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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

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*The Second Coming of Christ — page 8*

—Eva Louma Photo.

## Remember the Baptist Cause in Your Will

By J. G. COTHRAN

The Arkansas Baptist Foundation has been created as a service agency. More and more people will be drawn to consider Baptist institutions in the light of their Christian stewardship. Far too many people leave their estates without making proper provision for a wise distribution of the same.

People often fail to make their wills. We should make our wills when everything is going well with us. We should make them on a day when we feel at our best. We should make them when we have the will to say how we would like for our wealth to be used after we have departed from this life. We do not die any sooner by making our wills when we are in good health. We have known people who planned to make their wills but death came unexpectedly. Others planned to make their wills and were paralyzed, while others were injured in accidents and were declared incompetent.

Christian people should give God a place in their wills. There are so many Baptist institutions and agencies to which we can leave money and other material wealth. This wealth can be left in trust with the Foundation and designated to be used for the work of some Baptist institution or cause. Our Baptist people should be encouraged to remember our Baptist institutions, agencies, and causes in their wills.

### Worthy Causes Remembered

You can leave money, stocks, bonds, and real estate to one of our colleges. These schools are Ouachita, Central, and Southern Baptist Colleges. The Baptist Hospital could use the income from an endowment fund left in trust with the Foundation. You can also give part of your estate or all of it to the Baptist Orphanage, which could be used to construct buildings or for other purposes. Scholarships can be given to help worthy young people through college. Funds may be left in trust for the purpose of erecting Student Center Buildings when and where needed. A chair of Bible could be endowed by your gift. This could be done in one of the denominational schools or in a state school center. If one would like to do so, he could leave money to State missions where the income would be used to promote the whole State mission program or any part of it.

### Wrong Ideas About Wills

Some hold to the idea that wills are to be made just before you think you are going to die. Not many wills made just before death stand up in court. Usually the one making such a will is proven to be of unsound mind and the will is broken.

Others hold to the idea that it does not matter what happens when I am gone. That is not a sensible attitude for a Christian to subscribe to in the light of what he professes to believe.

Too many people feel that what they do with what they have is their business. This is true in a sense. Unless you give direction to your wealth in a will that will stand in court, then at your death what you have becomes another's or it may be wasted by those who are not entitled to any share of it. You can work after death through the right investment of possessions.

Some have the idea that making a will is an easy matter, and therefore does not re-

quire any help. This is a wrong conception. Legal help may save the very things that you would like to safeguard. Others hold to the idea that wills are to be made by old people who are facing death. Many people of wealth who die never reach old age, and records reveal that a great many of them die suddenly.

There are those who feel that only the rich are to make wills. People of moderate means should have a say as to how their estate will be divided and to whom it will go at their death. Those of moderate wealth are held accountable just as the rich.

Every Christian should be faithful in the accumulation of wealth and in the wise use of it. The way you handle what you have will be a witness to others.

W. E. Gladstone on one occasion said, "When you know what a man does with his money, how he gets it, how he spends it, what he thinks about it, you can know something of the most important things about that man."

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### No Baptist Bible For Him

*The following letter received by Nelson Tull, Brotherhood Secretary, speaks for itself.—EDITOR.*

Murfreesboro, Arkansas

March 21, 1949

Dear Brother Tull:

I know you are very busy, and I am grateful for that, because you are working for the Lord. But I want just a few minutes of your time, for this is so rich I have to tell you about it.

A man who works with me is a member of and teaches a Sunday School class in the Church of Christ. One day last week he said to me, "W. O., I ordered a Bible from a man that came by selling them. Boy, it is a honey, a blue ribbon Bible, cost \$27.00. I gave the man a check as part payment. When it came it was a Baptist Bible, so I just sent it back. I opened it, and right before my eyes it said, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.' That is Baptist doctrine, and I don't want it, for I know better than that. I just sent that Baptist Bible back."

Your friend,

W. O. Eason.

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**Protestant Seminary to Be Established in Yugoslavia:** A Protestant theological seminary will be established in Yugoslavia for the first time, according to information received by the National Lutheran Council, New York.

Franjo Sostarec, superintendent of the Hungarian Lutheran Church in Yugoslavia, notified the Council he will open the seminary in August at Subotica in the District of Backa in Vojvodina Province.

Approval of the project followed a consultation by Pastor Sostarec with government officials in Belgrade. At the conference, Pastor Sostarec stressed the need for more pastors and lay workers to minister to the 150,000 Lutherans and 45,000 other Protestants in the country.

—Religious News Service.

## The Love of God

A Devotion by the Editor

The love of God serves the same purpose in our spiritual natures that vitamins serve in our physical natures. That is, the love of God makes available to our spiritual nature for its assimilation, to nourish and sustain it, to cause it to grow and develop, all the great attributes of God. Whereas, without the love of God, we are unable to use the other attributes of God, such as His justice and His power and His wisdom.

It is the love of God that enables the justice of God to work for the justification of the unrighteous. Without love, justice would forever condemn the unrighteous and consign them to eternal woe. Justice without love is justice without mercy and without grace. And without mercy and grace there can be no forgiveness and freedom from the blight of sin. We would not dare approach the court of divine justice if we did not know that love presides there; we could not ask the forgiveness of our sins if we did not know that love is forgiving; we could not stand in the light of God's holiness except that holiness shines upon us in love.

It is the love of God that makes His power helpful to unrighteous men. Power unrestrained by love might crush and destroy us, power undirected by love might be heedless of our needs, and power that was not personalized by love would surely be indifferent toward our hopes and aspirations. We would be left weak and helpless amid forces and circumstances with which we could not cope in our own strength.

But how different with the power of God impregnated with His love, a power that stoops in tenderness to lift the weak, a power that casts about one a shield of protection instead of striking with vengeance, a power that nourishes and sustains life, a power that is friendly and available to all.

Once more, it is the love of God that makes His wisdom watchful over us. It is that loving wisdom that surrounds us with an ever vigilant providence which protects us from a thousand dangers daily, the majority of which we never realize are threatening us. There are occasions every day, if we will but take thought of them, when we are made to realize that an all-wise and loving providence is protecting us from both physical and spiritual dangers that threaten our lives.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## ARKANSAS BAPTIST

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## From the Editor's Desk

# Survey of Baptist State Papers

Mr. John J. Hurt Jr., editor of the *Christian Index*, the Baptist State paper of Georgia, conducted a survey of the Baptist State papers of the Southern Baptist Convention on the basis of circulation, staff, cost of production, and financial backing of the State Conventions.

This survey reveals both similarities and contrasts. There are nine papers with a larger circulation than the *Arkansas Baptist*, two approximately the same, and six with a smaller circulation. The *Arkansas Baptist* had a net gain of eight per cent in circulation in 1948. Two others had the same percentage gain, while six had a greater gain and six fell below. A few of the papers didn't list their gains.

Many factors entered into the variation in the cost of production, such as differences in the cost of different qualities of paper, different types of presses used for printing, and in some instances, different wage scales of printers. The *Baptist New Mexican* cost \$2.50 per subscription, and the *Biblical Recorder* of North Carolina \$2.22 per subscription. All others were below the \$2.00 mark, with *Arkansas Baptist* at \$1.86 per subscription. Six others ranged from \$1.85 down to \$1.60 per subscription.

Regarding allocations from the State Conventions, *Arkansas Baptist* is at the bottom of the list with \$5,000 with no other allowance for the space used for promotional purposes by the Executive Board and its departments. The *Florida Baptist Witness* receives \$12,733; the *Christian Index* of Georgia \$10,000; the *Western Recorder* of Kentucky \$10,000; the *Baptist Message* of Louisiana \$10,000; the *Baptist Messenger* of Oklahoma \$15,000; the *Word and Way* of Missouri \$15,000.

The Tennessee Convention pays the deficit on the *Baptist and Reflector* which amounted to \$46,079 in 1948. North Carolina pays fifty cents on each church budget subscription and an additional sum of \$120 per week for the space used by the Executive Board departments. South Carolina pays 35 cents for each church budget subscription and an additional sum of \$400 per month for the space used by the Executive Board departments. The Tennessee paper received \$92 per page for the space used by the departments of the Executive Board.

Many of these state papers, by reason of the adequate financial support of the State Conventions, have been able to increase their circulation greatly by promotional campaigns. South Carolina with about 100,000 more Baptists than Arkansas has 65,000 subscribers to the *Baptist Courier*, the *Western Recorder* of Kentucky has 55,000; the *Christian Index* of Georgia has 44,000, the *Biblical Recorder* of North Carolina has 44,000; the *Baptist and Reflector* of Tennessee has 44,000; the *Baptist Messenger* of Oklahoma has 46,000.

The \$5,000 allocation to the *Arkansas Baptist* for 1949 allows only \$100 per week for the

three and one-half pages used by the Executive Board and its departments each week, whereas it actually costs the *Arkansas Baptist* in contributing \$162.50 to the Executive Board each week in free space for promotional purposes.

We confidently believe that if the *Arkansas Baptist* should receive from the Executive Board and its department production costs for the space used for promotional purposes, no allocation would be needed. With this consideration the *Arkansas Baptist* would be in a position to promote its circulation, and by increasing its circulation the paper would have a greater promotional value for all phases of the denominational work throughout the state.

It should be pointed out that when the Executive Board reduced the allocation to the paper for 1949 to \$5,000, authorization was given to draw upon the limited reserve which the paper has. We are compelled to draw on this reserve in the amount of \$250 per month.

We wish to make it clear that the management of the *Arkansas Baptist* will gladly abide by the decisions and follow the instructions of the Executive Board and the State Convention. But we also feel under obligation to make this factual report to the constituency of the paper. The *Arkansas Baptist* is the organ of the Baptist denomination in Arkansas, its purpose is to serve the denomination, and this it will do to the utmost limits under conditions prescribed by the Convention.

## Take a Relief Offering

Setting up the calendar of denominational activities, the Southern Baptist Convention designates April as the month for taking an offering for the relief of aged ministers.

The aged ministers and widows of ministers who are cared for by the Relief Department of the Relief and Annuity Board are not in the Annuity plan of the Board. Their needs must be met by the contributions of Southern Baptists.

In 1948 the Board distributed to needy ministers and ministers' widows in Arkansas \$3,184.95 more than the Board received from Arkansas. This means that other states contributed \$3,184.95 to the aid of Arkansas' needy old ministers.

Every Baptist church in Arkansas should either put an item in the church budget for this purpose or take an offering in April or at some other time during the year for the relief of the aged ministers who have given their lives to the gospel ministry and the service of the churches and have come to old age without any means of subsistence.

Brethren, take an offering for these veterans of the Cross, and send it to Dr. B. L. Bridges, Baptist Building, Little Rock, designated to the Relief and Annuity Board for the relief of aged ministers.

## Catholics Are Saying:

America's parochial schools are "legitimate claimants for federal aid"; that "every child in a parochial school is an American citizen and entitled to justice, fair play, equity, and full democratic rights."

The truth of the second statement is admitted without question, if taken by itself. The hitch comes by connecting it with the first statement and making it appear that Catholic children in parochial schools are not accorded "justice, fair play, equity, and full democratic rights," unless these parochial schools which Catholic children attend receive grants from federal tax funds.

Baptists, Methodists, Presbyterians, and others do not feel that their children attending private or church schools are discriminated against, if these schools do not receive federal grants. All children, Catholic and Protestant alike, are accorded "justice, fair play, equity, and full democratic rights" in the public schools of America.

If the public schools are not good enough for the Catholic children, then let the Catholics bear the expense of their own schools and not ask every tax-paying citizen of the country to support their schools for the purpose of teaching the Catholic religion.

Every religious group or denomination should have enough self-respect and common honor to support the promotion of its distinctive teachings without calling on the tax-paying public to finance its promotion with grants of public funds to church schools.

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## Satan's Needle

Of all the current tactics used by Satan, we should place at the head of the list, the Christian's supine acceptance of the Devil's program to have the statement, "Times have changed," considered as true. Before deciding that this is far-fetched, think of some recent events you have actually heard yourself.

Some parents, with strong convictions have been weakening in their God-given duties to their "teen age" children in matters of worldliness—because "Times have changed."

Some professors in colleges tagged Christian, have unhappily shrugged away their uneasiness and disappointment at conditions existing in which cheapening of social activities is accepted—because—"Times have changed."

Some young brides have tacitly agreed for their high ideals in the face of what sometimes overwhelming public opinion that God's Ministers need not be any different from the "man of the street" because—"Times have changed."

Some young brides have tactily agreed for their lovers to "take a social drink," considering such a man no danger as a matrimonial risk,—because "Times have changed."

This attitude is the result of the deadening effect of Satan's Needle—which has been injected into the Christian's life, and lulled to sleep his higher self.

"Times have changed"—Yes, but God has not. Right is the same. Purity remains as in the days when God made His first human family. The pity is, that it seems that "Times have changed" in that too many Christians, so-called, are namby-pamby when courage and bravery are required!

—The Baptist Record.

# Kingdom Progress

## Beech Street Anniversary

Pastor James G. Harris and the Beech Street Church, Texarkana, are observing the forty-fifth anniversary of the organization of the church April 3-11, by a program of thanksgiving and re-dedication.

Outstanding speakers have been engaged for this occasion, including Dr. James H. Lands, Wichita Falls, Texas; Dr. Edgar Godbold, Pineville, Louisiana; Dr. H. Guy Moore, Fort Worth, Texas; Dr. Willis E. Howard, La Grange, Georgia; Dr. R. G. Lee, Memphis, Tennessee, who will speak Monday night, April 11.

Of special interest to Pastor Harris and the Beech Street Church is the appearance on this program of the pastor's father, J. Gordon Harris, Pineville, Louisiana. He is a native of Nevada County, Arkansas, and a graduate of Ouachita College. For more than a quarter of a century he served Arkansas Baptists as missionary and evangelist.

Mrs. J. Gordon Harris is the daughter of the late Dr. A. G. McManaway, former pastor of First Church, Little Rock, once professor of Bible and Greek at Ouachita College.

Four of the five children of Mr. and Mrs. J. Gordon Harris are engaged in full time Christian work, two under the Foreign Mission Board, one the wife of a pastor, and the fourth, James G. Harris, pastor of Beech Street Church.

Mr. and Mrs. Harris were featured recently in the Baptist Message, the Louisiana paper, for their monumental work in rural churches in Louisiana during the past 15 years. J. F. McLelland, superintendent of evangelism in Louisiana, praises the Harris for their work in building and enlarging rural churches and leading many of them to full time work.

## East Side, DeWitt

The East Side Church, DeWitt, and Pastor L. E. Ross, recently had the services of W. C. Rowe, pastor of the Capitol Hill Church, Little Rock, in a revival meeting. There were 70 additions to the church membership, 50 coming on profession of faith. W. A. Blount, Little Rock, led the singing.

East Side grew out of a mission organized by First Church, De Witt, six years ago. When Pastor Ross began his work there last October there were 70 members. Since that time, there have been 30 additions, not including the 70 who came during the revival. The Training Union has increased to an average attendance of 120, and the Sunday School has an average attendance of 130. The church has recently purchased a bus which transports many to the services.

Plans are being made to build an auditorium with a seating capacity of 500.

### Easter Sunrise Service to Have 1,000 Singers:

One thousand singers will be on hand for the Easter Sunrise service at the Rose Bowl in Pasadena, California, according to the Christian Businessmen's Committee, sponsors of the event.

The committee said Southland churches had accounted for 800 of the singers and that the 200-voice Southern California Christian Endeavor chorus would be added to the program.

Evangelist Bob Randall, son of former Arkansas State Missionary C. L. Randall, and Singer Raymond Jones, assisted in a revival campaign at First Church, Stamps, recently. There were 24 additions by baptism, ten by letter, and 16 other conversions. In one service 65 young people dedicated their lives to Christ. In another service Mr. Randall told of his experiences in Europe as an evangelist. Pastor Waif Hamilton says, "It thrilled our hearts to hear of the thousands of people that accepted Christ as Savior during those evangelistic meetings."

First Church, Star City, Luther F. Dorsey, pastor, ordained R. V. Haygood Jr. to the full gospel ministry February 27. Mr. Haygood is a senior in high school and plans to enter Ouachita College this fall. He is serving a church field near Star City composed of the Hickory Grove, Yorktown, and Crigler Churches.

## FACTS OF INTEREST

The U. S. population including armed forces overseas was about 148,000,000 on January 1, 1949, according to the Census Bureau. In the eight and three-fourths year period since the 1940 census, the population increased over 16 billion persons. During this period 91 per cent of the growth has been excess of births over deaths, the balance from net immigration.

The number of marriage licenses issued in major cities for 1948 was 8.8 per cent below 1947.

The total consumption of alcoholic beverages has increased from 10.25 per person in 1934 (the year of repeal) to 20.58 gallons per person in 1947, according to the American Business Men's Research Foundation.

The number of retail liquor sales outlets has multiplied from 177,000 in 1919, just prior to Prohibition, to more than 464,000 for the 1948 fiscal year.

A New Jersey College has offered to change its name to that of any philanthropist who would give the school a million dollars.

And if you have been worried, Scholastic Magazine comes up with the startling information that 18 per cent of the teen-age girls and nine per cent of the teen-age boys do not eat breakfast on any given morning of the school week.

THE SURVEY BULLETIN.

## THE BAPTIST HOUR

Sunday Mornings April through June, 1949

THEME: "CONSIDER JESUS"

Dr. J. D. Grey, Preacher

SUBJECTS

- April 3—"Consider Jesus"
- 10—"Jesus Only"
- 17—"Alive for Evermore"
- 24—"Jesus Our Advocate"
- May 1—"Christ, the Sin Cure"
- 8—"Mary the Mother of Jesus"
- 15—"Jesus Knocks at Your Door"
- 22—"Our Sufficient Savior"
- 29—"Jesus and Repentance"
- June 5—"Jesus and the New Birth"
- 12—"Listen to Jesus"
- 19—"The Wounds of Jesus"
- 26—"What Will You Do With Jesus?"

## Osceola Emphasizes . . .

### CHRISTIAN HOME BUILDING

By JOE W. BURTON  
Editor, Home Life

On my return from the recent Trainin Union Convention in Little Rock, I stopped at Osceola for a series of special services at the First Baptist Church in the interest of Christian home building.

By previous arrangement Pastor Russe J. Clubb had planned a Saturday night Christian home service and five engagements of Sunday. These included a Young People forum Sunday afternoon, a discussion with parents at the Training Union period, a devotional experience in the Adult Department at Sunday School and the two Sunday worship services.

The entire community felt the impact of this emphasis through the publicity that has been given to the meetings. The response at every service was encouraging. Climax of the week end series came on Sunday night when parents and their children came to a meaningful period of dedication of their homes to God.

It seems to me that this type of emphasis on Christian home building is needed in every community. Pastors will be able to arrange such a brief intensive program either with or without outside help. Neighboring pastors can be enlisted just as they are for revival meetings. Indeed an emphasis on Christian home building can become as it should be a genuine spiritual revival, just as it was on the week end in Osceola.

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Dr. Chester Swor led the First Baptist Church, Columbus, Mississippi, S. R. Woodson, pastor, in a Spiritual Emphasis Week March 13-20. During the week scores came forward re-dedicating their lives to the work of the Lord; 55 united with the church, 32 for baptism and 23 by letter; nine surrendered to full time religious work.

"Morning Watch" services were held each morning, and 500 was the average attendance.

Central Church, Dyess, recently conducted a Sunday School study course in "Building a Standard Sunday School." Pastor L. L. Jordan reports that 28 qualified for awards.

Pastor Sidney Oxendine reports that the First Church, Dardanelle, engaged in a Training Union study course for adults March 21-25. R. E. Baker, superintendent of Dardanelle Public Schools, taught the book "Meeting the Needs of the Adults Through the Baptist Training Union," by G. S. Dobbin. There were 19 enrolled with an average attendance of 14.

## Central College News

The Central College Choir gave concerts at the First Church, Lonoke, and at First Church, Cotton Plant, Sunday, March 20.

Central was represented in the simultaneous revival services held in Harmony Association recently. President I. M. Prince, Professor W. W. Phelps, and A. H. Mullins led the services in three of the churches which participated.

Dean Marvin Bankston spoke at a city-wide Brotherhood meeting at Lonoke, Monday, March 28. This meeting was in the interest of the Youth Revival which began April 6.

## Stewardship Revival at First Church, Crossett

By B. C. LAND, Executive Secretary

### Mississippi Baptist Foundation

It was my pleasure and privilege to be with my long-time friend, J. W. Buckner, and the First Church, Crossett, in a Stewardship Revival, February 27-March 6. The Holy Spirit greatly blessed the meeting. The services reached a glorious climax on the closing Sunday, "Demonstration Day." On that day we demonstrated the place of the church and its authority over all its organizations; the church using its Sunday School to promote its financial program; the Sunday School as gathering agency for the church's funds; the Bible plan of church finance—tithes and offerings; the unified budget system—one offering every week from every member; and the financial potential of the church.

Visible results were 400 tithers; receipts increased from an average per week of less than \$600 to more than \$1,000; the adoption of the unified budget system; and a challenging budget of nearly \$40,000 with missions, education, and benevolences almost doubled over last year.

Bryant Dean, Alexandria, led the music for the meeting.

Pastor Buckner is doing a great job. He has had about 125 additions, the majority of them for baptism, in the few months of his ministry at Crossett. The church is planning to build a new sanctuary, and to remodel and redecorate the educational building.

## Spiritual Awakening In Central Association

By JOHN L. DODGE

The spirit of evangelism is catching fire in the hearts of our Baptist people in Central Association, and they are taking this matter of soul winning seriously.

Two recent events indicate the awakened interest in soul winning and the spiritual preparation for the simultaneous revival beginning April 17 in which 19 churches of the Association will participate.

On Monday evening, March 21, 303 men gathered in the Armory at Hot Springs for a great men's rally. The presence and power of the Holy Spirit were definitely manifest. Dr. O. L. Bayless, director of the simultaneous revivals, presided, and the group was led in a spirited song service by Ray McClung, music director of the Second Church, Hot Springs. Dr. J. C. Pennington, director of the Department of Evangelism and Brotherhood of the Oklahoma Baptist Convention, was the principal speaker. He emphasized in his message that men could pray, do personal soul winning, attend the services, consecrate their pocketbooks, and above all, live a clean Christ-like life. It was a most inspiring sight to witness 300 men on their knees on a concrete floor, dedicating their lives anew to Christ. Surely the Devil was alarmed, but Heaven rejoiced.

Former Arkansan Gerald W. Trussell has completed a three-year pastorate at First Church, Homer, Louisiana, with the following record: 105 baptisms; 242 additions by letter; gifts to local causes, \$62,414.98; gifts to all causes \$99,417.93; average Sunday School attendance has gone from 272 to 332. Many improvements have been made on the church plant.

## State Training Union Convention

By RALPH W. DAVIS  
State Training Union Director

Attendance at the State Training Union Convention, held at the First Church, Little Rock, March 18, 19, reached an all time high with 2,000 people present. The registration topped previous convention records with 1,521 people actually registered. The head count brought the total to the 2,000 figure.

### Registration

The registration of 1,521 revealed some interesting facts about Training Union people. It is possible that some people think the Training Union Convention is made up largely of children and young people. It is true that the Intermediates led with a registration of 516, but the Adults followed closely with 509 registered attendants. Young People took third position with 330, and Juniors fourth with 147. Even the Story Hour was represented with 19 registrants.

Both the attendance banner and the mileage banner were awarded First Church, Springdale, with 59 present and coming a distance of 210 miles.

### New Officers

Pastor Stanley Jordan, Springdale, was elected president for the ensuing year, and Mrs. Howard Samuels, Fordyce, was chosen as secretary. Vice presidents selected were: B. N. Simmons, Siloam Springs; William J. Perkinson, Fort Smith; Mrs. H. M. Robertson, Melbourne; Mrs. Fred Becker, Blytheville; Clyde Freed Jr., El Dorado; W. E. Perry, Nashville; Miss Lillian Rutherford, Hot Springs; Dell Hames, Augusta.

### Tournaments

The tournaments attracted a large number of young people who displayed remarkable skill in memory work, sword drill, and public speaking.

The State Junior Memory Drill attracted 36 Juniors, 30 of whom made a perfect record. Twenty Intermediates entered the State Sword Drill, and 21 Young People entered the Speakers' Tournament. A total of 78 young people took part in the tournament at the Convention.

The four young people selected for the final speakers' tournament for Friday evening were: Rosalie Vittitow, South Side Church, Pine Bluff; Peggy Robinson, First Church, Smackover; Bill Cook, First Church, Arkadelphia; and Betty Jo Raspberry, First Church, Paragould. Bill Cook won first place and Rosalie Vittitow won second place.

## C. L. Weigel Ordained

C. L. Weigel, instructor in English at Arkansas State Teachers College, Conway, was ordained to the ministry in services at First Church, Conway, March 13. Dr. W. C. Ferguson was elected moderator of the presbytery, and George W. Cummings was clerk. The scripture was read by A. J. Sims, and questioning of the candidate was conducted by O. S. Russ. Chester Ware, Second Church, Conway, gave the charge to Mr. Weigel, and P. E. Turner, Beryl Church, presented the Bible. The ordination sermon was delivered by Othar O. Smith, pastor of the ordaining church. T. W. Hayes, Pickles Gap Baptist Church, led the ordination prayer.

Louis McClendon was ordained to the gospel ministry Sunday, March 20, by the First Church, Mansfield. Louis, son of Pastor and Mrs. Karl McClendon of the Mansfield Church, is a ministerial student at Ouachita College.

In the Intermediate Sword Drill, Theo Mae James, First Church, McGehee, won first honor, with second honor going to two persons: Riley Cothran, First Church, Arkadelphia, and Marie Harvey, Grand Avenue Church, Fort Smith.

The following Juniors made a perfect score in the Junior Memory Drill: Nancy Ward, Jewel Stephens, and John Graves, Siloam Springs; Carmen Summers, Grandview; Flora Nell McMoran, Park Place, Hot Springs; Myra Lane Riddle, Immanuel, Fort Smith; Marilyn Dunn, Lake Village; Tommy Baine, First, Paragould; Carolyn Bowline and Nancy Ward, South Side, Pine Bluff; Betty Jane Gray, First, Smackover; Marjorie Ann Byrd, Second, El Dorado; Ross Jenkins, First, El Dorado; Clara Jean Hambreck, Elliott; Billy Hodges and Margaret Locke, First, DeQueen; Bobby Peeler, First, Nashville; Gerald Brown, First, Blytheville; Carol Chambers and Dorothy Lacey, First, Mena; Caroline Garther, Second, Arkadelphia; Margaret Edwards, Harrisburg; Joyce Gardenhire, First, Fayetteville; Virgie Lee Reeves, Second, Monticello; Shelby Jean Farmer and Betty Ruth Pryor, First, Hamburg; Calvin Skaggs and Betty Fortner, First, Searcy; Benny Bledsoe and Varine Jackson, First, Mount Ida; Marilyn Pate, First, Searcy.

### Poster Contest

An interesting feature of the Convention program was the Poster Contest. Both originality and skill were evident in the posters displayed. Special recognition was given the following:

**Division I—Junior:** Rita Grace Simmons, First Church, Siloam Springs. **Intermediate:** Joan Gore, First Church, Hot Springs. **Young People:** James Burgess, First Church, Greenwood; **Adult:** Mrs. Parker Rushing, First Church, Blytheville.

**Division II—Junior:** Patty Wilson, First Church, Siloam Springs; **Intermediate:** Eddie Spann, Baring Cross Church, North Little Rock; **Adult:** Floyd Fletcher, Immanuel Church, Fort Smith.

**Division III—Junior:** Jerry Rose, First Church, Benton; **Intermediate:** Joan Gore, First Church, Hot Springs; **Young People:** James Burgess, First Church, Greenwood; **Adult:** Madge Gibbs, First Church, Horatio.

### Speakers

The Convention assembly was thrilled and inspired by the visiting speakers who brought soul-stirring messages. Dr. W. Marshall Craig, Gaston Avenue Church, Dallas, Texas, delivered three messages to the delight of all who heard him. Dr. J. E. Lambdin delivered the keynote address. The Convention also heard Dr. Edgar Williamson, director of the Department of Religious Education in Arkansas, and the writer. The final address was delivered Saturday noon by Dr. Joe Burton, editor of *Home Life Magazine*.

### Choral Festival

The climax of the Convention was reached at the closing session in the choral festival, directed by Mrs. B. W. Nininger, State Music Director. Three college choirs, Ouachita, Central, and Southern, under the direction of Mrs. Nininger, gave as the final number the "Hallelujah Chorus" by Handel.

The next Convention will be held at the Immanuel Church, Little Rock, on Friday and Saturday, March 17, 18, 1950. Chester Swor will be the inspirational speaker.

## \*\*\* Christian Horizons \*\*\*

**Puerto Rican Chief Justice Praises Protestant Missions:** Protestant mission work in Puerto Rico received high praise from insular Chief Justice of the Supreme Court, Angel R. de Jesus.

Justice de Jesus spoke at a banquet given in honor of Protestant leaders from the United States and Latin America attending a three-day celebration in San Juan, commemorating fifty years of Protestantism in Puerto Rico. Some 500 Protestant leaders of all denominations were present at the banquet.

"Evangelical work in Puerto Rico has been really wonderful," Justice de Jesus told the Protestant churchmen. He said he knew hundreds of persons who, after conversion to Protestantism "had changed their miserable, sinned lives to become respectable and worthy citizens."

Stressing that a community cannot survive without religion, Justice de Jesus lauded the religious, social, and educational work of Puerto Rican Protestant churches during the past fifty years.

**Church Members Pay For Remodeling With Blood:** Members of the Free Methodist Church in Fillmore, Minn., are literally paying for the remodeling of their house of worship with their blood, according to a report by Religious News Service.

About a year ago the congregation agreed to spend \$1,900 to remodel their old church building. The work was undertaken, but as it progressed costs mounted until they were way beyond the original estimate.

Since Fillmore is a small rural community the members were faced with a real dilemma, until their enterprising young pastor, John Dillon, offered a solution.

Every three months he and 22 members of his congregation make a trip to the Mayo Clinic in Rochester, Minnesota, where they sell a pint of blood apiece for \$25 per pint. Net income—\$2,300 in cash for the church's building fund in a year's time.

**Suspension of Religious Radio Program Lifted:** Norwalk, Conn. — Radio station WNLK here lifted its two-week suspension of broadcasts presented by the South Norwalk Methodist Church, following a decision that its radio committee must be consulted whenever laymen are scheduled to preach on the air.

Dr. Benjamin Ginzberg, president of WNLK, suspended the broadcasts when Henry Wallace delivered an unscheduled radio sermon from the church which resulted in protests by listeners. Dr. Ginzberg accused Mr. Wallace and the Rev. Charles W. Lee, pastor of the church, of "smuggling" a "political speech into a period given over by WNLK to religious effort."

This period—one hour a week—was given through the Norwalk Ministerial Association, Dr. Ginzberg said, to various churches in rotation in order to give listeners an opportunity to hear services of various faiths. Dr. Lee's church was assigned the month of March.

In an earlier statement, the Association supported Wallace's right to speak on the program. It said that the former Vice-President's appearance in the Methodist pulpit at the invitation of the pastor was "in keeping not only with the rights of free men but in keeping also with the time-honored practice of lay preaching in the Methodist and other Protestant churches."

Dr. Ginzberg said he regarded the Association's explanation as unsatisfactory and refused to reinstate the program. He claimed that the question of free speech did not enter the case.

In a second statement, which resulted in reinstatement of the program, the Association reaffirmed its first stand but voiced regret that station WNLK had been caused embarrassment.

It agreed that in the future when "any other than the minister of the church is to preach on the air the radio committee of the Association will be consulted."

**Open-Church Association Stimulates Daily Worship:** Forty-six Protestant churches in Kansas are now members of the Open-Church Association, the main purpose of which is to encourage daily use of churches for private worship and meditation.

Churches belonging to the Association are open daily and their clergy are available to all who feel the need of personal guidance.

There are said to be nearly 4,000 churches throughout the United States co-operating in the open-church movement.

Of the 46 open churches in Kansas, five are located in Topeka, and the rest are in the Kansas City and Wichita areas.

**Church Gets Curbside Missionary:** Deacon Lawrence Mehaffey was troubled. Each Sunday morning as he stood on the front steps of First Presbyterian church to greet members of the congregation he noticed that car after car pulled up to the curb as non-churchgoing daddies came to pick up their children who had attended Sunday School.

Some of the fathers were dressed for golf, some for gardening, and one regular child-picker-upper always came in his pajamas.

So Deacon Mehaffey decided to conduct a little sidewalk missionary work on his own initiative. He has had his station for greeting changed from the front steps to the front sidewalk, and now he greets each father as he drives up to the curb.

The deacon hasn't too much to report as yet so far as definite results are concerned, but he believes that one or two of the daddies are about to weaken.

**Ministers Ask FBI Probe of Gary Police:** In a protest against gambling and vice in Gary, Indiana, the Ministerial Association has called for an FBI investigation of local police conditions.

The clergymen's action followed by ten days a parade of 1,000 Gary women who protested vice conditions and alleged laxity on the part of city officials responsible for law enforcement. The parade was an aftermath of the slaying of a high school teacher here.

## A Smile or Two

Ole Bud was, by reputation at least, the laziest man in Tennessee, but there was no denying that he was the finest shot in the state. He only worked a few months out of the year, but even that wore him out.

"If Bud is so lazy," I asked a native, "how come he is such a deadeye with a rifle that he never misses?"

"Well," came the reply, "by the time Ole Bud goes to all the trouble to get his gun raised and aimed, he's too tired to wiggle."

—Richard B. Kilner, *Pageant*.

Most of the student preachers at Southern Baptist Theological Seminary serve as pastors of rural churches out in Kentucky, Indiana, or other nearby states. Since salaries are modest, the congregations often supplement the pay with canned goods, flour, chickens and like items. So, children of the preacher get to thinking of "the church field" as a sort of base of supplies.

The four-year-old daughter of one young minister was downtown with her mother recently. A fashionable lady wearing a new hat with a big green feather caught the kid's eye. "Look," she said, tugging at her mother's skirt. "Somebody on that woman's church field must have given her a chicken that has green feathers!"

—Joe Creason, *Louisville Courier-Journal*.

One day Winston Churchill was being bedeviled by a persistent critic who loftily declared: "I am a firm believer in fighting the enemy with his own weapons."

"Really?" Mr. Churchill replied, puffing deeply on his inevitable cigar. "Tell me, how long does it take you to sting a bee?"

—*Wall Street Journal*.

A priest, hearing children's confession noticed that child after child added, after the recital of more familiar and intelligible sins that of "throwing peanuts in the river." He thought they were repenting of wasting food. It then occurred to him that it might be a new slang expression for some boyish peccadillo. When the last and smallest child failed to confess it, he decided to fish for information. To bring up the subject, he asked, "What about throwing peanuts in the river?" "But Father," said a bewildered voice, "I am Peanuts."

—Douglas Woodruff, *Tablet (London)*.

During glee club practice, the director was swiftly losing her decorum as the girls failed time and again to execute correctly the "Amen" at the close of a sacred selection. "What's so hard about it?" the director pleaded. "All you have to do is stop 'Ah-ing' so long and hold your 'men' longer."

—Jack Scholler, *Waupaca County Post*.

United Aircraft Corporation recently told the story of a job applicant who followed instructions to the letter.

The application asked him to list his last name first. The applicant did that.

Then came a line reading "otherwise known as . . ." (a space for aliases or former names)

In this space he carefully wrote, "Sho Hot."

—A. P.

# Southern Baptist Convention Program

May 18-22, 1949—Oklahoma City, Oklahoma

THEME: "Always Bearing . . ." II Cor. 4:10.

DR. ROBERT G. LEE, *President, Presiding*

DR. WARREN ANGELL, *Director of Music for Convention*

## Wednesday Morning, May 18

- 9:30 Song and Praise  
 9:40 Devotional and Prayer \_\_\_\_\_ Henry J. Huey, Tennessee  
 9:55 Report on Registration  
 10:00 Report of Committee on Order of Business \_\_\_\_\_ E. Hermond Westmoreland, chairman  
 10:05 Welcome Address \_\_\_\_\_ Andrew Potter, Oklahoma  
 10:15 Response \_\_\_\_\_ Wallace R. Rogers, South Carolina  
 10:25 Appointment of Committee on Committees and Committee on Resolutions  
 10:30 Recognition of Fraternal Messengers and Visitors  
 11:00 Convention at Worship  
 Song Service under direction of Warren Angell  
 Scripture \_\_\_\_\_ Sankey L. Blanton, North Carolina  
 Prayer \_\_\_\_\_ Carey E. Cox, Mississippi  
 Solo \_\_\_\_\_ Billy S. Hilbun, Mississippi  
 Convention Sermon \_\_\_\_\_ Norman Cox, Mississippi  
 \_\_\_\_\_ Sankey L. Blanton, North Carolina, alternate

12:15 Adjournment

## Wednesday Afternoon, May 18

- 2:00 Song, Scripture and Prayer \_\_\_\_\_ John S. Wimbish, South Carolina  
 2:10 Committee on Co-ordinated Denominational Activities  
 \_\_\_\_\_ H. H. Hobbs, Alabama, chairman  
 2:20 Public Relations \_\_\_\_\_ J. M. Dawson, secretary  
 2:35 Baptist Foundation Report \_\_\_\_\_ Charles H. Bolton, secretary  
 2:50 Miscellaneous Business  
 3:00 Executive Committee Administrative Report \_\_\_\_\_ Duke K. McCall, executive secretary  
 4:30 Adjournment and meeting of State Groups

## Wednesday Evening, May 18

- 7:00 Song, Scripture and Prayer \_\_\_\_\_ Nelson Tull, Arkansas  
 7:10 Baptist Brotherhood \_\_\_\_\_ Lawson H. Cooke, executive secretary  
 7:55 Executive Committee Report on Promotion \_\_\_\_\_ Merrill D. Moore, director  
 8:40 Special Music \_\_\_\_\_ Bison Glee Club, Oklahoma Baptist University  
 8:45 Address of President \_\_\_\_\_ Robert G. Lee

## Thursday Morning, May 19

- 9:00 Song, Scripture and Prayer \_\_\_\_\_ John W. Dowdy, Missouri  
 9:10 Education Commission \_\_\_\_\_ Charles D. Johnson, chairman  
 9:25 New Orleans Baptist Theological Seminary \_\_\_\_\_ Roland Q. Leavell, president  
 9:40 Southern Baptist Theological Seminary \_\_\_\_\_ Ellis A. Fuller, president  
 9:55 Southwestern Baptist Theological Seminary \_\_\_\_\_ E. D. Head, president  
 10:10 Address on Christian and Ministerial Education \_\_\_\_\_ Roland Q. Leavell, Louisiana  
 10:40 Miscellaneous Business  
 10:55 Special Music \_\_\_\_\_ Howard Payne College Choir, Texas  
 11:00 Sunday School Board Report and Address \_\_\_\_\_ T. L. Holcomb, executive secretary  
 12:15 Adjournment

## Thursday Afternoon, May 19

- 2:00 Song, Scripture and Prayer \_\_\_\_\_ Paul M. Tharp, Maryland  
 2:10 Historical Society \_\_\_\_\_ W. O. Carver, chairman  
 2:25 Committee on Church Organizations \_\_\_\_\_ Gaines S. Dobbins, chairman  
 2:55 Radio Commission \_\_\_\_\_ S. F. Lowe, director  
 3:25 Committee to Study Field of Theological Education \_\_\_\_\_ John H. Buchanan, chairman  
 3:55 Committee on Western Assembly \_\_\_\_\_ Perry F. Webb, chairman  
 4:15 Election of Officers  
 4:30 Adjournment

## Thursday Evening, May 19

- 7:00 Song, Scripture and Prayer \_\_\_\_\_ T. R. Wagstaff, Arizona  
 7:10 Home Mission Board \_\_\_\_\_ J. B. Lawrence, executive secretary  
 9:00 Special Music \_\_\_\_\_ Hardin-Simmons University a cappella Choir, Texas  
 9:10 Address \_\_\_\_\_ Arnold T. Ohrn, secretary, Baptist World Alliance  
 9:45 Adjournment

## Friday Morning, May 20

- 9:00 Song, Scripture and Prayer \_\_\_\_\_ Arthur A. DuLaney, New Mexico  
 9:10 Committee to Study Hospital Policy \_\_\_\_\_ Perry Crouch, chairman

- 9:25 Southern Baptist Hospital \_\_\_\_\_ Frank Tripp, administrator  
 9:45 Miscellaneous Business  
 9:55 Report of Committee on Committees  
 10:00 Report of Committee on Boards \_\_\_\_\_ Harold W. Seever, chairman  
 10:05 Report of Committee on Time, Place and Preacher  
 10:15 Report of Committee on Resolutions  
 10:30 Report of Committee to Study By-Law 17 \_\_\_\_\_ Louie D. Newton, chairman  
 10:45 Committee to Investigate Oregon Petition \_\_\_\_\_ C. C. Warren, chairman  
 11:00 Relief and Annuity Board \_\_\_\_\_ Walter R. Alexander, executive secretary  
 11:40 Special Music—Solo \_\_\_\_\_ Claude Rhea Jr., William Jewell College, Missouri  
 11:45 Address—"Always Bearing Our Tithes and Offerings" \_\_\_\_\_ Perry Hayden, Tecumseh, Michigan  
 12:15 Adjournment

## Friday Afternoon, May 20

- 2:00 Song, Scripture and Prayer \_\_\_\_\_ Franklin Owen, Georgia  
 2:10 Inter-Convention Committee on Negro Ministerial Education  
 \_\_\_\_\_ S. A. Newman, chairman  
 2:25 American Baptist Theological Seminary \_\_\_\_\_ L. S. Sedberry, chairman of Commissions  
 2:40 W. M. U. Work \_\_\_\_\_ Mrs. George R. Martin, president  
 3:10 Special Music \_\_\_\_\_ Bellevue Girls Trio, Memphis, Tennessee  
 3:15 Social Service Commission \_\_\_\_\_ J. B. Weatherspoon, chairman  
 3:45 Address—"Always Bearing Our Witness as Christian Citizens"  
 \_\_\_\_\_ U. S. Senator Robert Kerr, Oklahoma  
 4:30 Adjournment

## Friday Evening, May 20

- 7:00 Song, Scripture and Prayer \_\_\_\_\_ Thurman George, Oklahoma  
 7:15 American Bible Society \_\_\_\_\_ Thomas T. Holloway, Texas  
 7:30 Foreign Mission Board \_\_\_\_\_ M. T. Rankin, executive secretary  
 9:45 Adjournment

## Saturday Morning, May 21

- 9:00 Song, Scripture and Prayer \_\_\_\_\_ Leo Green, Florida  
 9:10 Committee to Discuss "Common Problems" with Northern Baptists  
 \_\_\_\_\_ T. C. Gardner, chairman  
 9:25 Report on Baptist Papers \_\_\_\_\_ R. T. Skinner, chairman  
 9:55 Report on World Relief  
 Baptist World Alliance \_\_\_\_\_ Paul Caudill, chairman  
 Southern Baptist \_\_\_\_\_ George W. Sadler  
 10:25 Miscellaneous Business  
 10:35 Chaplain's Commission \_\_\_\_\_ Dick H. Hall Jr., chairman  
 11:00 Memorial Service \_\_\_\_\_ W. F. Powell, Tennessee  
 11:40 Special Music \_\_\_\_\_ Oklahoma City Negro Choir  
 11:45 Address—"Always Bearing Our Witness to the Resurrection"  
 \_\_\_\_\_ E. W. Perry, pastor, Tabernacle Baptist Church (Negro)  
 Oklahoma City  
 12:15 Adjournment

## Saturday Afternoon, May 21

Rest, Recreation, and Sight-seeing

## Saturday Evening, May 21

- 7:30 YOUTH REVIVAL NIGHT  
 Baptist Student Union Department \_\_\_\_\_ Frank H. Leavell, secretary in charge  
 Oklahoma City Mass Choir \_\_\_\_\_ William Reynolds, director

## Sunday Morning, May 22

Services in Oklahoma City churches under direction of local committee

## Sunday Afternoon, May 22

- 2:45 Christian Home Service \_\_\_\_\_ Under direction of Joe W. Burton, Nashville, Tennessee  
 Music under the direction of William Reynolds  
 4:30 Adjournment

## Sunday Evening, May 22

- 6:45 Song Service \_\_\_\_\_ Warren Angell in charge  
 7:00 Training Union Hour \_\_\_\_\_ Under direction of J. E. Lambdin, Secretary and Training Union Department, Baptist Sunday School Board  
 8:00 Evangelistic Service under joint direction of C. E. Matthews, Superintendent of Evangelism of Home Mission Board and Oklahoma City churches  
 Music under direction of B. B. McKinney  
 Oklahoma City Mass Choir  
 Ellis A. Fuller, preacher  
 Submitted by:

Committee on Order of Business  
 E. Hermond Westmoreland, Houston, Texas, Chairman.



# The Second Coming of Christ

By CLARENCE EDWARD MACARTNEY

The emphasis which the second advent of our Lord receives in the Christian symbols and sacraments and creeds is based upon the emphasis which it receives in the teachings of Jesus and the New Testament. That Christ will come a second time is said more frequently than anything else that is spoken concerning our Lord. His coming is mentioned as many as five hundred times in the New Testament. One out of every thirteen verses refers to it, and in the Epistles one of every ten speaks of it. In fourteen of the twenty-one Epistles, there is no mention of baptism. In twenty out of the twenty-one, there is no mention of the Lord's Supper; but on almost every page there is a mention of the coming again of Christ.

In his last address to his disciples, Jesus said, "I will come again." On other occasions: "The Son of man shall come in the glory of his Father with his angels." "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The Book of the Acts commences with the words of the angels at the Mount of Olives after the disappearance of Jesus, and words which it is impossible to misunderstand: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him in heaven." Peter, John, Paul, James, Jude, and the author of the letter to the Hebrews all declare that Christ will come again, and they base solemn warnings and high hopes on that coming. Great events in the jurisprudence of mankind are linked with it. Through it the work of redemption which was begun on the cross is to be consummated, the kingdom of Satan overthrown, and the day of everlasting peace and joy to dawn upon the world. To that event we are summoned ever to look forward. So the Apostle Paul said when he recorded the words of Jesus at the institution of the Lord's Supper, and then added his own words, "For as often as ye eat this bread, and drink this cup; ye do show the Lord's death till he comes."

From these repeated declarations and promises that Christ will come again, we learn that it is to be a visible and a personal and local coming, for, "every eye shall see him." It is to be a sudden coming, like the lightning which cometh out of the east and shineth even unto the west. It is to be an unexpected coming; that is, in spite of men's unbelief in it, just as the flood in the days of Noah, Jesus said, came upon the believers and sinners of that age. It is to be an unpredict-

able coming, like the coming of the bridegroom, who came when five of the virgins were asleep. It is to be a glorious coming; with his angels, in the clouds, and with great glory. It is to be a coming with judgment and punishment, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." But, to the faithful and believing, the coming of Christ will bring reward and blessing.

## Misinterpretations and Evasions

Some have claimed that these statements about Jesus coming again refer to the destruction of Jerusalem. The destruction of Jerusalem was, indeed, an appearing of Christ in judgment, and it is true that in his last great discourse, on the Mount of Olives, Christ spoke of the destruction of Jerusalem at the same time that he was speaking of his coming the second time. But what could be plainer than that the words of Jesus and the New Testament writers about the second advent cannot refer to such an event as the destruction of Jerusalem?

Again, it has been said that all that is meant is the spiritual presence of Christ with this church and with his believers. This is, indeed, a great and precious truth. He said that wherever two or three of his followers are met together, there he will be in the midst of them. "Lo, I am with you always, even unto the end of the world." But surely that cannot be the meaning of all these declarations about a future coming of Christ.

A third evasion and misinterpretation of the coming of Christ is that which identifies it with the coming of death to a believer. Christ, we are told, comes to the believer in death. If that is what is meant, then how can we explain the fact that death is never spoken of in the New Testament as a friend and a blessing, but as a curse, as a foe.

## Significance of the Truth

This is the doctrine which assures us that the end will come and that Christ and his kingdom will be triumphant.

An end is just as logical and necessary as a beginning. Divine revelation is summed up in these two sentences, "In the beginning God created the heaven and the earth," and that other sentence, "Then cometh the end." The alternate to an end is the perpetual recurrence of what we now see, the ceaseless ebb and flow of good and evil, light and darkness ever contending with one another in a perpetual conflict. But this is unthinkable. Neither can the end be the annihilation of mankind. The world may be destroyed, certainly will be destroyed, at least renovated; but not mankind. The expectation of the great and glorious consummation to human history is firmly fixed in the mind of man.

But how will this goal of peace and righteousness and justice be reached? How will the great end be attained? Some say it will come through invincible evolution and progress. They point to the progress that the world has always made, to the broken chains and dead systems of iniquity which strew man's upward path. Slowly the ape and tiger in man will die and he will again regain his lost empire.

But this theory of invincible progress, borrowed from the seductive romance of evolution in the physical world, will not stand the

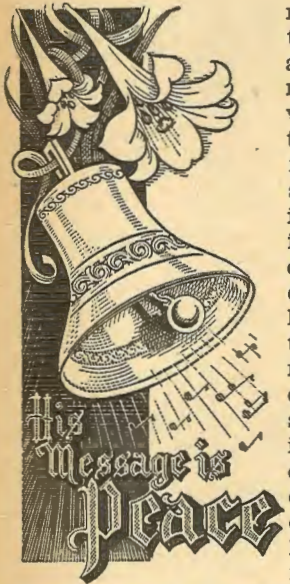
test of examination or experience. Man carries with him not only weapons of construction, but weapons of destruction. There is not only a path of progress to be noted among men and nations, but also a path of deterioration and decline. Certainly, no one would claim that the Germany which the world encountered in the great war just come to a close marked an advance and a progress over the Germany of the past that had done so much for science and art and religion. With all the advance of science and knowledge, there is no evidence that the principle of evil, as evil, is any weaker today than it was ages ago. Science and knowledge will accomplish great things in the future; but can they ever establish a perfect world? Will science ever stop men from sinning? Will knowledge ever stop men from dying? Will progress ever heal the broken heart or wipe away all tears from the eyes of men?

Others say we shall reach the end, the great goal, not by any law of development or progress, but by the expansion of the Christian church. The gospel will overcome the evil that is in the world, and, as in Christ's parable, will leaven the whole lump of a lost and fallen world. We must not be impatient with slow progress, but must remember that with the Lord, a thousand years are as one day and one day as a thousand years. But here again there are grim facts which challenge such an expectation. The church is always confronted, as it was at the beginning, by a hostile and unbelieving world. There is no reason to expect that the church of the future will differ in any great respect from the church of the past. So far as that is concerned, all that we can expect is that Zion will be still struggling with Babylon. Certainly, Christ did not foresee or predict that the world was going to ripen into millennial peace and righteousness without another great act of divine intervention, for he says that his coming will find the world a sinning and unbelieving world, just as it was in the day of Noah. And he asks that solemn and arresting question, "When the Son of man cometh, shall he find faith on the earth?"

The Bible's philosophy of history and Christ's outline of the future is sketched for us in the brief, but profound, parable of the wheat and the tares. When the servants of the husbandman wanted to root out the tares which were springing up with the wheat, and which had been sown there by an enemy, he said, "No; let them grow together until the harvest." Then will come the separation. Here Christ teaches not only a growth and development of the good, but also of the evil. They grow together until the harvest, when the angels separate the wheat from the tares.

Not by natural development and not by the expansion of the church and the spread of the gospel will the great day of peace and righteousness come, but by the coming of Christ, who shall bring human history to a conclusion and redemption to its climax, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Then he who cried out amid the darkness and agony of Calvary, "It is finished!" shall cry from the throne of a redeemed universe, "It is done; I am Alpha and Omega, the beginning and the end!"

—The Watchman Examiner



APRIL 7, 1949

# Young People from Iran

## Students at Central College

By VIRGINIA WEBSTER

Mary and Martin Pearah, Central College students from Hamadan, Iran, are finding it easy to become accustomed to the American way of life because everyone is so kind and helpful. The brother and sister, who have been in the United States only a few weeks, are visiting on students' visas which will allow them to stay until they have completed their education.

Marvin Bankston, dean of the college, has been working with their uncle, Dr. Norman Pearah, Crossett, to get the needed invitations from schools to allow the American consul in Teheran to make out their visas. It took more than a year to accomplish their purpose.

Martin, when asked what impressed him most about our country replied that it is being able to say anything that he pleases without fear. In his native country, Christians are limited in every sphere of activity, just because they are Christians.

Martin and Mary are Presbyterians. In Iran, this denomination ranks first among the Christian groups; Baptists are third. The Baptist mission work in Iran is sponsored by Northern and English Baptists. They are making such rapid progress in Northern Iran that three villages have been settled by Baptists who have a desire to live in a Christian community, Martin said.

When asked for more information concerning the Baptists in his country Martin said, "Rezaieh alone has more Baptists than all of the other cities of Iran together. Almost all of the Baptists are Assyrians who are having a hard life, since in World War II most of them lost their children and property. These people are the most active Baptists in all of Iran, and even though they have no facilities for travel and little money, they arrange for their preachers to go throughout Iran on their own expenses and to preach in the name of Jesus Christ.

"The Christians of Iran are the only people who, under the hard conditions have kept their religion as a real Christian should. They enjoy their Easter and Christmas very much even though it is against the will of the majority group, the Moslems."

Martin, who speaks six languages fluently, had much of his early English training as he grew up associating with the children of missionaries. He studied English in a British school, but has no trace of a British accent.

Mary, who also speaks six languages, has more of a school-book variety of English, but she makes up for any lack of vocabulary by her flashing smile and ready laugh which have made her a favorite among the students. Martin, who has already attended a boy's high school and a technical school in Abadan, will study engineering in this country. He expressed a desire to stay in the U. S. because of the limited opportunities for Christians in his country.

Mary wants to become a teacher. She is adept at crocheting and explained that Persian girls are taught to become homemakers and are skilled in needlework. Time has no value over there, Martin said, you will see thousands of people sitting around weaving, stitching, and sewing. All of their work is done by hand.

Both like America very much, especially Arkansas and Central College; and it isn't one-sided. Central likes them and both faculty and students are proud to have them as members of the student body.



Mary and Martin

## The Millennial Question—The Answer

By CHARLES H. STEVENS

From the pen of one of Southern Baptists' most capable and beloved editors, L. L. Gwaltney, an editorial appeared in a recent issue of the *Alabama Baptist* under the caption "The Millennial Question." This question was discussed in the light of the recently organized Southern Baptist Pre-Millennial Fellowship at Chattanooga. Several Baptist State papers quickly picked up the editorial and reprinted it. This in itself is a proof of the genuine concern in the minds of some over the meeting at Chattanooga.

The editor says in speaking of the Millennial question: "The Baptist faith is broad enough to embrace both them and those with whom they do not agree." If Baptist history has taught us anything, it has taught us that Baptist doctrine is just as broad as the Bible itself and not one whit broader. We were not aware that Baptists ever prided themselves in their broadness, but rather in their strict adherence to "thus saith the Lord."

Then Dr. Gwaltney is sure that Southern Baptists are not going modernistic. We hope and pray that he is right, but there are alarming trends in that direction. It may be that Southern Baptists are not now modernistic but are sleeping while the enemy approaches and will awaken with too little too late.

The statement was made that the millennial question is non-essential. Is any doctrine non-essential? In the Bible there is twenty times more said about the second coming of Christ than the first advent. The true "pre" seeks to re-emphasize the neglected doctrine of our Lord's imminent return so consistently taught and earnestly commended in Scripture. It is a question of a

radiant and expectant attitude that keeps central one's objective, keeps balanced one's doctrine and keeps pure one's living. The "pre" is not looking for signs, but looking for the Son; not concerned so much with a program, but enamoured of a Person; not striving for a kingdom, but waiting for a King; not trying to Christianize the nations, but evangelize the world.

The editorial declares that the most unbaptistic thing imaginable is for an individual or a group to oppose another individual or group on the millennial question. To this we agree.

Dr. Gwaltney affirms that nowhere in Baptist history has the millennial question ever been made a test of fellowship in any of our local churches or our Convention. In Chattanooga last September several hundred men and women from eight or ten states came together to fellowship about Christ and the blessed hope. They were all co-operating Southern Baptists. Fellowship means "to share." They met to share in a like precious faith. Conditions that made plausible such a meeting grew out of the current tendency to stifle Pre-Millennial teachings and to ostracize those who consistently hold and practice such views. We make no charge that there is any organized effort to accomplish this opposition, but it is effective nonetheless.

Instead of trying to answer the question as to why the Southern Baptist Pre-Millennial Fellowship was organized, we quote from an editorial the writer prepared for the *Day-break*, which followed the meeting at Chattanooga setting forth the purpose and intent of such meeting. "In order to join the Fellowship one must be a member of a co-operating Southern Baptist church. If this writer comprehends the intent, the purpose of such, it is in part as follows: to disseminate the truth of our Lord's return in an ever-widening circle; to bring together for fellowship and instruction a group who share the common hope and cherish the truth associated with such position; to fight the encroachment of modernism in our Baptist schools and denominational life; to attempt to counteract the misapplied Kingdom teaching and so-called program for building a better world, which is not only unscriptural but unattainable in this age. It was organized as a fellowship, pure and simple. The cards signed by those joining specifically stated that they must be members of co-operating Southern Baptist churches. No church could join; only individuals who believe the whole Bible and cherish the blessed hope of our Lord's return.

Dr. Gwaltney says, while "pres" organize about one doctrine, "all other Baptists stress the complete Bible." There are no people in the world who preach, teach, and love the whole Bible as the Pre-Millennialists. As a matter of fact, the charge is often brought against them that they are guilty of Bibliolatry.

—000—

"While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can seriously injure the government in the short space of four years."

—Abraham Lincoln

"Be noble! And the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own."

—James Russell Lowell

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*Hymn of the Month*

APRIL

*O Master, Let Me Walk With Thee*

W. GLADDEN

MARYTON

H. P. SMITH

*O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.*

*Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.*

*Teach me Thy patience! still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.*

*In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live.*

The theme, Walking With God, might be substituted for the title of this tender hymn of meditation based on a passage of Scripture found in Phillipians 2:5-8.

The hymn reflects not only the conflicts of Dr. Gladden's day, but is equally typical of the yearnings of present day Christians for guidance through the maze of worldly activity and strain. Great care must be exercised in selecting this hymn for use. It is in no sense suitable for days and hours of rejoicing or victorious challenge, but should be reserved for those rare services in which congregations, large or small, wish to find surcease in reflective meditation and humble prayer. When sung in such an attitude, it is recommended that "Amen" be used at the close. More than one great preacher and Christian worker has found in the short stanzas of "O Master, Let Me Walk With Thee" just the right comradeship with the Savior, the proper concept of Christian responsibility, the keen awakening of social consciousness, to fit him for renewed and enlarged ministry with faith, hope, and love.

Washington Gladden wrote the poem with no thought of its becoming a hymn, but merely as his own expression of "the honest cry of human need, of the need of divine companionship. Born and reared on a farm in Pennsylvania, he entered the ministry as a mature man and held pastorates in New York and Massachusetts. He added to his pastoral duties an active participation in affairs of political and economic reform, ardently supporting democratic principles and social justice.

**The Hymn Tune**

Maryton, as the hymn tune is called, was written originally to accompany "Sun of My Soul." Its metric simplicity is ideal as a medium for the message in the poem. The composer, Henry Percy Smith, was not a musician but a clergyman in the Church of England.

—Ruth Nininger.

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# Religious Education

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*Church Music Director*



Including Mission	412	
Texarkana, Beech Street	378	116
Hot Springs, Park Place	375	118
Conway, First	372	
Siloam Springs, First	365	187
Smackover, First	365	135
Rogers, First	363	94
Searcy, First	361	109
West Helena,	360	200
Cullendale	347	179
Hot Springs, First	335	72
Nashville, First	312	109
Lake City, First	310	232
Little Rock, South Highland	306	140
Gentry, First	305	129
Pine Bluff, Second	303	109
Norphlet, First	299	215
Hamburg, First	292	137
Bentonville, First	284	71
Harrison, First	283	100
Including Missions	373	130
Little Rock, Calvary	281	102
El Dorado, West Side	277	107
Greenwood, First Side	263	96
N. Little Rock, Park Hill	255	60
Mena, First	253	95
Jacksonville, First	250	123
Stamps, First	236	93
Alma, First	235	98
Ft. Smith, Trinity	235	98
Texarkana, Calvary	226	115
Ft. Smith, Bailey Hill	225	111
Little Rock, Hebron	193	105
Little Rock, High Street	193	
Little Rock, Reynolds Memorial	175	50
Truman, First	172	
Including Mission	204	
Mt. Ida, First	164	106
Pine Bluff, Matthews Memorial	154	165
Warren, Immanuel	153	113
Dyess, First	148	87
Hoxie, First	146	52
N. Little Rock, Forty-Seventh Street	140	78
Grannis	133	85
Kensett	128	84
Levy, First	126	68
Douglasville, First	124	54
Fountain Hill, First	116	100
Eureka Springs, First	116	31
Strong, First	115	48
Wilmar	112	68
Mena, Dallas Avenue	111	43
N. Little Rock, Grace	106	34
Malvern, Shorewood Hills	102	48
Melbourne, First	99	87
Dardanelle, First	98	39
El Dorado, Joyce City	92	70
Geyer Springs	86	73
Ft. Smith, North Side	80	24
Monte Ne	79	61
Texarkana, East View	75	47
El Dorado, Parkview	75	38
Little Rock, Pine Grove	66	49
Little Rock, Bellevue	66	
Desha, First	60	49
Rogers, Pleasant Hill	58	44
Little Rock, Bethel	55	33
West Point	54	75
Little Rock, West Side	54	48
Douglasville, Second	53	41
Conway, Brumley Chapel	50	44

## Angell Is the Man

Dr. Warren Angell, dean of the School of Fine Arts at Oklahoma Baptist University will direct the Youth and Junior Choir Festivals again this year. This news will be welcomed by the hundreds of young people who have sung with Dr. Angell in the festivals for the two previous years. His happy spirit of comradeship and his inspiring approach to music have endeared him to the Baptists of Arkansas.



Dr. Warren Angell

The Youth Choirs assemble on the campus of Ouachita College at 9:00 o'clock Friday morning, April 15. Registration and individual auditions will take place in Mitchell Hall immediately following arrival. One check to cover registration fee of all singers, listeners, and directors should be presented at the desk. Festival badges, entitling the holder to eat the noon and evening meal in the college dining hall will be given to all who are properly registered. The same instructions apply to the Junior Choirs who will assemble for their festival on Saturday, April 16.

Every church sending representatives to these festivals will be richly blessed. It is hoped that many people will drive to Arkadelphia to hear the festival program on the evenings of April 15 and 16.

## New Records!

By J. N. BARNETTE

Recently reported—157 bushels of corn on one acre;

How? Well-prepared soil, good seed, proper fertilizer, frequent cultivation, regular irrigation from a near-by stream, tender care of every stalk—all back of the 157 bushels of corn on one acre.

One hundred and sixty-eight additions upon profession of faith on one Sunday!

How? Two hundred and fifty new Sunday School workers enlisted in a period of two years; 3,311 visits made each month for eighteen months; Sunday School attendance increased from 970 to 1,700 in two years; 400 workers in regular training over a two-year period; Bible study every week; two worship services each Sunday morning—all back of the 168 additions.

One plants, another waters. God gives the increase. Jesus always blesses his followers with abundance when they launch out into the depths of service and do the work the way Jesus has commanded. (See Matthew 9:36-38).

In one church, two classes for

married young people, men in one class, women in another, ages 17-24, organized in October, 1948, now have forty people enrolled with at least twenty-five children in the Nursery and Beginner groups.

A report this morning shows a net enrolment gain of 254 in one church since October. A net increase of 600,000 this year will add to the soul winning opportunities, strengthen the churches, fortify many homes, and extend the mission work. Will your church have a major part in the 600,000 enrolment effort?

Will you immediately begin to do what Jesus told us to do as recorded in Matthew 9:36-38? Of course, you do not have room or teachers. The church that this morning reported a net gain of 254 since October 1, or an average net gain of over 10 a Sunday, did not have room or teachers, but they found both. This church planted and watered, and God gave the increase. It has always been true. It is true today. It will always be true.

Will 26,000 superintendents and 22,000 pastors obey God now?

## Figures to Inspire

Sunday, March 27, 1949

	S. S.	T. U.	Add.
Ft. Smith, First	1276	489	8
Little Rock, Immanuel	1112	418	7
Including Missions	1380	656	15
Little Rock, First	840	358	8
Pine Bluff, South			
El Dorado, First	806	242	
Pine Bluff, South Side	776	348	60
Including Mission	823	395	
Hot Springs, Second	773	212	3
N. Little Rock, Baring Cross	756	396	5
Including Missions	790	426	
Fordyce, First	576	330	6
El Dorado, Second	573	236	1
Benton, First	571	142	
Including Mission	607		
Forrest City, First	549	229	4
Fayetteville, First	526	182	
Including Missions	580	214	
Hope, First	521	114	
Including Mission	546		
Pine Bluff, Immanuel	507	213	26
Crossett, First	503	233	
Springdale, First	490	235	16
Including Missions	640		
Little Rock, Tabernacle	487	203	
Arkadelphia, First	474	219	1
Magnolia, Central	470	156	3
Including Missions	592		
Hot Springs, Central	468	144	2
Including Mission	538	189	
Camden, First	464	149	6
Including Missions	656	272	
Warren, First	446	110	
Helena, First	438	64	5
Including Mission	477	115	
Ft. Smith, Calvary	434	110	
Paris, First	434	124	
Ft. Smith, Temple	434	64	
Paragould, First	428	199	
Including Missions	576	273	
Ft. Smith, Grand Avenue	428	99	4
Russellville, First	423	191	
Including Missions	466	215	
Malvern, First	422	115	4
Including Mission	451		
El Dorado, Immanuel	420	236	5
Including Missions	462	285	6
Stuttgart, First	420	252	20
Including Missions	473	298	25
McGehee, First	406	178	4
Including Missions	481	225	
Ft. Smith, Immanuel	397	132	2
N. Little Rock, First	380	137	

## HERE'S AN OPPORTUNITY TO SERVE YOUR STATE ASSEMBLY

**Waiters and Waitresses Wanted.** We have openings for young men and women to serve in the dining hall during the assembly, July 5-13. These young people are expected to set the tables, serve the meals, and clear the tables three times each day. It is most important that they be in good health, strong, and at least fifteen years of age or above. Those interested in serving in this capacity during the Arkansas Baptist State Assembly, should make application NOW.

**Dormitory Matrons and Dormitory Supervisors.** Those interested in serving as matron for Girls' dormitories, and supervisor of Boys dormitories, are invited to make application for these places of service at once. Some of the duties of these serving in this capacity are: See that the dormitories are kept clean and in order; care for the sick; encourage all to attend all classes and other sessions of the Assembly; roll call, and evening prayers at the close of the day. Help each one to have a happy and profitable time at the Assembly.

For those serving in the capacities named above, the Assembly will provide bed and meals during the assembly period. The only assembly expense will be the registration fee of \$2.00.

Direct your application to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, Arkansas.

## Our Seminaries

By J. E. DILLARD

There was a time when it was thought unnecessary and maybe a bit dangerous for a preacher to go to college or seminary. He could just read his Bible at home or study under the guidance of some good pastor and then go out and exercise his gifts.

At this same time many men read medicine in the office of some successful doctor and then proceeded to make pills and dose out quinine and calomel. Also many a successful lawyer got his training by reading in some attorney's library and doing odd jobs till he could pass a rather elementary examination, then he could go out and practice law and

run for congress or the presidency.

But times have changed: We require our doctors to have both college and medical training plus a couple of years internship before being permitted to write prescriptions. We expect our lawyers to have a liberal education, followed by highly technical training and the passing of a rigid examination before they hang out their shingles.

And so if our pastors are to do their best and have the respect of their churches and communities, and enjoy the approval of a good conscience they must make an honest, long-continued effort to prepare themselves.

We do not mean by this that no one can do good without college and seminary training, but we do believe the preacher ought to make every effort to adequately prepare himself, and the denomination ought to help preachers prepare themselves. The United States government spares no means to see that the men who are to be her high ranking offi-

cers in army and navy are given every opportunity and facility for thorough training.

Southern Baptists were a bit slow in providing colleges and seminaries, but a beginning has been made. We believe that where possible our young preachers should go through college taking courses in the liberal arts and sciences, and then go on to the seminary for professional training.

Our present survey reveals the fact that our colleges and seminaries are working together trying to provide the best possible training for our people especially our preachers.

Our survey shows over 2,500 resident students enrolled in our three Southern seminaries; that 81 per cent of them have had college training while only 19 per cent of them have not.

The survey also shows that more than one-half of our seminary students came from seventeen of our Southern Baptist colleges, whereas only four per cent of them came from the nineteen state universities in the South. The other college students in seminary came from 248 other schools.

**THINK ON THESE THINGS!**

## Mrs. Medlock Claims Her Eternal Reward

By NANCY COOPER

On March 12 Mrs. J. L. Medlock, life member of the State Executive Board of Woman's Missionary Union, heeded the Master's call to "come up a little higher." Death came unexpectedly as she was preparing refreshments for her W. M. S. Circle scheduled to meet with her on the following Monday.

No "daughter of the King" ever served more faithfully than she. For many years she was Superintendent of Woman's Missionary Union of Pulaski County Association; also she was treasurer of her own local society; and she served as Counselor of Young Woman's Auxiliary and later as Adviser of the Business Woman's Circle into which that Y. W. A. group grew. Many were her duties and great was her ministry. Her quiet loyalty to all phases of Kingdom work promoted by her denomination served as an inspiration to all who knew her.

—000—

Live as if Christ died yesterday, rose this morning, and is coming back tomorrow.

### Church Furniture

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## IF THIS MAN WERE WELL

*he could support his family*



In every form of benevolences, the cause of the sick man should come first. Dependent upon him for bread and shelter are his wife and children.

To provide a bed for the sick man and drive the fever from his brow is the responsibility of your Arkansas Baptist Hospital. To relieve his anxiety and help restore him to his job and family can be your peace of mind on Mother's Day.

Remember, most men want—not charity, but a chance!

*Help the Needy Help Themselves*

CONTRIBUTE TO THE MOTHER'S DAY HOSPITAL FUND

# News of Interest

Baptist Press

## Take Your Tent and Pitch Camp—Oklahoma City Is Gonna Be Crowded

Housing accommodations at the 1949 session of the Southern Baptist Convention are likely to be comparable more to a camping trip than a luxury vacation.

Or to say it another way, the 10,000 messengers expected at the session will necessarily be more interested in carrying on the Lord's business than in relaxing in a choice hotel suite.

Dr. Duke K. McCall, just back in his office from a hurried trip to Oklahoma City, host to the 1949 Convention sessions, had lots of praise to members of the entertainment committee. They're doing marvelously, he said. But the truth remains that there'll be a tremendous shortage of hotel rooms.

On one side of the ledger is a stack of reservation requests. They stand, pressed down, two feet and seven inches tall. They ask for 6,200 rooms.

On the other side of the ledger is the fact that Oklahoma City is not overly blessed with hotels, and it will be a marvel if hotel managers are able to find as many as 1,000 rooms for Baptist messengers.

## Little Rock Church Sends Collection To Missions

A check for \$40,000 for foreign missions has been received in Nashville from the Executive Board of the Arkansas Baptist Convention—the result of a special offering at First Church, Little Rock.

News of the church's marvelous one-day ingathering of \$50,000 in cash and pledges already has swept the nation. It was a superb demonstration of what a single congregation can do.

The check for \$40,000 gave concrete demonstration of the gifts, and Pastor R. C. Campbell explained that another \$10,000 will be forthcoming as soon as pledges are paid.

Sending the check to the Southern Baptist Convention Executive Committee for forwarding to the Foreign Mission Board, Dr. B. L. Bridges, Arkansas Baptists' mission secretary and himself a member of the contributing church, said: "Our church is a better church, we are all better members, we are all better Christians, since we made these contributions. It has helped the whole state. It is giving us all a bigger outlook and more faith and hope and prayer."

## Group Flights To Convention Offered By Texas Airline

A Dallas airlines company would like to fly groups of Southern Bap-

tists to the annual Convention meeting of the denomination in May.

J. V. Lincoln of the Aero Travel Club of America said that his company is prepared to provide air transportation round trip for groups from any point in the nation to the meeting of the Convention in Oklahoma City. He said his flights give luxury transportation at a discount over regular airlines rates plus the added convenience of schedules and traveling companions particularly fitted to the customer.

Mr. Lincoln invited prospective flight organizers to write him at the Aero Travel Club, 6031 Goodwin Ave., Dallas 6.

## Baptist Relief Packages Reach Yugoslavia

Information reaching Baptist relief agencies in the United States reveals that relief packages addressed to Anton Balog in Yugoslavia have been reaching needy families within the Russian area of Europe.

After many indications had come that American parcels sent behind the Iron Curtain endangered the lives of addressees, this information was welcomed. The parcels should be sent to Anton Balog, Brace Ribnikara 41, Novi Sad, Yugoslavia. They should be marked "Gift—Pavlon—G. L. V.," and no remark should be made about need or requests for help.

## Missionary "Behind the Iron Curtain" Testifies That God Answers Prayer

A Southern Baptist missionary couple behind the Iron Curtain in Europe is grateful for answered prayer.

Officials at the Baptist Foreign Mission Board here declined to give names or location because of possible dangers to Baptist work described, but they did make public the basic content of the letter telling the story.

"When The Commission arrived, we noticed that you had been praying for us and we recall that on that designated day we had been saved from the greatest danger that came on our recent tour," wrote the woman, speaking of her husband and herself.

"The president (or mayor, we would say) was a communist, of course, and a former swineherdman. The secretary of the village was formerly a shepherd. When the pastor of the church asked if \* \* \* could speak, he was forbidden to do so.

"That night many people came to the service to hear the American speak but all we could do was

sit on a platform at the front of the room facing the congregation while a pastor from a nearby village preached. We did stand at the door and speak to the people as they left.

"The next day we were told that the whole village was angry because visitors had come all the way from the States and had been forbidden to speak. During the morning the pastor was told to come to the office of the president.

"After he left his wife told us that last time he had been called to the president he had not returned, that is, not for fifty-four days. When he did return at the end of that time he was almost starved from having received only a half glass of water and a very small piece of bread each day. Can you imagine the state of our minds? I was certainly fearful for ourselves, but I thought that if anything happened to the pastor I did not see how I would be able to stand it.

"After what seemed an unending period of time the pastor returned from his questioning by the police. His poor little wife was practically shattered.

"It was with relief, for them and us too, that we started on our way to the next place that afternoon. We traveled by wagon and some distance from the village were to cross the river by ferry. Here we had an unanticipated difficulty. Two detectives asked to see our passports and then told us that they had been ordered by the village president to make us stay there until further word from him. By then it was right on the verge of darkness.

"We seated ourselves on a log to wait; we didn't know how long or for what. The lay preacher with us kept saying over and over again that we surely would be put in prison. I kept praying and whistling—as I had during the morning wait. I can't account for the tune, which both times was 'Ring the Bells of Heaven.' The ferry made its last usual trip of the day. After an hour and a half we were told that we could go ahead and cross, and that the ferry was to make a special trip to carry us as we had missed it through no fault of our own.

"And so, although \* \* \* did not get to speak in the village, we feel your prayers saved a pastor from possible imprisonment and made possible for us a boat trip across a river which separated us from an ignorant and unscrupulous official."

## Dr. Lawrence To Marry

Mrs. Richard Calvin Huston has announced the engagement of her daughter, Helen Scott Huston, to Dr. J. B. Lawrence, executive secretary of the Home Mission Board.

The wedding will take place April 26 at the home of the bride's

## The Southern Baptist Program of Evangelism

By C. E. MATTHEWS

Home Mission Board—\$1.00

Reviewed by C. W. Caldwell

It is off the press! The book pastors have been anxiously waiting for the "Southern Baptist Program of Evangelism." Dr. C. E. Matthews, director of Evangelism under the Home Mission Board, is the editor, but the manuscript was thoroughly studied by the general secretaries and directors of evangelism in all the Southern states.

This book is practical in its teachings as it gives detailed plans for evangelism in the local church, the association, the state, and throughout the entire Southern Baptist Convention. Any pastor and church who follows the suggested plans of the book cannot help but experience larger results in evangelism.

The most important feature of the book, especially at this particular time in Arkansas, is the emphasis it gives to Associational Simultaneous Revivals. The type of organization and the plan of promotion and publicity are outlined and explained in detail. Those who will be participating in Associational Simultaneous Revivals would do well to secure this book at once and master it thoroughly. It would be well for the Monthly Workers Conference program to be built around the contents of this book.

Next to the Bible, this book is destined to become the most valuable asset to every pastor in the evangelistic program.

Order from the Baptist Book Store, 303-305 West Capitol Avenue, Little Rock.

sister, Mrs. E. L. Harling, in Decatur. Dr. James W. Middleton, pastor of the First Baptist Church, Atlanta, will officiate.

## The Place Where Arkansas People Meet

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GORDON G. SINGLETON, Ph.D.,  
President  
Box 400 Belton, Texas

# Watch It Rise!

The Ouachita Million Dollar Campaign Goes On

These Churches Have Caused the Mercury to Rise

March 10-25 (inclusive)

Church	Association
Rogers, First	Benton County
Harrison, First	Boone-Carroll
Daniels Chapel	Delta
Piney	Central
Dardanelle	Dardanelle-Russellville
Hagler	Centennial
Genoa	Hope
Pine Bluff, Second	Harmony
Fort Smith, First	Concord
West Batesville	Independence
Van Buren	Clear Creek
Hot Springs, First	Central
England	Caroline
South Side	Harmony
Bentonville	Benton County
Mexican Mission	Hope
Ashdown	Little River
Arkadelphia, Second	Red River
Forrest City	Tri-County
White Oak	Boone-Carroll
Hot Springs, Second	Central
Monticello, First	Bartholomew
Searcy	White County
Beech Street, Gurdon	Red River
Osceola	Mississippi County
Bauxite	Central
Knoxville	Dardanelle-Russellville
Beirne	Red River

(Expenses are pretty severe in this stepped-up, high-pressure push in the Campaign. Expenses are to be deducted from the figures.)

Monticello, First Church, enlarges its quota. Dr. Whittington and his staff had asked all churches for certain amounts. Pastor Washington writes that they have increased their quota by \$1,000. Glorious, thank you, Brother Washington.

First Church, North Little Rock, paid in full and erected a much needed auditorium. If First, North Little Rock, could do that, couldn't other churches do the same?

The First Church, Corning, paid its full quota and erected a building from the ground and ashes. If it could do this, couldn't other churches also?

Second Baptist, Little Rock, is paying its full quota and has erected the most commodious Sunday School building we ever saw. If it could pay its quota and build, couldn't your church also?

## HAVE YOU CAUGHT THE VISION?

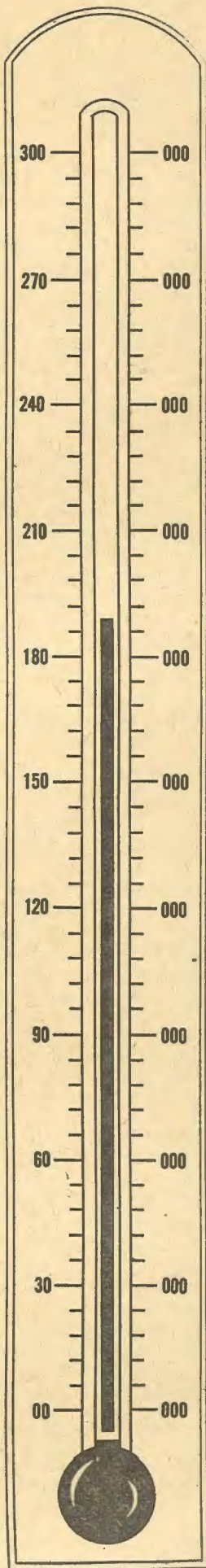
Send all money to:

**B. L. BRIDGES, Director**

**Ouachita Campaign**

403 West Capitol

LITTLE ROCK, ARKANSAS



## Department of MISSIONS

C. W. Caldwell, Superintendent

### SUPERINTENDENT WRITES TO PASTORS

Dear Brother Pastor:

We are approaching the golden harvest time for evangelism in our state. Six more months and we will write up our record as to the number of people won to Christ and baptized in the churches during this associational year. What that record will be will largely depend upon the soul winning efforts put forth during these weeks and months just ahead.

Of course the pastors cannot do this task alone. You cannot contact every person and do all the soul winning, but you can and should kindle the evangelistic flames. If lost souls are not being saved in your church, let me ask, Have you prayed about it? Prayed all night? A pastor told recently about having six conversions one Sunday night, but stated that he had prayed most all of Saturday night.

Do you have a list of the lost people in your town or community for whom you pray daily? Have you gone to them face to face and pled with them to become Christians?

Have you laid the cause of lost souls on the hearts of your church leaders and helped them to become soul winners? Do they have the names of lost people? Have you taught them how to present the plan of salvation and lead people to an acceptance of Christ? Does your church have a regular day each week for visitation in the interest of soul winning?

An affirmative answer to the above questions means that you and your church are reaching unsaved people. But there are other ways in which you and your church can help reap the white harvest fields in Arkansas.

Have you thought about the possibilities in extension revivals? Yes, you will have your regular revivals, but why not plan some extra meetings—tent or open-air revivals in neglected areas of the town, or down the highway or maybe far out in the country in a school house? Make plans now for several such revivals during the summer. Most likely you will reach more people for Christ through such mission revivals than those conducted in your church house. Harness your workers up for such a task and lead them in several extra revivals. They will get a thrill out of it!

Another place for evangelism is, in the weak, struggling rural churches. Pastors, missionaries, and Associational Boards should see to it that every church has the privilege of a revival during the year. Some of the churches are pastorless and practically dead. They will not call for help. Unless someone goes to them in the right spirit they will not have a revival. Somehow they must be heped. A revival will bring them to life. Plan together in your association to have a revival in every church and pray earnestly for conversions in all of them.

Reports are already coming in of great sweeping revivals in all sections of Arkansas. This will be another record year. Then in 1950, when all our churches join in simultaneous revivals, we will see the beginning of a great spiritual awakening for which we have prayed and longed for.

C. W. CALDWELL.

# Jesus' Perean Ministry

By Mrs. ROLAND LEATH

You will not find "Perea" or "Perean" in the Bible material, but this latter portion of our Lord's ministry is called the Perean ministry because it was carried on "in the coasts of Judea by the farther side of Jordan" (Mark 10:1b). Perea is the territory beyond the Jordan River.

Jesus now leaves Galilee; it is said that the Galilean ministry, begun in a blaze of glory, ends with the extreme unpopularity of the Lord. The fault was definitely not with Him. The out and out hostility and hatred of the Scribes and Pharisees, and the falling away of those who wanted the physical bread, but not the spiritual truths, were the contributing factors in the state of conditions toward Jesus.

The last six months of His life is a journey directly to the Cross, but going through cities, towns, and villages that many others might be reached with the gospel. The 70 were sent into these places where Jesus would also go (Luke 10:1-12).

Mark selects only a few of the many incidents which took place as Jesus journeyed through Perea. The tenth chapter of Mark is given to this Perean ministry, while Luke gives a large place to it in his gospel (Luke 9:51 to 19:10). Mark's tenth chapter has taken some marvelous teachings from the Perean ministry; there appears only one miracle in all the fifty-two verses, that of the healing of the blind Bartimaeus, but Mark gives some deeply significant teachings, especially on marriage and the home and the road to greatness.

## Jesus and Marriage

"Marriages are made in heaven," people often say frivolously. There is a sound, fundamental truth in this modern statement, for marriage is of God, performed by Him through His shepherd on this earth. The first marriage took place in the Garden of Eden, for God saw that it was good, right, and needful that man have a companion, an helpmate. Our world has gone crazy on the idea of swapping companions and tearing asunder the work of God. The dissolving of a marriage has become a joke. We are a far cry from the teachings of Jesus when, as a nation, we mock the sacredness of marriage.

When Jesus was beyond the Jordan, certain Pharisees came to Him with a legitimate question, "Is it lawful for a man to put away his wife?" The question was fine, but their motive was low and evil, for they were "trying him" seeking to trap or snare Him. Even the rabbis were not all agreed on this question, and

## Sunday School Lesson for

April 10, 1949

Mark 10:1-16; 35-40

these enemies of Jesus thought they would either get Him to sanction a low morality or get Him in trouble with the rabbis, the people, or even Herod Antipas, for this was indeed a touchy subject with old Herod.

Jesus turns the answer away from Himself as He asks them what Moses said about it. "Why, Moses let the people write a bill of divorcement," they answered. The surprise came to them when Jesus went to the depth of Moses' action and revealed that the hardness of the hearts of many caused Moses to have to resort to this way.

The Master Teacher went to a higher authority than Moses when He turned even to the Creation. God created one man and gave him one wife; God could easily have given Adam more, but the Creator sanctioned marriage as it was intended—one man and one woman. A husband leaves parents to cleave unto his wife (Genesis 2:24); two shall be one flesh (Ephesians 5:30-31) and "what therefore God hath joined together, let not man put asunder" (Matthew 19:6).

This union is first spiritual, then physical. That behooves parents to teach our youth the basis for marriage—love in Christ Jesus for one another. "Be ye not unequally yoked with unbelievers" (II Corinthians 6:14). If parents, Sunday School teachers, and preachers would teach the right thing on this marriage question, some mistakes could be avoided. It is the bulwark of Christianity and of our nation. It deserves our deepest attention and thought. The courts have no right to set aside a union joined by God, and if people were married under the leadership of God, things would be different in many instances.

The marriage tie is broken by the sin of unfaithfulness to it (Matthew 19:9) and by death, according to the teaching of Jesus.

## Jesus and Children

A home is not complete unless there are little children in it to bring joy and happiness and to give it hope for the continuance of its influence in generations to come. Well is it that Jesus' teaching on marriage is immediately followed by that which He did as a result of the bringing of little children to Him.

"They" brought children to Jesus that "He should touch them." "They," we believe, means mothers or parents who brought their little children to Jesus in

order that this powerful teacher and healer might touch them even as He had touched so many in need of His help and blessing. This is a beautiful picture of our Lord, surrounded by boys and girls. All parents should earnestly desire that their children might be in touch with Jesus.

The disciples "rebuked" those who brought the children to Jesus. Why the disciples did this, we are not told, but they were in the same category, maybe, of many people who brush children aside, not willing to give them any consideration, not caring what impressions the little ones receive. Here, it seems that they did not want Jesus to be bothered with a group of children.

But Jesus was "displeased," "moved with indignation" and spoke the famous words, "Suffer the little children to come unto me . . ." (Mark 10:14b). Jesus loved children, accorded them their rightful place in the scheme of life and sanctioned the bringing of them to Him. Verse 16 says "He took them up in His arms, put His hands upon them, and blessed them." What a privilege for those children! What a wonderful opportunity for abundant living for all children who are brought to Jesus.

We mention the word of Jesus that children possess the characteristics that one must have to enter the Kingdom of God (verses 14 and 15). Childlike trust, confidence, and obedience is what

Jesus asks of those who will have life in His name.

## Jesus and True Greatness

In the episode of the coming of the rich young man we find that Jesus teaches the strange doctrine that "many that are first shall be last; and the last first." (verses 17-31). Then, in verses 35-45 He tenderly rebukes James and John and reveals to them the meaning of true greatness.


These two disciples presume to ask a bold request of Jesus; they wanted to sit on either side and share in His glory. They were self-seeking, ambitious, ignorant, yet filled with a deep confidence in their Lord. He tries to explain that they know not the meaning of the cup which He must drink or the baptism with which He is to be baptized—the agony, pain, suffering, and final giving of His death on the cross.

He teaches them that true greatness is in serving others, in following Him who came "to minister and to give his life a ransom for many." Service is the result of our love for our Lord.

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**BAPTIST SUNDAY SCHOOL BOARD**  
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# ★ Executive Board — STATE CONVENTION ★

B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

## Have You Thought It Through?

Should the testimonies of thirty-eight men be convincing that it is wise to prepare for the closing years of a minister's life by providing for regular monthly payments to be mailed to you in the form of annuity checks? Among these men you will find stalwart soldiers of the cross, men who have been faithful in preaching the word of God and shepherding the different flocks entrusted to their care during the active years of their ministry. When you reach the age of retirement will your name be added to this list? What provision have you made for those coming years?

Our Relief and Annuity Board has a plan for such eventualities and has offered to the pastors of the Southland the Ministers Retirement Plan. This plan is already in operation, and has proven to be very successful.

There are three participants in the Ministers Retirement Plan, the member or pastor, the church he serves, and the Convention in which he is serving. The pastor and church pay three per cent of the pastor's total monthly salary, and the Convention pays two per cent of the total salary. These payments go to work immediately and provide the annuity for the member when he reaches the age of sixty-five, or a later age if he decides to wait to retire. Those who entered the plan prior to 1942 were given credit for prior service in the ministry. This was done in order to enable the members who were already over forty years of age to have a twenty-five year period over which to figure their total salary received. Those who entered at a younger age will have their twenty-five years credit for service rendered. The amount of annuity is arrived at by taking one-half of the average salary over this period of twenty-five years, the maximum being \$2,000 per year after the plan has reached its twelfth year. We are now in the tenth year of the plan.

The disability clause is well worth one's consideration. After five years in the ministry and one year as a member of the plan the member may receive forty per cent of his previous year's salary as disability annuity up to the amount of \$500 per year, which is the maximum amount. Six of our thirty-eight annuitants are for disability.

Some of our younger pastors may plan to wait until they are forty years of age to begin their participation. What is wrong with this plan? The Board's actuary emphasizes this point in saying that "if a man was eligible to become a member of the plan and could help build up a fund for annuities, and yet refused to do so, he would lose the amount of annuity which his contributions, and the contributions of his churches, and the contributions of the Convention would have purchased for him over the period of time when he should have been a member of the plan."

Another salient feature of the Ministers Retirement Plan is that it is the basic plan of the Widow's Supplemental Annuity Plan. In this plan he can provide more definitely for his widow in case of his death. In the Ministers Retirement Plan the widow may be cared

for a limited way by planning for a reduced annuity upon retiring. The amount of reduction remains for her use in case of the member's death. The Widow's Supplemental Annuity Plan is the answer to the plea of many of our Southern Baptist pastors and is really term insurance, being operative for one year at a time—January to January.

## Challenge and Inspiration

Brother S. A. Whitlow, pastor of the First Church, Hope, was a visitor in our office last week and among other things left a check for the Co-operative Program in the sum of \$186.49 from the newly organized church at Fulton, Arkansas, where Brother Whitlow preaches for them on the second Sunday afternoons and the first Monday nights of each month. This check is for the entire first quarter and represents 52 per cent of the total income of the church. In addition to this amount the church also gave the sum of \$62.16 to Associational Missions. The total amount of mission gifts is \$248.65 or 69 per cent of the total income of the church.

Two things are brought most forcibly into our minds by this noble act on the part of the Fulton Church. First, there comes the challenge to all of the churches to share their incomes liberally and gladly; second, comes the inspiration to all of our fine preachers throughout the state, who have not already done so, to follow Brother Whitlow's example of organizing churches in those communities adjacent to their own fields and leading them until they are able to carry on their own work with a pastor on the field.

Brother Otis A. Blackwood is treasurer of the Fulton Church. Thank you Brother Blackwood and Brethren.

## The Dumas Church

The Dumas Church, T. N. Shaddox, pastor, has voted to increase its gifts for the Ouachita College Campaign. The church was asked for \$2,250, but including a large gift from an individual member of the church, they will make it \$3,250. They have only a small amount to raise to complete this figure. Pastor Shaddox is a Ouachita graduate and he is leading a great church in an excellent manner.

## Almyra and the Ouachita Campaign

Quite a few churches have paid all the amounts which Dr. Whittington and his staff requested them to pay in the Ouachita Campaign. Two or three churches fixed quotas for themselves that were different from the figures which Dr. Whittington requested of them and paid the reduced amounts. In this list,

Almyra, Centennial Association, has paid all it agreed to pay. This is a heroic church with a progressive pastor, D. O. Stuckey. We have a feeling that they will take a new start again before the year is out pay all that Dr. Whittington requested.

## Dr. Ramsey Says It Should Be Completed

There are many reasons why the million dollar campaign for Ouachita College should be finished. There is no time as good as the present time. Ouachita should not further endanger its North Central Association affiliation by delaying the construction of the science and library buildings. The present students should not be denied the benefits of the new building that will add so much to the quality of the instruction they deserve.

During times of economic prosperity such as the present, people are more able to give and if afforded the opportunity most of them will give generously. A splendid beginning has been made. Let's all put our shoulders to the wheel and finish the job. That is the Christian way and the Baptist way to do things.

—J. W. RAMSEY

## The Church, Not the Deacons

A New York Appellate Court has ruled "under the usages and customs of a Baptist church, the authority to employ or dismiss a minister lies not in the trustees or the deacons, but in the congregation itself."

We thought every Baptist knew this. We wonder why any member of a Baptist church knew so little about Baptist church government as to be prompted to ask for a court decision on such a matter. We wonder if some Campbellite joined a Baptist church, and led in taking a matter like this to the courts. We shall need to watch for religious Fifth Columnists in our ranks. Pastors, are you and responsible for this condition? How much are we teaching our churches true New Testament doctrines about the churches and the doctrines, including church government?

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## The Christian's Stewardship

The Christian steward recognizes that God is the Creator and the Giver of all things, and that all people are dependent upon Him for their material possessions.

The Christian steward rejoices in his partnership with God in acquiring, saving, spending, and giving.

The Christian steward is aware in his heart that he was bought with a price, and is willing, therefore, to glorify God, as Paul says, in body and in spirit, which are God's.

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Southern Baptist churches reported church property valued at \$450,385,517 at the close of 1948, a gain of \$83,554,865, or nearly one fourth more than ever reported in the history of the Convention.