agencies

There are other agencies which can help render assistance to the underprivileged ministers of our faith. I believe, however, that the one-or two-week preacher schools, the Bible institute, and other temporary methods cannot provide what the permanent, nine-month term of an extension department can do. I write this, therefore, in the hope that readers may become interested in studying the Howard plan and introduce it, or some modification of it, into their program of training ministers of the gospel.

If we give a helping hand now, the rural priest of tomorrow will be a simple believer, called of God to pastoral service, and prepared in heart and mind for the great task.

WARNING!



Figures to Inspire

February 29, 1948

	S.S.	T.U.	Add.
Fort Smith, First	1119	353	2
Little Rock, Immanuel	1119	301	4
Including Missions	1658	607	14
Little Rock, First	920	404	
El Dorado, First	903	254	
Paragould, First	779	250	1
Camden, First	733	195	72
Including Missions	834		
Little Rock, Second	729		13
Pipe Bluff, First	718	213	3
N. Little Rock,			
Baring Cross	655	235	2
Including Missions	701	254	
Hot Springs, Second	614	184	1
Benton, First	572	128	2
Including Missions	589		
Fayetteville, First	566	193	3
Including Missions	616	224	
North Little Rock, First	549		
Ft. Smith, Immanuel	540	99	1
Including Mission	571		
Arkadelphia, First	501	230	8
Little Rock, Tabernacle	495	73	
Hope, First	477	88	
McGehee	470	142	
Little Rock, Gaines St.	443	286	4
Little Rock, Pulaski			
Heights	443		3
Malvern, First	432	99	4
Bauxite, First	415	123	
Springdale, First	409	223	3
Including Missions	558		
Hamburg, First	388	205	14
Hot Springs, Park Place	384	114	
Conway, First	380	65	3
Paris, First	368	148	
Fordyce, First	358	122	
Ft. Smith, Calvary	348	97	
Siloam Springs, First	343	208	1
Hot Springs, First	339	80	1
Stuttgart, First	338	161	
Including Missions	382		
Ft. Smith, Grand Ave.	324	89	3
Monticello, First	317	106	2
Rogers, First	310	89	2
Smackover, First	280	126	
El Dorado, Westside	276	90	
N. Little Rock, Central	260	111	10
Mena, First	249	70	13
Including Mission	323	110	
Greenwood	243	96	
Gentry	242	119	2
Little Rock, Calvary	242	109	1
Jacksonville, First	238	118	7
Pine Bluff, Second	237	79	
N. Little Rock, Pike Ave.	219	97	1
Stamps, First	215	111	
Ft. Smith, Bailey Hill	203	125	
Ft. Smith, Oak Grove	200	97	11
Little Rock,			
Reynolds Memorial	177	50	
Little Rock, Woodlawn	146	70	1
Monticello, Second	142	64	
Levy, First	138	39	
Including Mission	227	107	
Elaine, First	133	99	6
Pine Bluff, Matthews			
Memorial	133	68	
Ft. Smith, South	131	61	
N. Little Rock, Grace	125		
Eureka Springs, First	109	37	
Warren, Immanuel	98	73	
Douglasville, First	98	57	
Little Rock, Zion Hill	89	70	
Little Rock, Westside	63	33	2
Douglasville, Second	57	53	
Little Rock, Biddle	49	30	
Little Rock, Bellview	48	17	
Little Rock, Bethlehem	44	12	
Little Rock, Mt. View	39	22	

It has already happened

in TWO states

We, as a business-managed, tax-paying electric company, face a problem which, in a less pressing way, confronts all privately-owned business: the threat of ever-expanding government-subsidized competition.

Our disturbing problem simply stated is that there are people in government, and out, who are fostering the philosophy of putting the government further into the power business, directly or indirectly. Today in Tennessee and Nebraska there are practically no privately owned electric companies because they were forced out of business by government agencies.

Well, that's just two instances. Another one that could affect millions of persons in our section is the proposed Southwestern Power Administration, created to administer the sale of electric power from government dams in the Southwest.

The S.P.A. seeks to spend MILLIONS of dollars on a public power system which would DUPLICATE power lines of existing companies, yet which would not provide a single kilowatt of additional power that present power companies cannot provide!

Privately owner companies just cannot compete with plants built or bought by the government with the people's tax money and which then operate practically tax-free and interest-free. When industry like ours is removed from the tax rolls, somebody else must pay more taxes—and in the end that somebody can be only you.

Have you thought about government ownership in that way?

Arkansas

BUSINESS-MANAGED, TAX-PAYING

POWER & LIGHT

HELPING BUILD ARKANSAS

Company

Lido

CAFETERIA



"QUALITY FOOD

POPULAR PRICES"

615 MAIN

LITTLE ROCK

The Worth of Christian Character

By MRS. ROLAND LEATH

This is our regular temperance lesson. It will of necessity be taught in various ways, emphasizing that which the teacher deems applicable to his own class. We have another of the rich epistles of Paul from which to develop our thoughts. Ephesians was written shortly after Colossians, during the last days, no doubt, of the imprisonment of Paul at Rome. There is a happy tone throughout; not by any word does Paul seem to be downhearted but rather he presents a joyous, optimistic mood. Usually Bible scholars divide the book as follows: chapters 1-3 doctrinal, revealing much concerning the church, salvation by grace, position of Jew and Gentile in Christ's purpose in the church, the great prayers of the Apostle and the unities; chapters 4-6 practical, pointing the Christian to a separated, holy walk in all the relationships of life.

Our general theme is Christian Character. The worth of consecrated Christian character has no limits, and cannot be stressed too much. Christ reveals the character of God to us; it follows, then, that we should strive to reveal through our lives the characteristics of our God by taking Christ as our Savior and Guide. He is the only Perfect One; through His Grace we strive to attain. (James 1:4)

Christian Character Founded On New Birth

Much is made in our day of education. No one is more appreciative of the worth of the trained intellect than I. All Christians should desire self-improvement and be anxious for our youth to take advantage of every opportunity to train. As important as education is, it is not the way of life; it is not a foundation for building Christian character without accepting Christ as Savior. When the old sinful nature is changed by the new birth, the foundation is laid whereon one may build a character pleasing to God.

Paul uses the expression "now are ye light in the Lord," meaning, once in sin, in the flesh, you were in the darkness of Satan, but now, through salvation are you living in the light which comes to all through Jesus. The saved person walks in the circle of God's protecting light. Like the woman

Sunday School Lesson For March 14, 1948

Scripture: Ephesians 5:6-21

of Palestine who said, "I live over the hill and last night as I walked home, a panther followed me, but because I carried a lantern and walked in the circle of light, I was safe." What a position is ours as children of Light! Our lives are to be strong against the temptations in this evil world, especially the deceitful, vain words of unbelievers. How subtle are the advertisements of the nefarious liquor and cigarette interests as they scatter their deceitful propaganda!

Christian Character Demands Courage

It isn't easy to be different from the world about us; it is difficult and takes courage. Because this is true, many weak Christians, young Christians, teen-agers, and inactive church members follow the line of least resistance. Paul tells us we are to have no fellowship with the unfruitful works of darkness. This is to be accomplished by reproving evil, by shunning these works and those who do them, and by living so consistently as to prove the light within the Christian heart. There is simply no argument against a clean, pure, Christ-like life. The girl or boy in school has the admiration of the evil doer, if she or he will live Christ before the sinner. The same is true of every child of God.

We are to awaken out of our indifference; indifference is the devil's strongest weapon in our midst. Too many churches and individual members are content to drift along, anxious not to offend. Paul spoke these words of challenge (vs. 14) to saved people, reminding them that they were not taking advantage of their blessed responsibilities and privileges. It takes courage to stay on the job for the Lord, but it is urgent for we must "redeem the time because the days are evil." We must treasure our precious time to stay true in the midst of evil.

"And be not drunk with wine"

WM. T. STOVER CO.

- Trusses
- Abdominal Supporters
- Twoway Stretch Elastic
- Hoisery
- Sick Room Supplies
- Infra Red Lamps

721-723 MAIN ST. LITTLE ROCK

—oh! what a strangle hold this rotting disease has upon the bodies and souls of people today. Space forbids a lengthy discussion of this subject, but Christians, let us awaken to the fact that men, women, boys, and girls are falling victims of alcohol every day; many of them are members of our churches. It begins so easily and innocently. A cocktail can admit the germ. We should preach and teach against it with our very souls. A Sunday School teacher and a bottle of beer cannot be companions. A Sunday School teacher must be a total abstainer and, also, do all he can to influence others, and bravely teach of the evils involved.

- "A bar to heaven, a door to hell
Whoever named it, named it
well
- A bar to honor, pride and fame,
A door to sin and grief and
shame;
- A bar to hope, a bar to prayer;
A door to darkness and
despair!"

Christian Character Develops Happiness

The temperate Christian, who seeks to develop those characteristics well-pleasing to Him who saved from death to life, is a happy person. Instead of filling our lives with evil we should be filled with the Spirit. Dr. B. H. Carroll said, "Whenever we want to be stimulated, we should go off and pray. As we are infilled with the Spirit, we become enthusiastic; a divine afflatus rests upon us, enabling us to think thoughts, to speak words that burn, and to sing songs that have more convincing power than the sermon. That is spiritual intoxication." We are reminded of the Christians on the Day of Pentecost. The Spirit of God gives us that exuberance and, also, that courage and grace which we need to fight the designs of Satan.

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

This happiness which comes to us puts a song in our hearts and we make "melody in your heart to the Lord." Then it is we praise the Lord and express our gratitude to Him.

How to develop Christian character that stands the test, makes for joy, and proves its worth to the gain-saying world is the question we seek to answer for those who need our guidance. Absolute submission to Christ undoubtedly is the answer.

"Drink in the new United States is the source of all evil and the ruin of half of the working men of the country."—George Washington—In a letter dated March 31, 1789.

And it could be added that now 85 per cent of the people of the United States drink.

God has sought to lead His people to an intimate, personal, spiritual, fellowship with Himself; a direct communion of the human soul with God; therefore, to approach God through any medium other than Jesus Christ is a confession of the lack of the consciousness of the presence of God.

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods

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

MOVING TO DALLAS?

Worship With
Ross Avenue Baptist Church
Ross and Moser
Homer B. Reynolds, Pastor

TWO Custom-Built AMBULANCES NOW AVAILABLE DAY OR NIGHT

PHONE
4-0251



WE
CARE!

Burial Protection For All the Family
Phone 4-0252 For Representative—Low Rates

DRUMMOND & COMPANY FUNERAL DIRECTORS

ROBERT GREEN
President

1014 Main Street
Little Rock

BERNIE HOFF
Secretary

WIRE RECORDER HEADQUARTERS

Walloch's Garage and Radio
Service

5007 Asher Ave. Phone 3-1158
3-2689

Where Did Baptist Churches Begin?

"How old are the Baptists? Well, how old are the hills?" asks the Presbyterian historian, Frank S. Mead. "One date is as hard to determine, to pin down, as the other; one beginning is as obscure as the next. That's exceptional among the Protestants. The Lutheran has no such difficulty, he has his Luther, his Wittenburg. The Methodist is certain of his start; there is John Wesley, and Charles. And the Presbyterian dates from Calvin and Geneva." (Christian Herald, April, 1935).

We can tell you exactly when the first Baptist church was started. Open your New Testament to the third chapter of Mark. Read verses thirteen and fourteen, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark says that Jesus ordained (made) twelve. This verb is the familiar Greek verb "Poiein," which means "to make." If Jesus "made twelve," what did he make? Dr. A. B. Bruce, and many others say that he "made, constituted as a compact body" . . . This "compact body" could not have been a club or a lodge. It must have been a church. This same church was in existence on the day of Pentecost. There were about one hundred-twenty members, and there were added unto them those that were saved. If the church did not already exist on the day of Pentecost, how could anyone have been added to its membership? Moreover, if no church or churches existed before the day of Pentecost, then Jesus did not give his commission to his church.

Careful writers and historians have time and again recorded the fact that Baptists and Baptist churches began with John the Baptist and Jesus.

"It is, on all hands conceded, that from the days of the Apostles to the Reformation there existed congregations and communities of Christians, separate from the prevailing and dominant churches, claiming to be of a more primitive, and, therefore, of a purer faith. As the dominant churches fell into alliance with the State, sought its patronage, became subservient to its spirit, proud, corrupt and carnal; departing from the simplicity and spirituality of the Gospel, these separate communities maintained their distinct existence, worshiped by themselves, and served God according to their understanding of the Scriptures and the dictates of their consciences."

Zwingli, the Swiss reformer and co-laborer with Luther says: "The institution of Anabaptism is no novelty, but for thirteen hundred years has caused great disturbance in the (Roman) church." Zwingli lived early in the sixteenth century. So, if Anabaptism had existed thirteen hundred years before Zwingli, it extended as far back as within two centuries of Christ, to say the least. If an Ana-Baptist (Baptist) church existed within two centuries of Jesus's earthly life, it must be the one that Jesus organized, be-

E. C. Brown, president of the Arkansas Baptist State Convention, is asking all ministers to preach on our Centennial achievements, April 4. I will do it, will you? Brother Brown will write you about it. Read his letter carefully, then pray about this matter.

cause no other Catholic or protestant church can be said to have existed that far back in history.

Mr. J. Davis, the historian, gave us a history of Welsh Baptists from "the year 63 A. D., to the year 1770, in which he records the fact that Baptist Churches in Wales were old in 537 A. D. The Roman Catholic Missionary, Austin, tried to bring them over to the Roman Catholic Church, but he utterly failed in his attempt to do so, and left them with many threats of war and wretchedness."

Mosheim, the historian, says, "the true origin of that sect which acquired the name of Anabaptists, is hid in the remote depth of antiquity, and consequently, extremely difficult to be ascertained." If these historians would go one step further and open the New Testament they would find the origin of Baptist (Ana-Baptist) churches.

"We have now seen that the Baptists, who were formerly called Ana-Baptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."—Hist. Ref. Dutch, Ch. Breda, 1819. Many other historians have said these same things about the origin of Baptists.

Yes, Baptist Churches began with John the Baptist and Jesus. Ridpath asserts that he would not say there were Baptist Churches that early, but he would say that all Christians were Baptists at that time. We have not in every generation ben called Baptists. We have been called Ana-Baptists, Mennonites, Waldenses, etc. Later, we shall have more to say about the origin and continuity of Baptist Churches.

What They Are Saying About Us

We have so many letters commending us for paying the old debts of the Baptist State Convention that we cannot begin to publish all of them. However, we would like for you to read some of these letters. Here they are:

Dear Dr. Bridges:

The paragraph that you have in your page of the Arkansas Baptist of February 12, con-

cerning the need of an additional \$6,000 to make a 10 per cent payment on the old debt of the State Convention is another reminder of the splendid thing which Arkansas Baptists are doing. I think this move to go back and take up these old debts was one of finest things that has been done among Baptists in recent years.

I am writing this note simply to say that hosts outside of the state of Arkansas have high appreciation of this splendid undertaking. We have watched it with much interest during these several years.

With kind regards to you, I am,

Cordially yours,

M. T. Rankin, Secretary
Foreign Mission Board
Southern Baptist Convention

Dear Dr. Bridges:

Every time I see where Arkansas Baptists have made another payment on that old debt my heart leaps up, and I thank God.

Of course, it is not a legal obligation, but it is an honor debt and Arkansas Baptists, under your wise and constructive leadership, will pay it all, and will have, not only an easy conscience, but the admiration and love of Southern Baptists and all who love our Lord.

I am for you. Call on me if I can help in any way.

Abidingly yours,
J. E. Dillard.

Dear Dr. Bridges:

For any organization or individual to pay an obligation not legally owed is most admirable, and so far as I know unique.

With best wishes, I am,
Very truly,
Henry J. Livingston

Dear Dr. Bridges:

I have just received the check for 32.50, for the fifth payment on the "Honor Debt" for the Baptist Hospital.

Thank you, I feel each time that you send it, that it is a real demonstration of Christian example.

Very sincerely,
Mrs. M. S. Barton

We Need to Wake Up

Some of our own brethren in this state need to wake up on this question. We are saying that some of us have had the wrong attitude on this question. It is time for us to change. It is time for Arkansas Baptists to unite on this question, and not only say "I am for paying these old debts," but really prove that assertion by actively putting some money into this fund. It is not enough to give our assent to a proposition, but if we really believe it, couldn't we put some money into it. We are not saying these things to criticize anyone. We are simply making an earnest appeal. Let us all do it, and get these debts out of the way. What do you say, Brethren?