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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

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NUMBER 48



—H. Armstrong Roberts

Watchman, What Of The Night?

Page Three

As the Editor Sees It

Pope Instructs Judges The World Over

There has been a good deal of comment in the press recently concerning the warning issued by Pope Pius XII to a group of Italian lawyers to the effect that "Catholic judges must never recognize laws which are unjust or contrary to Christian concepts (Catholic concepts)."

It is admitted that "the Pope's remarks were applicable to Catholic jurists throughout the world." It becomes obvious that the Pope expects Catholic jurists throughout the world in their judicial decisions to place the laws of the Catholic church above the laws of the country which they have sworn to uphold.

The situation resolves itself into this simple alternative: The Catholic judge bases his decision on the laws of the Catholic Church or on the laws of the nation by whose authority he presides over a court of justice. Dr. Glenn L. Archer, Executive Secretary of Protestants and other Americans United for the Separation of Church and State, advises Roman Catholic judges to resign their posts unless they can affirm that they will adhere to their oaths of office in deciding legal cases, rather than obey the instructions of Pope Pius XII.

The question at issue revolves around the granting of divorces. Certainly we are not advocating the easy divorce laws in our country or in any other country. However, if the Pope assumes the authority to instruct Catholic judges throughout the world how to render decisions in divorce cases, he has the authority to instruct Catholic judges how to render decisions in other cases. The point at issue is not the divorce question, but the question of Catholic judges taking their orders from the Pope instead of abiding by their oath of office. There is a vast difference between such pronouncements by the Pope and similar pronouncements by Baptist and Protestant ministers.

The Pope speaks with authority and expects his instructions to be obeyed by Catholics throughout the world, whereas the pronouncements of Baptist and Protestant ministers are not backed by the authority of a super-church, an authority which may go to the extreme of ex-communicating those who do not comply with instructions.

A Baptist minister may call attention to moral issues and the miscarriage of justice in the courts of our land, but there is no authority by which he may demand that his instructions be carried out by the governmental authorities of the land. His only hope is to arouse public opinion to a degree that will bring about better administration of law and justice.

Be on guard, America! There are dangers ahead!

Where Is the Distinction?

There is a growing tendency, it seems, to find some way to give the Catholic schools "auxiliary services" without appearing to be helping Catholic schools out of public tax funds. This movement was started by the Federal Council of Churches, and is being promoted by that organization.

Recently the Massachusetts Council of Churches adopted a report "advocating separate consideration of Federal aid to schools and the supplying of welfare services to children. The effort is being made to separate the "welfare service" from "Federal aid to schools."

Ernest R. Caverly, Superintendent of the Brookline, Massachusetts, public schools and chairman of the Council's committee on the church and public education, is quoted as saying, "In this way the Federal Council asserts that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of separation of church and state." This is called a "clear distinction." However, it is only a case of determining the conclusion first and then assembling arguments to confirm with that conclusion.

The welfare services are definitely a part of the public school system. They were originated in and for the public school system. They cannot be separated from the public school system. If these services are granted to parochial and private schools, it means simply that public tax monies which are levied for public school services are diverted to private and parochial schools, in which case, the public tax monies are supporting the teaching of sectarian religion. All arguments to the contrary are fallacious, deceptive, and destructive of both our public school system and the wall of separation between church and state. The greatest deception in this and other arguments is to think that the Roman Catholic Church will be satisfied with such welfare or auxiliary services. By their own admission, Catholic leaders are counting on this auxiliary service to be the first step in a well planned program to secure greater support for their parochial schools in outright government subsidies.

There is no secret about this purpose. It is openly admitted by Catholic leaders themselves, and now the Federal Council of Churches is taking the lead in advancing this Catholic propaganda—and the Federal Council aspires to speak for all Protestantism. This proposition on the part of the Federal Council is a betrayal of Protestantism. There is a terrific struggle ahead in this field of Federal aid to education. In safeguarding the principle of separation of church and state, every person who treasures that principle and the religious freedom of our country should do everything within his power to hold the line now and forever more.

Federal Funds for Hospitals

Two recent news releases give contrasting reports on the action of two different Christian groups in America. These two reports concern government grants to denominationally owned and operated hospitals. A Methodist hospital in Fort Wayne, Indiana, is to receive from the government \$961,900 which will cover approximately one-third of the hospital's expansion program.

The Alabama Baptist Convention rejected by a vote of 181-156 a proposal to apply for Federal funds to enlarge its hospitals. Metho-

dist have stood alongside Baptists in opposing Federal aid to parochial schools. It was expected that Methodists would not apply for Federal funds for their hospitals. To receive Federal funds for hospitals weakens all opposition to Federal funds for parochial schools. What is the difference?

The Executive Board of the Arkansas Baptist State Convention earlier this year unanimously rejected a proposal to apply for Federal funds for the Baptist Hospital in Arkansas.

Christ Is Coming Again

A Devotion by the Editor

"I will come again, and receive you unto myself."

Jesus will return to this earth in person, and this is a distinction that should be kept constantly in mind. The second coming of Jesus is not a mere emanation of the divine personality. It is not just an influence that shall be set in motion among men. It is not merely a call that shall be issued. It is not a providential administration of the divine will. It is not death.

If we believe Jesus himself, if we believe the angels from heaven, if we believe the disciples of the first century who were associated with Jesus, and who heard the promise of the angels, we must believe that Jesus will return to the earth in person.

The acceptance of the doctrine of the personal return of Jesus will determine the strength of our beliefs and convictions. To consider the doctrine of the second coming as figurative, symbolic, or otherwise, will weaken every other Christian doctrine and devalue Christian faith. Destroy this conviction in the Christian heart and you set one adrift with no compass to guide him to port and with no port to which he may be guided. We must believe in the personal return of Jesus or become only nominal Christians with no clear convictions, no definite objectives, and no compelling motives.

We must be continuously ready for His return. "Be ye also ready, for ye know not the day nor the hour when the Son of man cometh." That is Christ's instruction to His disciples. If we believe that Jesus will return in person we will be busily preparing for His return. We will keep our own personal house in order.

We are to be constantly expecting His return. There is an urgency in this expectation. There is no place for indifference or carelessness. An urgent expectancy of our Lord's return will immediately expel all the indifference from among the ranks of Christian people. Such an urgent expectancy would put all the idlers to work; everyone would be actively preparing for the greatest event toward which it is possible for us to look.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

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"Coming together is beginning; keeping together is progress; thinking together is unity; working together is success."—The Evangel. First Church, Jacksonville, Florida.

ARKANSAS BAPTIST

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

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From the Editor's Desk

What Length Pastorate Is Most Fruitful?

Obviously no simple answer can be given to the above question. Just as obviously, no fixed limits can be placed upon any pastorate, nor can we say that the most fruitful pastorate should end with a certain number of years. It may be said that fruitful pastorates vary in length from a few years to a lifetime.

When a pastor should resign and move to some other field is determined by many factors. Each situation constitutes an individual question and must be determined according to the factors and conditions involved. While there may be considerable similarity in all cases, yet there are also differences which may be the determining factors. However, as a general rule, we believe that the longer pastorates are more fruitful and that they result in more substantial and permanent progress.

How long is a long pastorate, and how short is a short pastorate? It would seem that anything under three years might be termed a short pastorate, and anything above six years might be termed a long pastorate.

Better For the Pastor

The longer pastorate will certainly tend to develop the personal abilities and resources of the pastor himself. In fact, if a pastor remains with a church over a period of many years he must be resourceful and develop his abilities continuously, else he will grow stale and his usefulness will become restricted, in which case it would be better for him to move on.

The pastor who changes pastorates every two, three, or four years brackets his development within the cycle of these periods of frequent transition and may not develop his own personal powers beyond that cycle. He is likely to fall into the habit of repeating in each successive pastorate the sermons, the methods, and the programs of his former pastorates. He may add but little new thought in each succeeding pastorate. Whereas, if a pastor remains with one church for many years, he must seek new sources of inspiration and information. He must continuously fall upon God to give him the resourcefulness necessary to keep his ministry alive, fresh, vital, progressive, and challenging. He must search for new and undiscovered resources within himself, physically, mentally, and spiritually. He must be alive and alert to stimuli from his environment.

There are three contacts that a pastor must maintain in order to achieve a long pastorate—three contacts that should be maintained whether the pastorate is long or short. He must maintain contact with God, for his own spiritual life depends upon it. His spiritual ministry to the church depends upon the pastor's keeping contact with God. This contact is maintained by prayer and consecration and Bible study.

The pastor must maintain contact with the best Christian thought of the day as well as the general thought trends. No pastor can live to himself intellectually and hope to keep

his ministry vital and fresh. The thoughts of others will stimulate one's own thoughts. The pastor does not have to be a copyist or a plagiarist. Certainly he should not insulate his intellectual faculties from the stimulating thoughts of others.

The pastor must maintain contact with the people. He cannot shut himself off from the people to whom he ministers, else he will lose his ability to minister to them. Constant association with his own church congregation and with the people of the community and with the lost whom he is trying to lead to Christ is absolutely essential in the pastorate, if the preacher expects to fulfill his ministry in any church.

Should the pastor spend all his time in prayer and Bible study, he would lose contact with the people and with the current thought of the day, and would probably become a religious fanatic. Should the pastor spend all his time reading current literature, both religious and secular, he would likely become a cold intellectualist. Should the pastor spend all his time among the people to the neglect of Bible reading, prayer, and current thought, he would probably become a back-slapping religious politician.

Problems will arise in any pastorate which will cause the pastor to consider resigning. However, there is a great deal more satisfaction in solving problems than in running from them. Perhaps too often the preacher tries to solve the problems which arise instead of allowing time and God to solve them. Many problems will only be aggravated by attempts to solve them, and meddling with problems often keeps them alive, whereas, if let alone, they would disappear. God should be given the first chance to solve such problems, and if He can't solve them, there isn't much chance of our doing so.

Of course, it is recognized that problems do sometimes arise which make it impossible for a pastor to remain with the church. These are the exceptions, however, rather than the rule. Patience, tact, and divine wisdom are essential in meeting the problems which arise in any pastorate.

A long pastorate is necessary to properly cultivate the people who make up the church membership and develop them into active consecrated Christian workers. A church that changes pastors every two or three years stands little chance to develop its membership in consecrated spiritual activities. The pastor cannot win his way into the hearts of the people in just a short time. Time, in fact, is an important element in spiritual matters. Children and young people need to be associated with a pastor through many years in order for them to develop spiritually under his ministry.

Better For Church Membership

A long pastorate, therefore, is much more likely to develop a compact co-operative church membership. When a church has become accustomed to changing pastors every two or three years, it is likely that the mem-

bership will develop the habit of becoming restless by the end of the second year and will begin to think, and perhaps give expression to their thoughts, that it is time for the pastor to move on.

When such restlessness becomes habitual in a church the greatest need is for a pastor who will not become discouraged because of such restlessness, but who will apply himself to the work of the church and its program, and refuse to be run off. The habit of changing, which has developed after the preacher has been with the church a short while, must be broken before the church membership can grow into a working unit. Every new pastor has some novelty for the people, but it becomes tragic if the people want to change pastors when the novelty wears off.

There is much more solid value in a settled and stable ministry of many years than in a mere novelty sought at frequent intervals. The only way the church can share the richest ministry of the pastor is for him to remain long enough to grow and develop his full powers. To change pastors every year or two is like eating the frosting off the cake without enjoying the rich mellow goodness of the cake itself. Just as the minister grows by the necessity of drawing upon his full resources for a long pastorate, so the church will receive the greater contribution of the pastor by retaining him long enough to make such development necessary.

It is therefore defeating the highest and richest development of both pastor and church membership to make frequent changes. There is no relationship in all human society, outside the home, that is quite so intimate and personal and rich in personal values as the relationship between pastor and people. But this richness cannot be realized in a brief pastorate.

Better For Church Program

It is axiomatic that if both pastor and church develop and grow in their Christian experience that the church program will also grow and expand. Frequent transplanting retards growth and restricts fruitfulness. When the church program is disrupted at frequent intervals by changes in the pastorate, the growth and development of an aggressive and expansive church program is greatly retarded. Doubtless many a pastor has looked back on a church field years after he had resigned it and wished that he might have seen the opportunities, solved the problems, and stayed on to develop the program which now he sees in operation, but which he left to some other pastor to develop.

A great program cannot be developed in a few years time. Time is an element not to be ignored in growing a great church program. The mushroom growth is short lived. Strong and sturdy programs require time for their maturity. Momentum facilitates expansion of the church program.

It seems obvious, therefore, that we need longer pastorates in the majority of our churches and for the three reasons already given: for the full development of the spiritual resources and abilities of the preacher himself and of the church membership, and for the full development and expansion of a worthy and challenging program commensurate with the resources and abilities of pastor and members and the opportunities of Kingdom service.

Kingdom Progress

First Church, Fort Smith Has Great Revival

By Mrs. JEWEL ABERNATHY

We, the First Church of Fort Smith, B. V. Ferguson, pastor, came to the close of one of the greatest revivals we have known in this church. We had been "primed" and knew that Dr. Lee Roberson, pastor-evangelist of the Highland Park Church, Chattanooga, Tennessee, expected to lead out in a great soul-winning effort; but the half had not been told. Power was there from the first service. He was making no effort to be spectacular but desired souls and a reviving of God's children only.

There was a large percentage of adults among the 156 who united with the church. I was especially attracted to couples; some sixteen couples came together. Finally I discovered that the personal workers had agreed among themselves on this one thing—if one came alone, someone would find the other. A young woman appeared, and quick as a flash, was surrounded by three workers. Soon the three started; but "Mr. R. C. Wisener did outrun them." He literally ran to the back and sought out the husband. These personal workers had services and prayer and instructions in soul-winning before they started.

Best of all, new converts started out with neither instructions nor experience. A new convert and his re-consecrated Christian brother started out after a pal. At 11:15 they knocked on the hotel door of Dr. Roberson, and were admitted. Soon the pal was on his knees praying out his heart's desire to an ever-hearing God. He was gloriously saved. Dr. Roberson urged him to confess Christ publicly the next day at the regular service. The two boys whose eyes were swimming with tears of joy said, "Bob can't. He leaves town at 5:30 a. m. tomorrow. That's the reason we just had to bring him tonight." He promised to join the church next Sunday morning.

There were many evidences of a real revival, one being that people did not seem to be in a hurry, even when the services were over. I ran an errand and returned to find about a dozen cars still at the church. It was 11:45 and the 10 o'clock a. m. services only lasted one hour. Men, especially deacons, had time to attend day services. Some people dared not attend the 7:00 p. m. prayer services, lest they be compelled to sit in the balcony for the 7:30 services. Children were overflowing with joy as they brought their class mates and friends to the altar.

Matthew 5:24 reads, "Therefore if thou bring thy gift to the altar, and there remember thy brother hath ought against thee: Leave thy gift . . . and go thy way; first be reconciled to thy brother and then come and offer thy gift." One dear sister said, "I must go and find this friend, even though I am not sure that she will forgive me. Pray for me." Still another evidence came when a Sunday School worker and member of the choir came sobbing, "I had never realized before that I have not been scripturally baptized, and now I want to be. I was immersed three months before I was saved."

Note—Of the 156 members received into the church fellowship, 124 were received for baptism. Associate pastor, Norman Ferguson, directed the music for the revival and

Brotherhood Secretary In Successful Revival

Nelson Tull, State Brotherhood Secretary, was with Pastor James H. Fitzgerald and the Walnut Street Church of Jonesboro in revival services November 20 to 27. Only night services were held and the days were devoted entirely to visitation and personal evangelism.

There were twenty-seven additions to the church by baptism, seven by letter, two by statement, two by re-dedication, and one person surrendering for special Christian service.

Sunday School and Training Union attendance reached an all-time high—326 and 170 respectively. The average attendance of the Sunday School for the past month was forty-four per cent above the past quarter. The Training Union attendance registered a thirty-five per cent increase.

Benton King, Educational Director, led the musical program during the meeting. Walnut Street Church is now in the process of remodeling an old building on the church ground to take care of the increased attendance of the organizations. Plans are now being made for the organization of new departments and new classes by the first of the year.

The church budget for the new year has been increased and will be underwritten by pledges to tithe on the last Sunday in December. Pastor Fitzgerald says, "I want to take this means of expressing my sincerest appreciation to Mr. Tull for his untiring efforts and his great and masterful Bible-centered messages. He has done our church lasting good. I can recommend him without reservation or the slightest hesitation; have him in your church and he will do your whole program good."

During the month of November, Missionary E. H. Acuff has traveled 2,145 miles, preached eight times, taught two Study Courses in which thirty-one awards were presented; attended the State Convention, Worker's Conference, and two committee meetings.

Missionary Acuff visited forty-eight homes, made seven sick calls, and contacted eight officers, thirty-two pastors, four pastorless churches, and had five additions by letter. He distributed twenty-three copies of the Arkansas Baptist, took five subscriptions to the Arkansas Baptist, and sent out one card and 139 letters.

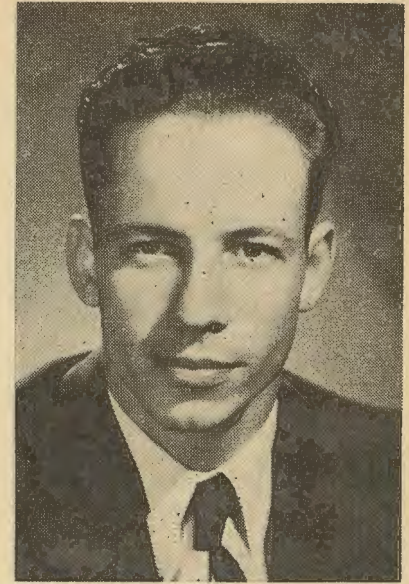
Missionary Acuff collected \$21.07 for Associational missions.

Out of a budget of \$30,000 the First Church of Fordyce gave \$13,000 to the Cooperative Program during 1949; \$2,000 went to other missionary causes. This makes a fifty-fifty division of the church budget for 1949. The church proposes in 1950 to add \$15,000 for an auditorium building fund. J. T. Elliff is pastor of the Fordyce Church, and is leading the church in aggressive program, both locally and denominationally.

was in charge of the visitation program.

His many friends will be glad to know that Dr. B. V. Ferguson is making satisfactory recovery from his recent illness.—Editor.

Minister Ordained



Jack E. Taylor

Second Church of Fayetteville, Washington Madison Association, ordained Jack E. Taylor to the full gospel ministry October 13.

The ordaining council was composed of Pastor Norman V. Drake, who acted as moderator; Missionary A. L. Leake, who gave the charge; Jesse Coleman, Farmington, who preached the sermon, and Harold Prichard, who offered the ordination prayer.

Other members of the council were: V. Hendrix, C. E. Stamps, L. Harvey, W. S. Elam, A. M. King, and A. J. Wells, deacons of Farmington and Second Churches respectively.

Mr. Taylor is now pastor of Brush Creek Church.

On Wednesday night, November 23, the First Church of Arkadelphia ordained Thomas Lee Tedford and David Doan to the full work of the gospel ministry. The pastor, G. Cothran, served as moderator of the presbytery, and D. W. Christofferson was clerk.

The sermon was preached by L. C. Tedford and the prayer was led by Dr. S. W. Eubank. Thomas Lee Tedford is pastor of the Jessamine Church. David Doan is from San Diego, California. Both are juniors in Ouachita College.

Pastor Roger A. Butler and the First Church of Bauxite have had the services of Dr. Gordon Bayless of Tulsa, Oklahoma in a revival meeting November 16-17. Arthur Nelson of Dallas, Texas, was in charge of the music program.

There were thirty-four additions to the church membership, thirty-two of these for baptism. Pastor Butler says, "These workers are a superb team. Dr. Bayless is consistent, sane, and sound in his preaching, and I leave no problems on the field. I heartily commend him to the Brotherhood."

THE BAPTIST HOUR

DR. R. G. LEE, Preacher

December 11—Subject:

"Are You Counting on Tomorrow?"

Stations in Arkansas:

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

Executive Board Meets

By The Editor

The Executive Board of the State Convention met in Little Rock at the Second Baptist Church November 28. This was one of the best meetings of the board we have attended. A profound sense of responsibility dominated the meeting throughout, and every member of the board seemed to be profoundly conscious of that responsibility. There was evident also a determination to meet the high challenge of the 1950 program as adopted by the State Convention.

The program is big; the budget is large, but the resources of Arkansas Baptists are equal to the bigness of the program and the budget as launched by the Convention.

There was a unity of spirit and purpose indicated by the bigness of the task, and we predict there will be an upsurge of spiritual purpose throughout the state of Arkansas in response to the challenge of the 1950 program.

W. R. Vestal of Searcy was elected president; Lloyd A. Sparkman of Pine Bluff was elected vice-president, and D. B. Westmoreland Jr., of Warren was elected secretary. Two members of the board were reported ill: R. O. L. Bayless of Hot Springs, and L. H. Roseman of Batesville.

The report of Secretary Bridges was very encouraging and challenging. Dr. Bridges urged the full co-operation of every member of the board in promoting the 1950 budget.

The board voted to co-operate with the Rural-life Conference to be held at the Southwestern Seminary, Fort Worth, Texas, early next year.

The Religious Education Committee was instructed to carry out the order of the Convention "to ascertain steps necessary to bring about possible organic relations" of Southern Baptist College, Walnut Ridge, with the Convention.

The reports from all the committees were encouraging and looked toward 1950 with optimism. The Arkansas Baptist committee took under advisement the instructions of the Convention to "look with favor on securing a circulation manager for the Arkansas Baptist for a period of two months." The committee recommended that the proposed plan was not practical under present circumstances.

Following are the committees appointed from the membership of the board:

Administration and Finance: W. R. Vestal, Chairman; Lloyd A. Sparkman, S. A. Whitlow, L. H. Davis, J. T. Elliff, Jesse Reed, W. E. Perry, James Fitzgerald, Walter Johnson, Ralph Douglas, E. C. Brown, J. E. Berry, H. Jordan, Ex-officio, D. B. Westmoreland Jr., Ex-officio.

Benevolent Institutions: J. E. Berry, Chairman; Gus Poole, Bob McMillan, E. F. Simmons, E. C. Polk, M. Ray McKay.

Educational Institutions: S. A. Whitlow, Chairman; W. B. Tatum, O. L. Bayless, Ed McDonald, Roy Wright, James Harris.

Arkansas Baptist: J. T. Elliff, Chairman; Wyley Elliott, C. D. Sallee, Paul Fox, Luther Morsey, Dell Hames, E. C. Brown.

Brotherhood: Lloyd A. Sparkman, Chairman; W. F. Montgomery, A. F. Muncy, Tom Poole, W. E. Speed, Joe Sullivan, Vernon Scarborough.

Retirement Plan: W. E. Perry, Chairman; M. Basinger, D. B. Bledsoe, J. W. Buckner, J. G. Cothran, Minor Cole, Joe Melton.

Woman's Missionary Union: Walter Johnson, Chairman; W. W. Grafton, L. H. Roseman, Earl Humble, Hugh Cooper, Charles Robertson, J. M. Holman.

State Missions: James Fitzgerald, Chairman; R. M. Abell, Gray Evans, B. N. Simmons,

Mary's Chapel Church Is Marching On

Mary's Chapel Church at Huffman and Pastor David McPeake, have established an outstanding record during the past year. When Pastor McPeake assumed this pastorate a year ago he found that the church had no Training Union. He was told that any attempts to establish a Training Union would be useless, that the people would not respond. Today the Training Union is a thriving organization, with a large percentage of the young people of the church in attendance.

An increase in Sunday School attendance has been experienced, and two new classrooms have been added and plans have been made for others. Three revivals during the year resulted in thirty additions to the church by baptism and letter.

On November 19 Pastor McPeake inaugurated a Saturday night "Youth for Christ" program. This program has been received with enthusiasm and interest, and there has been an average of forty young people present for each service. Plans for the future include the construction of an Educational and Recreational Building.

In a special Thanksgiving service, the Men's Bible Class of the Church presented Pastor McPeake with a Hamilton watch as an expression of their love and appreciation for his tireless efforts in the advancement of God's Kingdom.

Pastor McPeake is a senior student at Union University, Jackson, Tennessee.

Seven Deacons Ordained

First Church, Sylvan Hills, North Little Rock, ordained seven deacons on November 22. They were V. C. Autry, H. D. Cope, Earl Garvin, Earl S. Ridgeway, William Lee Morgan, Bill Page, and Gerald Donoho. The Ordination council was composed of Harvey Elledge, pastor of Baring Cross Church, North Little Rock; Dr. Ben L. Bridges, and E. S. Ridgeway, pastor of the ordaining church.

The First Church of Clarksville followed the dedication of its new church building with a two weeks revival with Pastor Homer B. Reynolds of Ross Avenue Baptist Church, Dallas, Texas. A special emphasis was placed on Stewardship.

Pastor Walter L. Yeldell, Jr., reports that since the revival the Sunday School attendance has grown from two hundred to an all time high of three hundred and ninety-seven. Pastor Yeldell says, "Homer Reynolds is one of our great preachers and our church continues to bear much fruit as the results of his labor among us."

Earl Ferrell has resigned Saline and Cross Churches near Warren and has accepted the pastorate of Pilgrims Rest Church, Batesville, Mississippi.

Marcus Wilkerson has accepted the full time pastorate of Sage Baptist Church and has moved on the field.

Terrel Gordon has accepted the pastorate of Lincoln Church, in Washington-Madison Association, where he is also Vocational Agriculture Instructor in the Lincoln Consolidated School.

Ralph Douglas, Jeff Bradley, Walter Hill.

Religious Education: L. H. Davis, Chairman; Ray Rhyne, Dewey Stark, Raymond Lindsey, W. L. Yeldell, Harry Hunt, Jesse Reed, Reese Howard.

1950

Evangelistic Crusade

It is more than a revival meeting; it is an evangelistic movement. One that we hope and pray will start a spiritual awakening that will sweep the world. People are saying—statesmen and statisticians, educators and evangelists, plodding laborers and political leaders—that what we need now is a world sweeping revival of old fashion religion.

There have been great spiritual awakenings at almost regular intervals in history. And there are now indications that the Lord is ready to bring another if He can find a people through whom He can work.

Would anyone object to such a revival? Certainly not. Is it not reasonable to believe that it will more likely come when all of us join together at the same time—praying, pleading, and preaching—in the interest of lost souls? Could anyone object to his church putting forth an extra effort to reach lost souls? Oh, what a thrill for 8,500 Baptist churches to be engaged in a revival at the same time!

Your church can make its contribution to a world revival by participating with all others.

Watch this space each week for messages from others.

—C. W. Caldwell.

Eudora Sunday School Has Excellent Record

A number of the members of the Eudora Sunday School have made an enviable record of attendance. They are as follows:

M. J. Anders, nine years; Velma Ruth Bufkin, Betty Jo Bufkin, and Peggy Bass, eight years; Mrs. V. C. Jones, Sandra Coddington, and Mrs. Floyd Coffman, seven years; Mrs. Jimmy Burch and Betty Jo Murphree, six years; Mrs. R. T. Stephenson, Peggy Sue Murphree, and Dan Hall, five years; Hazel Lou Borland, D. L. Hall, four years; J. P. Cheatham Sr., Mrs. J. P. Cheatham, J. P. Cheatham Jr., C. D. Cheatham, Shirley McDuffie, Carroll Ready, Mrs. W. F. Whitaker, Judy Whitaker, Dianne Whitaker, three years; R. T. Stephenson, Mrs. William Bass, Jimmy Cawthon, Jan Cutrell, Jimmy Cutrell, and Gail Britton, two years; W. E. Coddington, Mrs. W. E. Coddington, Jerry Cawthon, and Jimmy Bass, one year.

M. J. Anderson is past his seventieth year but is still regular in Sunday School. Sandra Coddington, with a seven-year record, is only ten years of age, and Dianne Whitaker, with a three-year record, is only five years of age. J. P. Cheatham is being true to the Sunday School theme this year—he "takes his family to Sunday School." They have maintained an unbroken record since coming to Eudora, and have missed only two Sundays during the past ten years.

In Appreciation

During the recent meeting of the Mississippi Baptist State Convention, an automobile was presented to Dr. and Mrs. D. A. McCall as an expression of appreciation from thousands of Mississippi Baptists from all sections of the state.

Dr. McCall is Executive Secretary of the Mississippi Baptist Convention.

Report of Nominating Committee

Arkansas Baptist State Convention

November 17, 1949

EXECUTIVE BOARD

Members At Large

Terms Expiring 1950

J. G. Cothran, Arkadelphia; Minor E. Cole, Forrest City; W. R. Vestal, Searcy; M. Ray McKay, Little Rock; Wyley Elliott, Paris.

Terms Expiring 1951

S. A. Whitlow, Hope; L. H. Davis, Fort Smith; J. Fitzgerald, Jonesboro; O. L. Bayless, Hot Springs; J. E. Berry, Smackover.

Terms Expiring 1952

J. W. Buckner, Crossett; W. B. Tatum, Pine Bluff; E. C. Brown, Blytheville; D. B. Bledsoe, Mt. Ida; Lloyd A. Sparkman, Pine Bluff; T. H. Jordan, Van Buren (Ex-Officio).

Terms Expiring 1950

Members From Associational Boundaries

R. M. Abell, Jasper, Newton County; B. N. Simmons, Siloam Springs, Benton County; Ray Rhyne, Tuckerman, Black River; Luther Dorsey, England, Caroline; Ed Simmons, Vilonia, Faulkner County; Paul Fox, Pine Bluff, Harmony.

Terms Expiring 1951

Jesse Reed, El Dorado, Liberty; Ralph Douglas, Helena, Arkansas Valley; Harry Hunt, Pocahontas, Current River; W. E. Speed, Russellville, Dardanelle-Russellville; Ed McDonald, Dermott, Delta; Reece Howard, Jonesboro, Mt. Zion; Walter Hill, Stuttgart, Centennial; W. W. Grafton, Booneville, Concord; A. F. Muncy, Wilson, Mississippi County; Blake Westmoreland, Warren, Bartholomew; J. M. Basinger, Trumann, Trinity; R. W. McMillan, Judsonia, White County; Gus Poole, Mountain View, Stone-Van Buren; W. E. Perry, Nashville, Little River.

Terms Expiring 1952

Tom Poole, Salem, Big Creek; J. T. Elliff, Fordyce, Carey; Joe Sullivan, Earle, Tri-County; Joe Melton, Hot Springs, Central; James Harris, Texarkana, Hope; Raymond Lindsey, Little Rock, Pulaski County; W. F. Montgomery, Heber Springs, Little Red River; C. D. Sallee, Morrilton, Conway-Perry County; Dewey Stark, Mountain Home, White River; Dell Hames, Augusta, Woodruff County; Hugh Cooper, Rocky Bayou; E. C. Polk, Rector, Gainsville.

Arkansas Baptist Hospital

Terms Expiring 1950

R. H. Green, Little Rock; John Dodge, Hot Springs; A. C. Kolb, Little Rock; Joe E. Ruston, Magnolia; T. L. Harris, Camden; Roy Mitchell, Hot Springs.

Terms Expiring 1951

Ray M. Wilson, Little Rock; Jacob L. King, Hot Springs; J. W. Royal, Lewisville; C. B. Erwin, Little Rock; Harold Wood; D. C. McAtee, Pine Bluff.

Terms Expiring 1952

H. A. Elledge, North Little Rock; R. A. Butler, Bauxite; A. J. Reap, Little Rock; J. Wirt Burnett, Texarkana; Fred Carter, Lake City; W. C. Blewster, Magnolia.

Advisory Board for Southern Baptist College

Claude Jenkins, Seibert Haley, Walnut Ridge; Frank Shamburger, Little Rock; Roland Leath, Little Rock; J. C. Young, Piggott; Oscar Ellis, Salem; Charles E. Lawrence, Little Rock; T. T. Newton, Rison; H. W. Ryan, Jacksonville.

Committee on Temperance League of Arkansas

Sidney Oxendine, Dardanelle; Carl Nelson, Gentry; J. C. Melton, Hot Springs; J. F. Queen, Little Rock; J. S. Abercrombie, Little Rock; Mrs. W. I. Moody, Little Rock; Rev. Frank Waite, Jonesboro; Oscar Ellis, Salem; Mrs. W. R. Pate, Russellville; Jeff Rosseau, Paragould; Elmer Morgan, Cullendale; Earl Herrington, North Little Rock; Arch Campbell, Little Rock; Fred Parris, Little Rock; Y. W. Ethridge, Hamburg; B. L. Bridges, Little Rock; C. W. Smith, Monette.

Ouachita College Board of Trustees

Terms Expiring 1950

Mrs. J. C. Fuller, Little Rock; Sam C. Reeves, El Dorado; E. L. Bailey, Cabot; R. D. Washington, Monticello; I. J. Cannon, Jonesboro; W. P. Jones Jr., Arkadelphia; J. C. Meador, Fordyce; W. W. Sharp, Brinkley.

Terms Expiring 1951

Boyd Baker, Wynne; B. C. Huddleston, Searcy; A. O. Smith, Stamps; Clyde Hart, Hot Springs; Harold Smith, Texarkana; Harry B. Reeves, El Dorado; J. T. Daniels, Norphlet; J. T. Dearing, Pine Bluff.

Terms Expiring 1952

Mrs. Ralph Douglas, Helena; Col. Morgan L. Phillips, Fort Smith; Joe Shaver, Batesville; L. J. Cooper, Harrison; W. O. Vaught, Little Rock; Stanley Jordan, Springdale; John L. Carter, Little Rock; A. B. Cobb, Little Rock.

Central College

Terms Expiring 1950

Faber Tyler, Ozark; Theo T. James, McGehee; Glenn Fuller, Brinkley; W. H. Hicks, Little Rock; Frank L. Van Meter, Rogers; John Cox, Morrilton; O. W. Neeley, North Little Rock; Mrs. Nelson Tull, North Little Rock.

Terms Expiring 1951

R. W. Butler, Harrisburg; Howard Perrin, Benton; Mrs. W. F. McWilliams, El Dorado; Mrs. J. E. Short, Pine Bluff; Arlie L. McDaniel, Mena; Russell Clubb, West Memphis; E. W. Daniels, North Little Rock; Henry Donham, Little Rock.

Terms Expiring 1952

Glenn Crotts, Norphlet; W. H. Moreland, Tyronza; B. B. Sawyer, Fort Smith; Paul Brown, Lonoke; Don Hook, Paris; Lehman Webb, West Helena; A. N. McAninch, North Little Rock; Mrs. Harvey Jones, Springdale.

Bottoms Baptist Orphanage Arkansas Baptist Hospital

Terms Expiring 1950

T. C. Heuer, Harrison; Mrs. J. L. Bodie, Pine Bluff; Mrs. Allen Toney; Ed Thrash, Hope; Miss Mollie Center, Waldron; T. N. Shaddox, Dumas.

Terms Expiring 1951

J. E. Short, Pine Bluff; Exall Kimbro, Monticello; B. T. Harris, Little Rock; C. H. Cutrell, Eudora; J. D. Tolleson, El Dorado; J. C. Fowler.

New Terms Expiring 1952

Otto Walker, McGehee; C. C. Smith, Monticello; Mrs. Faber Tyler, Ozark; Julius Miller, El Dorado; Paul W. Owen, Lake City; Eddie Blackman, De Witt.

Board of Ministerial Education

Taylor Stanfill, North Little Rock; D. McAtee, Pine Bluff; Ray Branscum, Little Rock; Alfred Grigsby, Gurdon; John Collier, Harrisburg; Charles F. Wilkins, Newport.

Baptist Memorial Hospital

Terms Expiring 1950

Leslie M. Riberd, Lepanto; Ray Langford, Crawfordsville; D. W. Rodgers, West Memphis.

Terms Expiring 1951

E. F. Loewer, Wheatley; H. L. Lipford, Brinkley; George Florida, Osceola.

Terms Expiring 1952

D. C. Applegate Jr., Paragould; Boyd Elldridge, Tyronza; Alvin Huffman, Blytheville.

Radio Commission

Terms Expiring 1950

B. H. Duncan, Little Rock; A. N. North Lake City; Wilbur Herring, Little Rock.

Terms Expiring 1951

Burton A. Miley, Marianna; Owen Morton, North Little Rock; Carl Overton, Star City.

Term Expiring 1952

Jack Maxwell, Ozark; Lowell Mathen, Hamburg; J. Russell Duffer, Blytheville.

Planning, Co-Ordinating, and Steering Commission

Terms Expiring 1950

W. M. Pratt, Lonoke; E. L. Compere, Little Rock; Hugh Cantrell, Stephens.

Terms Expiring 1951

James Overton, Bentonville; Mrs. C. Ray, Little Rock; Lonnie Lassater, El Dorado.

Terms Expiring 1952

Byron King, Flippin; E. E. Griever, Harrison; C. G. Davis, Texarkana.

Arkansas Baptist Historical Society

Terms Expiring 1950

Dale McCoy, Ashdown; J. I. Cossey, Walnut Ridge.

Terms Expiring 1951

Virgil Tyler, North Little Rock; J. Rogers, Conway.

Terms Expiring 1952

W. A. Jackson, Benton; V. C. Wright, Piggott.

Board of Control of Assemblies

Terms Expiring 1950

H. O. Malone, Lake Village; T. K. Ruck, Malvern; Wesley A. Lindsey, Monticello.

Terms Expiring 1951

Harold Anderson, Heber Springs; Law Hatfield, DeQueen; E. L. Hunnicutt, Magnolia.

Terms Expiring 1952

Mrs. Fritz E. Goodbar, North Little Rock; Mrs. W. J. Perkinson, Fort Smith; Hays Sullivan, Blytheville.

Baptist Foundation

Terms Expiring 1950

T. S. McNulty, Pine Bluff; Phil Baldwin, Little Rock; George Florida, Osceola.

Terms Expiring 1951

De Witt Poe, McGehee; Claude Gregory, Jonesboro; J. G. Cothran, Arkadelphia.

Terms Expiring 1952

Warren Wood, Little Rock; Ray Wilson, Little Rock; C. H. Moses, Little Rock.

1950 Convention

Convention Preacher—Harvey Elledge, Pastor of Baring Cross Church, North Little Rock.

Alternate—Stanley Jordan, Springdale.
Place of Meeting—Immanuel Baptist Church, Little Rock.

Date—November 7, 8, 9, 1950.

Correction Concerning Y.M.C.A.

By R. T. SKINNER

In our October 13 issue we directed editorial attention to the Y. M. C. A. on the basis of what appeared to be an authentic news report published on page 8 of the "Arizona Baptist Beacon, September 15. The news release bore a New York date line and was as follows:

Y. M. C. A. Changes

New York—At the International Convention, Inc., of the Y. M. C. A. held in Sacramento, California, a constitutional amendment was passed discarding the old statement of aims, which read: "To lead students to faith in God through Jesus Christ." This was changed to read: "We unite in the desire to realize full and creative life through a growing knowledge of God." They also removed an old statement which read: "To lead them into membership and service in the Christian Church."

Following printing of the editorial on the above release, a letter came from Mr. John R. Burkhart, Assistant to the General Secretary of the National Council of the Young Men's Christian Associations of the United States of America, New York, giving us the following statement and correction which we are glad to give our readers:

The preamble to the Constitution of the National Council of the Young Men's Christian Associations, adopted in 1923 and reaffirmed by the National Council meeting at Washington in June of this year, reads:

"We, the Young Men's Christian Associations of the United States and Canada, through our representatives in Constitutional Convention, assembled reverently and joyfully confessing our faith in Jesus Christ our Lord and only Savior and our unswerving allegiance to His Church, recognizing humbly the creative hand of God along the pathway of nearly a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of His Kingdom the young manhood and boyhood of North America and of the other lands served by our Associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following Constitution of the National Council of the Young Men's Christian Associations of the United States of America."

Also re-affirmed by the National Council of the Y. M. C. A. in Washington this year was that section dealing with member Associations (Local Y. M. C. A.'s) which states that only those Associations:

"Which annually certify that in spirit and practice they conform to the Statement of Purpose of the Young Men's Christian Associations of America which is as follows:

"The Young Men's Christian Association we regard as being, in its essential genium, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

Mr. Burkhart further states, "There has never been an international convention of the Y. M. C. A. in Sacramento. The last international convention of the Y. M. C. A. was held in Atlantic City in 1946. Neither has there ever been a meeting of the National Council of the Y. M. C. A. in Sacramento."

We are glad to have this statement from Mr. Burkhart. We congratulate him on the

Home Mission Authors - 1950



Top Row: Harold E. Dye, John D. Freeman, Dorothy Grijalva, Joshua Grijalva.

Bottom Row: Marel Brown, Anne Crittendon Martin, Janice Singleton, John Caylor.

Authors of the books in the 1950 home mission series are presented in the above picture.

Rev. Harold E. Dye, pastor of Central Baptist Church, Bakersfield, California, is author of an attractive book on mountain missions. He gives the story of the life of Rev. A. S. Petrey, who for fifty-two years has been a missionary in the Cumberland Mountains in Kentucky. Harold Dye is no novice in the field of writing. He is author of two Broadman books, *Robes of Splendor* and *Through God's Eyes*, and the popular home mission book, *Shining Like the Stars*. The name of the biography of Brother Petrey is *The Prophet of Little Cane Creek*. Readers declare this to be the best work of the author.

Dr. John D. Freeman is a former editor of the *Western Recorder* and the *Baptist and Reflector*. He has written other books. This offering is titled, *Buried . . . Living* and describes the work of a young couple going into a rural area and investing youthful life in rural ministry. It shows in a romantic story what consecrated young people and dedicated country folk can do in the building of a church and a community.

Reverend and Mrs. Joshua Grijalva are introduced as new writers. Mrs. Grijalva was secretary to Superintendent Loyd Cordor of the Mexican Mission work for a number of years. Joshua is pastor of the Antioch Mexican Baptist Church of San Antonio. These young people are college and seminary folk who have been blessed of the Lord in service to Spanish-speaking people. They write interestingly about Mexican migrants for Intermediate readers.

Mrs. Alex B. Brown (Marel Brown) is a well known author of devotional and poetic offerings. She wrote *Lilly May and Dan* in the race series for the Home Mission Board

promptness with which he asserts that the news release and editorial were in error, and on his affirmation of the continued purpose of the Y. M. C. A. to remain a Christian institution. It is this paper's firm purpose to be absolutely factual, and when it is discovered that we have based a statement on an erroneous release—one which we judged to be reliable—we are as anxious as even the Y. M. C. A. to make the correction.

Note—Since we published Dr. Skinner's original editorial in the *Arkansas Baptist*, we are glad to publish this correction by Dr. Skinner.—Editor

in 1945. Her book on home missions is titled *The Greshams of Greenway*. She describes a farm family in a progressive series of incidents centered around the home and the church.

Mrs. Charles R. Martin (Anne Crittendon Martin) is the daughter of Dr. Crittendon, secretary of California Baptists, and the wife of Charles Martin, ministerial student in Southern Baptist Theological Seminary, and has served as managing editor of the *Baptist Student* and as publicity director of Howard College. She worked in the W. M. U. offices on the magazine staff. Her picture story book on home and church life on the farm under the title, *The Farmer Twins* is a most attractive book.

Miss Janice Singleton is secretary of Woman's Missionary Union in Georgia. She has prepared background materials and helps in book form for those who teach the various books in the series. Her book is *Rural Resource Book*.

Dr. John Caylor, in releasing the 1950 series, completes his third series of mission study books as editor with a total, including other home mission books outside the graded series, of twenty-seven new volumes of mission study books in the past three years.

It Can Be Done

The Southern Seminary faculty and student body were formally assembled for the first convocation of a new year. President Fuller was introducing the faculty, man by man, with a complimentary word for each. He had just finished a glowing tribute to Dr. W. O. Carver, professor emeritus of missions and comparative religion, and had asked the venerable professor to stand, when Dr. Carver interjected a statement that rocked the house: "I am here to prove that you can live through it!"

—Erwin L. McDonald, in *THE TIE*

Editors' Mid-Winter Meeting To Be Held in Fort Worth

Southern Baptist editors will meet for their annual mid-winter conference at Southwestern Seminary, Fort Worth, February 7-9, according to R. T. Skinner, president of the group. The meeting will be held in connection with the dedication of two new seminary buildings and the annual Holland lectures. Originally the editors were scheduled to convene at Mineral Wells, Texas, but this plan was cancelled.

State Conventions Meet In Annual

Alabama Baptists Decide On Federal Hospital Funds

Alabama Baptists voted to return two Birmingham hospitals, owned by them less than a year, to the original owners, the Birmingham Baptist Association. The action came when a large part of the convention objected to a proposal to accept up to two million dollars for enlargement from the federal government under the Hill-Burton Act. It is expected, according to Hal D. Bennett, associate editor, *Alabama Baptist*, that the association will accept the money or surrender the hospitals to a self-perpetuating board of trustees.

The convention also voted a \$900,000 Cooperative Program budget with 45 per cent going to Southwide causes. Alabama Relief and Annuity payments will come from the State's share.

The messengers refused to pass a resolution calling for a petition to the Alabama congressional delegation calling for a constitutional amendment guaranteeing complete separation of church and state. The refusal was on the ground that the petition would question the efficacy of the U. S. Constitution's First Amendment protecting religious liberty and preventing state interference with religion.

Dr. Brady R. Justice, First Baptist Church, Enterprise, was elected president to succeed Dr. John L. Slaughter, First Church, Birmingham.

Improved Race Relations Is Voted by Oklahoma Baptists

Messengers to the Baptist General Convention of Oklahoma voted a \$900,000 Cooperative Program goal for 1950.

A lengthy social service report adopted by the messengers to the convention contained a recommendation "That every church take some definite step this year towards improving race relations in your community and in our nation." Among suggested steps were the following: "Appoint a committee in your church to investigate the conditions and needs of the Negro section in your community and bring the results to your people. If possible, in February of each year exchange pulpits and choirs with a local Negro church. Ask the Negro churches to join with you in simultaneous revival meetings."

In addition to protesting the increase in the number and treatment of drinking scenes in motion picture production, the report recommended that the work of the Protestant Film Association be commended. "Their efforts to produce high quality films are meeting with success as witnessed by their widespread use in churches and religious groups," the report said.

The convention overwhelmingly adopted the following resolution:

"Whereas we reaffirm that this convention has no right to make a credal statement to which any church must subscribe, we do affirm that any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"Therefore, Be it resolved that words 'Baptist churches' which appear in Article II, Sec. 1 of our constitution, be interpreted to mean churches that are sound in faith and practice and be it further resolved,

That churches which accept alien immersion, practice open communion or affiliate

with the Federal Council, World Council or any similar unionizing organization, shall be considered unsound in faith and practice.

"Be it further resolved that we urge our pastors and other church workers to wage a campaign of teaching that our people may know the importance of preserving the ordinances as they were delivered by Jesus Christ and also the hurt that will come to our denomination when churches or other Baptist bodies enter into entangling alliances with unionizing movements."

Total attendance for the convention reached 1,769, including 1,386 messengers. Dr. Thos. P. Haskins is the new president.

North Carolina Buys Seaside Assembly

The Baptist State Convention of North Carolina, meeting in Raleigh, voted to purchase the Fort Caswell property for \$86,000 to be used as a seaside assembly and the continuation of a 50-50 division of Cooperative Program funds between state and Southwide objects.

Messengers voted to re-emphasize the Christian home, to stress Christian citizenship, to improve relations with industry by emphasizing the fact that both labor and management should be made to feel they have a friend in the church, to face fairly and honestly the fact in regard to racial and minority groups. Suggestions call for occasional joint meetings of white and Negro ministers, exchange of pulpits between the two races, and exchange of white and Negro choirs.

A statewide evangelistic conference was slated for February and churches were urged to cooperate in simultaneous evangelistic campaigns of the Southern Baptist Convention.

F. O. Mixon, Raleigh, was re-elected president.

Charles F. Sims Elected Executive Secretary of South Carolina Baptists

The South Carolina Baptist Convention meeting here in Columbia in the newly remodeled First Church, the only surviving building in which the Secession Convention met, set a 1950 Cooperative Program goal of \$1,800,000. Messengers to the convention voted to spend \$6,500,000 on a new combined campus for Furman University and the Woman's College of Furman University—\$3,500,000 to come from the Cooperative Program and \$3,000,000 from private subscriptions. North Greenville Junior College, formerly owned and operated by the North Greenville Association, was offered to the Convention, and the matter was referred to its general board.

The method of electing a general executive secretary-treasurer was changed from nomination on the Convention floor to nomination by the general board and from a one-year term to an indefinite period of time.

Dr. Charles F. Sims was elected executive secretary to succeed the late Dr. W. S. Brooke. Dr. A. E. Tibbs, Dean of Furman University, was elected president.

One Baptism for Every Ten Members is Florida Goal

One baptism for every ten resident church members is the 1950 goal of Florida Baptists,

according to W. G. Stracener, editor of the *Florida Baptist Witness*, in his report of the annual meeting of the Florida Baptist State Convention held here. Other evangelistic plans voted by the messengers include a state-wide evangelistic conference in January, a goal of thirty-six new churches, and a missionary address in each church in the state during the first three months of the year.

The group adopted a Cooperative Program Goal of \$732,427.83—a five per cent increase over 1949—which will be divided 50-50 between state and Southwide causes. Each church was asked to increase its gifts to the Cooperative Program by at least five per cent over 1949, and all non-budget churches were requested to make a special offering to the Cooperative Program in 1950, its silver anniversary. A \$100,000 religious center building at Stetson University was voted.

Dr. Millard J. Berquist, First Church, Tampa, was elected president.

Kansas Baptists Take Steps To Oust Liquor

Kansas Baptists in annual session here voted a \$11,375 Cooperative Program goal for 1950, which will be divided 80 per cent for state causes and 20 per cent to S. B. C. causes, reports Orbie Clem, editor, *Kansas Southern Baptist Beams*. Messengers to the convention also voted to work toward the goal, "Every Baptist a Tither," and to encourage churches to divide their gifts 50-50.

A Dry Crusade Committee was set up to lead in movement for re-submission of the liquor question to Kansas next year. Evangelistic plans include participation in the 1950 Western Evangelistic Crusade and a state evangelistic conference in January. Campaign was launched for a \$50,000 revolving building and loan fund and the Kansas Baptist Foundation was approved.

Pastor W. A. Burkey, First Church, Bethel, was elected president.

Virginia Baptists Vote Fifty-Fifty Division

The Baptist General Association of Virginia in its one hundred twenty-sixth annual session in Richmond voted a \$2,000,000 Cooperative Program goal. This will be divided 50-50 between state and Southwide cause a "Fifty-Fifty by 1950" ideal toward which the entire Southern Baptist Convention has been striving.

The 1,147 messengers voted a change in the constitution of the association which permitted nomination for treasurer and executive secretary from the floor by messengers to the association. Heretofore the nomination has been made by the Board of Missions and Education or in the event of a rejection by any such nomination the appointment of a special committee by the president to bring other nominations.

R. C. McDanel, a layman and professor of history at the University of Richmond, was elected president.

Evangelism, Cooperative Program Emphasized by Georgia Convention

The Georgia Baptist Convention has voted to increase its Cooperative Program goal for 1950 with a continued 50-50 division of distributable funds between state and Southern Baptist Convention causes. The distributable fund goal will be \$1,167,400, an increase of

Mission In Southern Baptist Territory

45,000 over the budget for the current year. Keynotes of the 128th session, meeting in Augusta, where the Southern Baptist Convention was organized in 1845, were on the Cooperative Program and its relation to missions and upon the evangelistic crusade within the state.

Secretary of Evangelism H. C. Whitener led the convention that reports from seventy-eight of the eighty-eight associations gave an complete total of 26,878 baptisms during the year—486 more than the total of all associations the previous year. He said all associations were planning to cooperate in the 51 simultaneous crusade.

Dr. Spring Dowell, president of Mercer University, was re-elected president of the convention for a second year.

The convention adopted a report from the Social Service Commission deploring "anti-Christian and anti-democratic the use of any Christian symbol by the promoters of racial hatred and bigotry." It added "any organized attempts to encourage racial or religious hatreds have no place in a Christian democracy."

Illinois Baptists Approve Long-Range Advance Steps

Illinois Baptists meeting in Duquoin in annual session adopted a five-year, long-range program which includes the organization of city churches, the completion of dormitories at the Baptist Foundation in Carbondale, the curing of housing facilities for state headquarters, the augmentation of a church loan fund up to \$100,000, and the establishment of a teaching foundation at the University of Illinois.

Messengers voted a goal of \$230,000 for cooperative missions for 1950 and asked churches to give through the Cooperative Program on a percentage basis. Gifts in 1949 totaled \$369,841.46, an increase of \$14,148 over 1948. Church and associational stewardship revivals will be among the 1950 phases. Pastor Paul Carleton, First Church, Vandalia, was elected president.

Oregon Convention Takes Advance Steps

The Baptist General Convention of Oregon, made up of Washington and Oregon and led a part of the Southern Baptist Convention at its 1949 session, took far-reaching steps at its annual session in Longview, Washington, according to Editor Bob Hite, of the *Pacific Coast Baptist*. Messengers to the meeting voted to co-operate in the Western Evangelistic Crusade in April, 1950; to set up a department of evangelism; to investigate the purchase of a headquarters building; and to raise a building fund for loans to new churches. Two new workers, a Sunday School secretary and a Woman's Missionary Union executive-secretary, will be added to the convention's full-time workers. The group also voted to try to increase its percentage of the Cooperative Program. H. C. Price, of Portland, was elected president.

Kentucky Baptists Plan Advance in Evangelism

The General Association of Baptists in Kentucky met at the Crescent Hill Baptist Church, Louisville, for their annual session and voted a Cooperative Program goal of \$250,000 for 1950.

Messengers voted a general program of advance in evangelism, including an evangelistic conference in January. Dr. Robert E. Humphreys, First Church, Owensboro, was re-elected president.

Texas Convention Adopts \$5,000,000 Budget for 1950

Evangelism had major emphasis at the meeting of the Baptist General Convention of Texas. It even overshadowed the report of Treasurer R. A. Springer that more than ten million dollars was raised during the year for the Cooperative Program and for Baptist institutions in Texas. The \$5,000,000 budget voted for next year will be divided 50-50 with S. B. C. causes.

Matters of human relations, including vice and threat of war, were referred to a committee of seven for study and a report next year. Dr. W. R. White is chairman of the committee.

Convention-owned institutions were instructed by the convention to refuse any gifts from the government. Secretary J. Howard Williams reported progress in twenty departments of work. Rural rehabilitation was presented by motion picture shown by Assistant Secretary Floyd Chaffin.

California Convention is No Longer a Baby, Says Editor

California Southern Baptists avowed belief in separation of church and state, deplored liquor traffic, and protested teaching of dancing in public schools in their annual meeting held in Long Beach. The 1,109 messengers and visitors gave testimony to the fact that they are no longer a small and largely unknown denomination in the Golden State, says Editor Floyd Looney, of the *California Southern Baptist*.

The messengers voted a Cooperative Program goal of \$110,000 and a total operating budget of \$244,000 for 1950. All departments of the Convention will participate in the Western Evangelistic Crusade next year. A survey will be made to determine the possibility of establishing an orphanage.

Dr. S. G. Posey was elected president.

James L. Sullivan Elected To Head Tennessee Baptists

James L. Sullivan, pastor, Belmont Heights Baptist Church, Nashville, was elected president of the Tennessee Baptist Convention for the year 1949-50 at its annual meeting. He succeeds Judge John W. McCall, Memphis.

The Convention voted to accept the three million dollar East Tennessee Baptist Hospital, started and built by Baptists of that part of the state.

Report on Cooperative Program receipts showed a new high of \$1,310,357, which is \$75,889.10 more than was received last year. In each of the last seven years Tennessee Baptists have given more through the Cooperative Program than the preceding year. Gifts will be divided 50-50 between state and Southwide causes in 1950.

Mississippi Goes 50-50

Mississippi Baptists voted to go 50-50 in division of Cooperative Program funds between state and Southwide causes in their annual convention. Other highlights of the session were: (1) Harmony meeting on Tuesday night; (2) Endorsement of 1950-51 Sim-

ultaneous Evangelistic Crusades; (3) Announcement that the *Baptist Record*, A. L. Goodrich, editor, had reached a total circulation of 65,133 and had earned a \$9,164 profit for the year; (4) Planning of a promotional film portraying state Baptist work.

Dr. W. E. Greene, of Clark College, was re-elected president; and Rev. George Gay, Ripley, was elected secretary. Dr. D. A. McCall, executive-secretary, was presented a new Ford automobile by friends from over the state.

Louisiana Ups Cooperative Program Budget 12 Per Cent

The Louisiana Baptist Convention voted a 12 per cent increase in its Cooperative Program budget for 1950, bringing the total to \$696,815. After deduction of administrative expense the funds will be divided 60 per cent for state work and 40 per cent for Southwide causes.

Dr. J. D. Grey, First Church, New Orleans, was re-elected president.

New Mexico Convention Observes 100th Anniversary of First Baptist Message

The 38th annual session of the New Mexico Baptist Convention was held in Santa Fe, in recognition of the one hundredth anniversary of the preaching of the first Baptist message in the state. The opening sermon of the convention was preached from the historic Santa Fe Plaza by James W. Middleton, Atlanta, Ga., pastor, as he stood at the very spot where that first Baptist sermon was preached. This was the first Protestant service to be held in the town square within the memory of Santa Fe people. There was a striking difference in the attitude of the two crowds of listeners, according to Dr. Lewis A. Myers, editor of the *Baptist New Mexican*. The first group, 100 years ago, stoned their preacher, Hiram Read. The last group listened responsively to Dr. Middleton's evangelistic message on "The Prodigal Son."

Pastor S. M. Morgan, Artesia, was re-elected president.

16,798 Baptists Reported At Missouri Baptist Association

Adoption of an \$800,000 Cooperative Program goal, approval of a campaign to raise \$75,000 to remodel and expand the Missouri Baptist Student Center Building at Columbia, and the unanimous endorsement of plans for the 1950 Western Evangelistic Crusade are among the advanced objectives of Missouri Baptists for 1950, as voted by the messengers to the one hundred and fifteenth annual session of the Missouri Baptist General Association, meeting in Joplin, October 25-27.

Pastor J. E. Rains, Euclid Church, St. Louis, was elected moderator.

Maryland Votes \$15,000 Increase In 1950 Cooperative Program Goal

The Maryland Baptist Union Association voted a \$140,000 Cooperative Program goal for next year at its annual meeting at the University Baptist Church in Baltimore, October 19-21. This is a \$15,000 increase over this year's goal.

E. E. Garland, Crisfield, was elected president.

Woman's Missionary Union

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

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

A Worthy Celebration

"A worthy celebration"—how can women of Arkansas who are among the most blessed of all peoples of the earth determine the worth-whileness of our Christmas celebration? One way is by putting first on our Christmas list a gift made in the name of the Liberator of all womankind. Determine the size of it only after much, much prayer and after "weighing" your blessings. Make it larger than all other gifts, and enhance its value by accompanying prayer. Turn to pages 14-15 in the December issue of *Royal Service* and read the expressions from only three of Nigeria who have been blessed by the ministry afforded by the Lottie Moon Offering. What part will you have in enthroning the Prince of Peace in the hearts of the waiting throngs?

Stress the offering. Glean well and then forward to the State W. M. U. Treasurer, 209 Baptist Building, Little Rock.

Today's Gift Bargain

Under an enlarged editorial staff the four magazines edited by Woman's Missionary Union have appeared in new "dress" during recent months. Their "style" is "professional," but their content is "personal." Yes, your most discriminating loved one or friend (lady or young person, of course) will be interested to follow month by month for a year news concerning mission activity and opportunity on the many fields now being served by Southern Baptists and those which are included in plans for "Advance." The subscription price for each is only \$1 per year and should be sent direct to Woman's Missionary Union, 1111 Comer Building, Birmingham, Alabama.

For your information, *Royal Service* is for the women, *The Window of Y. W. A.* for young women, *World Comrades* for members of Girls Auxiliary and Sunbeams, and *Ambassador Life* (a magazine for boys) for Royal Ambassadors and other young men. Remember the whole family with magazines that will through the year keep before its readers the real message of the Christmas season.

Arkansas has not reached the goals accepted for the year. Consider the following and mail your subscriptions immediately!

Conference for Associational Officers

The annual conference for associational Woman's Missionary Union officers and workers will be held January 10-11. Again Central College has opened her doors to the group which will assemble the morning of the 10th and until noon of the 11th they will devote themselves to intensive consideration and discussion of the most effective ways to improve and extend Kingdom work within the important area of the association. Associational superintendents, associate superintendents, associational young people's counselors, associational mission study chairmen, stewardship chairmen and community missions chairmen should attend.

Many associations have already voted to take care of the expenses of their representatives. Has yours? If not all of their expenses, could you not help? There will be travel and "board," just a nominal amount. With an enlarged vision and heartened spirits, they will return to serve you better. The times demand trained, informed leadership.

All phases of Woman's Missionary Union work will be discussed and conferences will be conducted by our state officers and chairmen. Associational leaders, "circle" those dates and make attendance of this conference a "must." Those who have attended will witness to its great value. Soon detailed information will be sent to each associational officer.

Order Today

Guide Books and Year Books for 1950 are available at the Baptist Book Store, 303 West Capitol, Little Rock, or from State W. M. U. Headquarters for 10c and 15c, respectively. Just one quarter will equip a member of Woman's Missionary Union with these two very important and helpful publications. Order today and urge every member of your Society to secure individual copies.

Miss Tinkle in Hospital

Because of an injury received in a fall, Miss Amanda Tinkle, Arkansas's own missionary "daughter" in Nigeria, returned to the States several months before her regular furlough time. She returned by plane and has been confined to the Arkansas Baptist Hospital for several weeks. She is recuperating satisfactorily and expects to be able to leave the hospital at an early date.

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Brotherhood Plans for 1950

The Brotherhood Committee of the Executive Board of the Arkansas Baptist State Convention has recommended to the Executive Board the following program of activities for 1950.

I. That the organization of new church Brotherhoods be continued. This activity is fundamental, and is directed toward the time when every one of our churches shall have a functioning Brotherhood.

II. That the organization of new associational Brotherhoods be continued. It is necessary that every one of our associations shall have a functioning associational Brotherhood.

III. That regional Brotherhoods be set up. About fifteen such organizations are necessary to take in the whole area of the state. Regional Brotherhoods should hold annual meetings, and serve to build up those associational and church Brotherhoods within the various regions.

IV. That the various Brotherhood organizations throughout the state be integrated into the Baptist Brotherhood of Arkansas. While this has been effected in part, much development is yet needful.

V. That the following Brotherhood meetings be arranged for 1950:

1. Associational men's rallies in March, in conjunction with the great Simultaneous Revival Campaign;
2. Cottage-prayer-meetings, sponsored by the church Brotherhoods, also in conjunction with the Simultaneous campaign
3. A Brotherhood Conference at Ravenden Springs Assembly, June 26 to July 1
4. A Brotherhood Conference at Siloam Springs Assembly, July 5 to 13
5. The annual observance of Layman's Day, on October 8
6. The first annual Brotherhood Convention on Monday and Tuesday, November 6 and 7;
7. The observance of Brotherhood Night on November 6
8. Fifteen regional Brotherhood meetings, December 3 to 15.

VI. That the Brotherhood Department lead in the promotion of stewardship rallies and stewardship revivals throughout the state.

VII. That the Brotherhood Department continue the promotion of the Brotherhood ideals of CONSECRATION, STEWARDSHIP, and EVANGELISM among our Baptist men and our churches.

VIII. That the Cooperative Program be actively and continuously promoted through all our Brotherhood organizations, both church and associational, regional and state.

* * * * *

Everybody who is interested in the prosperity of the Brotherhood movement will be happy to know that the Brotherhood Guide-book, a manual of Brotherhood methods and procedures, will be published shortly after the first of the year. The Guide-book will be of great value in the integration of Brotherhood work throughout the state and Southland; also in the correlation of Brotherhood work with the work of other departments of church and denominational life and work, and in unifying all the worthwhile developments in the Brotherhood field. The Guide-book will help in Brotherhood organization, in developing a worthy activities program, and in all the mechanics of Brotherhood work. It will serve to standardize methods and procedures, and will fill a need that has been acute for a long while.

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Sunday School Superintendent

RALPH W. DAVIS

Training Union Director

212 Baptist Building, Little Rock

FRED J. VOGEL

Student Union Secretary

MRS. B. W. NININGER

Church Music Director



Study the Book of Acts In January

While the Sunday School will be teaching the "Book of Acts" during one week in January, the Juniors, Intermediates, and Young People are urged to take Training Union study course books on the Bible. The following are suggested: "This Is My Bible," "Growing In Bible Knowledge," and "The Books of the Bible."

In January Promote— Bible Study Week

Using the Book of Acts as the text, and *Studies in Acts* as Guidance Material. During January, February and March our Uniform Lessons will be centered around "The Early Christians Facing Their World." Dr. William J. Fallis has written a splendid guide—a fitting preparation for the enrichment of our second quarter's Sunday school lessons.

This week is not promoted as a training school, but as a "Bible Study Week," led by the pastor promoted by every organization of the church, and participated in by every church member.

The new book, *Studies in Acts* is now in your Baptist Book Store. Leaders planning to observe the January Bible Study Week will desire to place their orders immediately, so that the Book Store will have time to see that the books are in the churches for distribution at least one week in advance.

Plan now, and begin the New Year with a Week of Bible Study in your church.

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FOUND THE LORD IN THE AIR

One day last week a letter came from a friend in Little Rock, R. R. Lindsey, a good layman in the Second Baptist Church there. Mr. Lindsey had won a Fort Smith young woman to the Lord while flying above the clouds near Tulsa on October 8. He was going to Oklahoma City and she was going to Denver. He wrote that he had for some time made a practice of doing his best to lead at least one soul to the Lord each week, and that the Lord had opened the way in an unusual manner for him to talk to the young woman about her soul. This young lady was Miss Ada Otey, who is enrolled in the Young People's Department of our Sunday School. On last Sunday morning she joined the church to be baptized next Sunday night.

This story is unusual in many ways than one. First, it is unusual for one to be saved above the clouds. Second, it is unusual for anyone to have a rule to win at least one person to the Lord each week. But why not every one follow the example of winning one soul to Christ each week? We can do it if we will. And if there are no opportunities we can make them, whether on land, on the sea, or in the air.

—Calvary Church, Fort Smith, Bulletin.

Convention-Wide Sunday School Conference

Dallas, Texas

One of the important and, no doubt, attractive features of the Convention-wide Sunday School Conference in Dallas, Texas, December 27-30, will be the departmental conferences.



Dr. R. Paul Caudill,
Memphis, Tennessee
Conference Leader
and Speaker

The leaders of these conferences are making careful and definite preparation to bring the very best there is to offer in every phase of Sunday school work.

There will be five full hours of departmental conferences—Wednesday morning, Wednesday afternoon, and Thursday afternoon.

Another feature of this Convention-wide Sunday School Conference, will be the program for Wednesday evening, December 28.

"The Sunday School's Ministry to Growing Individuals" is the theme, and will be developed in a dramatic seventy-five minute presentation which will carry you through a sympathetic tour of your town, U. S. A. You'll see your community and your church in every situation.

Don't miss this special feature in the Dallas Conference. Don't miss the Conference! "Make the Holidays Holy Days This Christmas."

Greater Little Rock Music Rally

The regular Quarterly Music Rally for the churches of Greater Little Rock, was held Sunday afternoon, November 27, at Immanuel Church. "Tell Me the Story of Jesus," the missionary theme of the service, which was introduced by Roland Leath as the wayfaring stranger with a response "We Love to Tell the Story," by the choir of Immanuel Church, directed by Hatcher Hoyt, was further developed by congregational singing under the leadership of Mr. Leath, and several special numbers directed by Mr. Hoyt including, "Send Out Thy Light" (Gounod), "O Savior of the World" (Goss), and "My Redeemer and My Lord," a soprano solo sung by Miss Mary Sue Phillips. Miss Jean Justice was the organist for the service.

South Zone Hymn-Sing

One hundred thirty-five people from six churches in the South Zone of Pulaski County association crowded into the Vimy Ridge church for the regular monthly Hymn-Sing Sunday afternoon, November 27. M. O. Kelly directed the program, and Mrs. Victor Jacks of Sweet Home played the accompaniments. "Take the Name of Jesus With You," was the theme of the program which was developed in the congregational

Central Association Music Festival

Central Church, Hot Springs, was host to the regular Quarterly Music Festival of the churches of Central association on Sunday evening, November 25; 350 people were in attendance representing ten churches. The program, planned by Ray McClung, consisted of two simultaneous conferences at 5:15—one for directors led by Fred Becker, head of the Voice Department of Ouachita College, and one for accompanists led by Thomas Landers Jr., associate pastor at Central Church, Hot Springs. The ladies of the Second Church served supper to a large group of pastors, directors, and accompanists. A discussion on "Planning the Order of Worship" was led by Mr. Becker.

Following this meeting the group went to the church auditorium where the festival took place. Mr. Becker led the congregational singing with Mrs. Joe Kuntz, Special choral numbers were presented by First, Second, Central, Park Place, and Immanuel churches of Hot Springs, and by Lake Hamilton, Antioch, and Third Church, Malvern.

The next regular Quarterly Hymn Festival for this association is scheduled for February, 1950, at First Church, Benton.

singing and special choir selections by Pleasant Hill, Pine Grove, East End, and Ironton Churches.

Concerning the State Tournaments

1. Churches should conduct the Junior Memory Drill, Intermediate Sword Drill and Speakers Tournament not later than February. Only one Intermediate and one young person from any church may participate in the associational elimination tournament. All Juniors who do not make over three mistakes may enter the associational Junior Memory Drill.

2. Associational Elimination Tournaments should be held not later than the first part of March. Now is the time to set the date and place. It should be held as a major part of a regular Associational Training Union Meeting. The one Intermediate winner and the one Young Peoples winner in each association will participate in the State Tournaments, but all Juniors who make a perfect score in the Associational Junior Memory Drill may participate in the State Junior Memory Drill. No Junior from an association is eligible to participate in the state drill if he makes as many as one mistake in the associational drill.

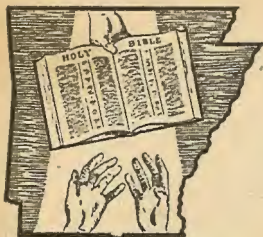
3. The State Tournaments will be held at the State Training Union Convention, Immanuel Baptist Church, Little Rock, March 17-18, 1950. Certificates will be given to the Junior Memory Drill participants, and the Sword Drill and Speakers Tournament winners will be sent to Ridgecrest for third Training Union week, 1950, with all expenses paid.

4. The State Poster Contest does not require elimination tournaments. Bring your posters direct to the State Training Union Convention.

5. Poster Contest rules and tracts for the other tournaments may be secured by writing to your State Training Union Director, 212 Baptist Building, Little Rock, Arkansas.

Don't Wait too Late

All Intermediate leaders should be promoting the Sword Drill now. Three-fourths of the material found in the Sword Drill tract is to be used for the church, associational, and state Sword Drill. Much material is in the tract, and the Intermediates must be at work NOW if they expect to enter the Intermediate Sword Drill. Write to your State Training Union Director for Sword Drill, Speakers Tournament and Junior Memory Drill tracts and poster contest rules.



Department of MISSIONS

C. W. Caldwell, Superintendent

Little River Conference

The Superintendent of Missions met with the Associational Simultaneous Crusade committees of Little River Association for a conference Monday afternoon, November 28. The entire plan for publicity of the 1950 Crusade was discussed from every angle. Dale McCoy is the general chairman and Missionary Roy Fowler the organizer. They have already done a splendid job in preparation. The pastors seem very enthusiastic and

are looking forward to the privilege of participating in such a far reaching revival movement.

Other associations are planning for similar conferences. The Superintendent has several engagements within the next few days. The associations are getting ready for the first step, which is the study of the Book of Acts, the first week of January. Certainly every association should be well organized and properly informed before this calendar year closes.

Missionaries of Other Denominations

Did you know that there is an organization of Inland American Missions which has about twelve missionaries in Arkansas? These missionaries are very devout Christians but they emphasize the establishing of Union Sunday Schools and missions. They give much time to Bible teaching in the little school houses and are setting up Sunday School organizations. Since many of them are women, they often secure the services of some preacher to conduct revival meetings which are also interdenominational.

The Christian Missionary Alliance also has a large number of missionaries in Arkansas. They too are inter-denominational in their beliefs and mission work. There are also about twelve Mennonite missionaries in our state. Two Mennonite schools have been established.

These facts should increase our mission spirit. We do not condemn any group for the work they are doing. They have a right to come to Arkansas, but as Baptists, we should endeavor to evangelize our own state.

—000—

As a little boy, Abraham Lincoln knelt by his bed and prayed: "God help father; help mother; help sister; help everybody. Teach me to read and write. Amen." So long as there is one boy or girl in this country who cannot read or write, we should not be complacent.

Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

Commends Mission Films

Words of commendation are always appreciated. We give below, a letter recently received from Dale McCoy, pastor, First Baptist Church, Ashdown:

Dear Dr. Caldwell:

I want to commend you on your excellent work and to express my appreciation for the fine film you showed at the Convention. It was one of the high points to me.

I want to schedule the film for the earliest open date that you have. I believe that it is one of the finest testimonies of State Mission that I have ever seen.

With every good wish for your work and kindest personal regards, I remain

Sincerely yours,
Dale McCoy.

—000—

Often We Overlook the Hole in the Fence

A father once took his little boy upon his knee and told him the story of the lost sheep how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how finally the Good Shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested, but when the story was over, he surprised his father by asking: "And did they nail up the hole in the fence?"

Too often we overlook the hole in the fence!

—Baptist Bulletin Service

—000—

"When thou prayest, rather let thy heart be without words, than thy words without heart.

—Bunyan

STOP HURRYING!

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit in her sacred temple till their eyes lose the glare of earthly glory and their ears are attuned to her voice. And shall revelation do what nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors.

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- No. 994X—Genuine Morocco, Leather lined, overlapping covers, red under gold edges _____ 10.00

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Sanctuary Upstairs

By J. BODA HOLIMAN

Why not consider older people, crippled people, weak people, and small children when planning a new church building?

I have traveled over the greater part of the United States but have never had the pleasure of seeing a Baptist church with a sidewalk level entrance; all Baptist churches are more or less upstairs. The larger the church the higher the steps at the entrance; this makes it difficult for aged, or crippled

people, or children to enter into this great institution of spiritual learning.

By contrast, practically all saloons, pool halls, and theaters are built with a sidewalk level for entrance. Even an invalid in a wheel chair can enter these evil places without assistance. It is my hope that some day this practice will be changed and that churches will be so planned that it will be easy for people to enter these worthy institutions, regardless of their physical condition.

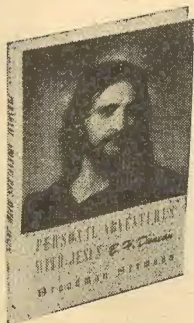
Figures To Inspire

Sunday, November 27, 1949			
N. Little Rock, First	331	110	6
Sloam Springs, First	321	185	1
El Dorado, West Side	305	138	1
Monticello, First	300	119	
Norphlet, First	291	234	
Gentry, First	283	136	1
Mena, First	265	130	
Harrison, First	255	106	5
Ft. Smith, Bailey Hill	250	90	
Dumas, First	234	99	3
Including Missions	307	139	
Gurdon, Beech Street	229	134	3
Jacksonville, First	221	127	3
Little Rock, Hebron	211	124	5
Bentonville, First	182	49	3
Hoxie, First	153	65	
Warren, Immanuel	148	138	
Hot Springs, Lake Hamilton	146	117	3
North Crossett, First	141	67	
Pine Bluff, Matthews Memorial	126	90	
Hot Springs, Grand Avenue	122	72	4
El Dorado, Joyce City	119	69	3
Little Rock, Bethel	108		2
Hot Springs, Walnut Valley	103	82	
Grannis	102	81	
Kelso	96	96	1
Ft. Smith, Northside	84	66	2
El Dorado, Parkview	84	35	1
Douglasville, Second	82	49	
Melbourne	81	76	2
Monte Ne, First	69	58	
Concord Baptist	59	62	
Hot Springs, Immanuel	54		
—000—			
Hot Springs, First	503	57	
Including Missions	568	10	
Little Rock, Second	723	1	
El Dorado, First	791	258	1
Hot Springs, Second	691	209	
Pine Bluff, South Side	582	241	
Including Missions	646	296	
Camden, First	568	212	6
Including Missions	744	349	
El Dorado, Second	560	258	1
Texarkana, Beech Street	521	294	
Warren, First	506	143	3
McGehee, First	494	184	
Including Missions	645	286	
Hot Springs, Park Place	489	151	1
El Dorado, Immanuel	487	248	1
Including Mission	538	302	
Forrest City, First	487	204	3
Hope, First	478	138	
Fayetteville, First	469	191	
Including Missions	545	238	
Crossett, First	464	194	3
Magnolia, Central	463	158	2
Including Missions	589	201	1
Pine Bluff, Immanuel	449	214	1
Ft. Smith, Immanuel	445	176	1
Hot Springs, Central	440	179	
Malvern, First	428	146	2
Including Mission	450		
West Helena	419	176	
Arkadelphia, First	418	125	
Including Mission	443		
Paris, First	417	216	1
Including Mission	473		
Stuttgart, First	409	228	1
Including Mission	446		
Fordyce, First	403	150	
Grand Avenue	372	146	5
Rogers, First	364	121	
Russellville, First	362	135	
Including Missions	413	171	
Conway, First	356	90	
Smackover, First	348	143	2
Hot Springs, First			
(Including Mission)	339	87	2
Fort Smith,			

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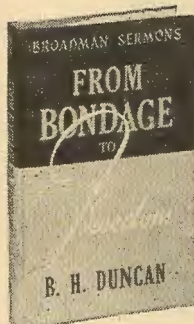
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Please gather food and feed at central points so our truck can pick it up.

Remember we are trying to cover the state with one truck. If we fail to get yours at time scheduled, please let us know.

If you failed to get your offering in at Thanksgiving, please get your offering in at a later date. The money will be needed as much then as now.

The response so far is gratifying.

Is your contribution included?

BOTTOMS BAPTIST ORPHANAGE

H. C. SEEFELDT, Superintendent
Monticello, Arkansas

Let's Put Christ Into Christmas

By L. H. COOKE

As Christmas is the birthday of Jesus, it would seem that He should be at the center of the celebration. Such is too rarely the case. The common practice of celebrating Christmas is by beautifully decorated Christmas trees and the exchanging of Christmas presents within the family circle and among friends.

Now we are not at all against Christmas trees and the exchange of presents, but we should remember that Christmas is somebody's birthday, and that that somebody should come first in our celebration of the day.

We should follow the example of the Wise Men. They did not bring gifts to Mary and Joseph: "And when they had opened their

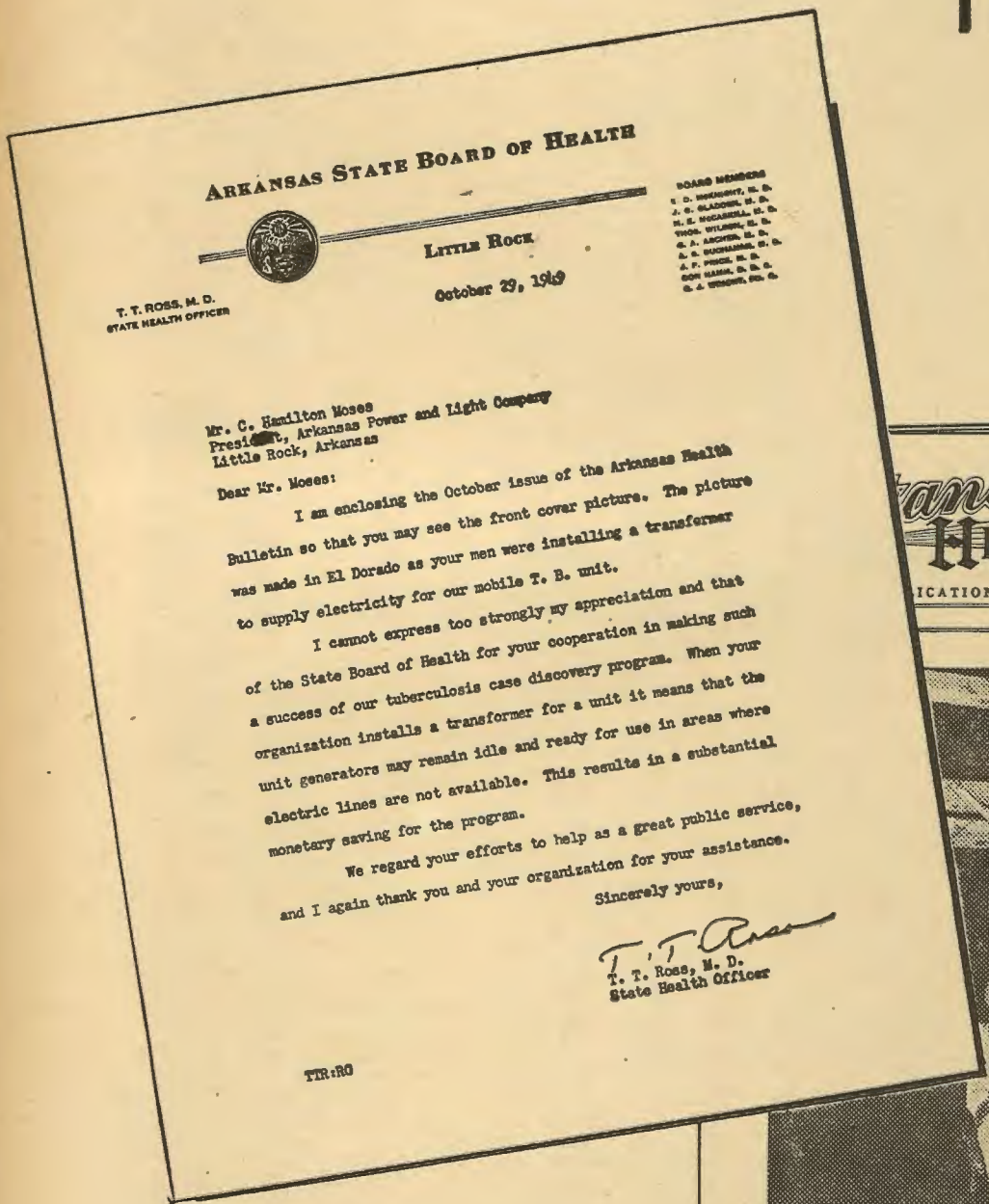
treasures they presented unto Him gifts . . ." The shepherds did not exchange gifts among themselves; they hurried to the manger to pay homage to the new born babe.

We suggest that we follow these examples in placing our gifts around the Christmas tree. Let's include a Christmas gift for Him whose birthday it is, and let's make this one the biggest and best of all.

And why not have a pretty holly-bordered envelope for our worship service Christmas morning, and enclose a Christmas gift for Jesus, thus enabling His church to extend the influence of its ministry around the world. This would really be putting Christ into Christmas.

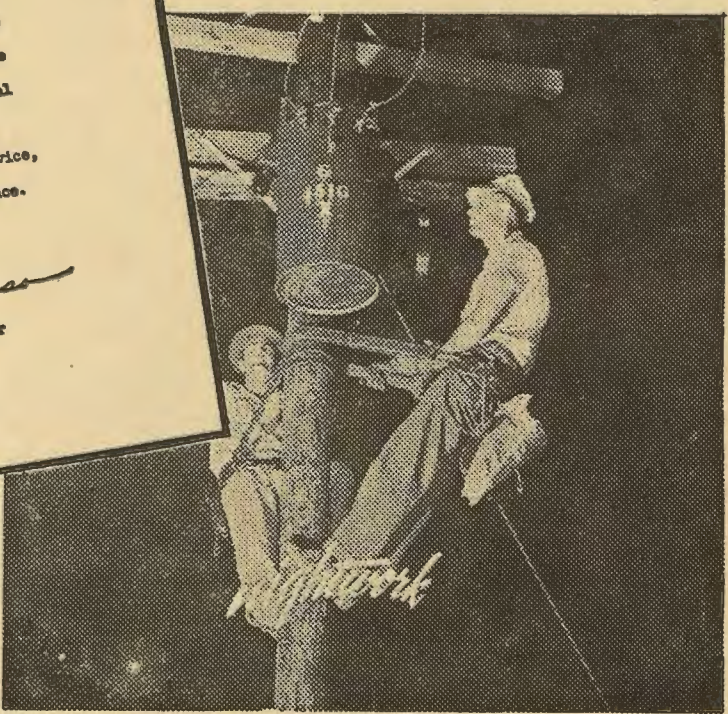
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Arkansas Health Bulletin

PUBLICATION OF THE ARKANSAS STATE BOARD OF HEALTH
October, 1949 Number 10



Employees of the Arkansas Power & Light Company are installing a transformer in preparation for a mobile X-ray clinic to be held next day. This service is rendered routinely without charge by A. P. & L. where power is available so that the mobile generators can be saved to furnish power in rural areas which do not yet have power lines.

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Jeremiah Teaches Personal Religion

By Mrs. HOMER D. MYERS

Sunday School Lesson for
December 11, 1949
Jeremiah 7:31-8:4-11; 31

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

Israel had such a long record of sinfulness and backsliding that God calls them "perpetual" backsliders; they were constantly and continually in a backslidden condition; there was no break in their record of wickedness; they had made a career of sin and rebellion.

In eight verses preceding the printed portion of this lesson we are told how Judah had built temples and altars for heathen worship in Tophet where they even burned their sons and daughters on the altar—a thing God hated of course; murder is murder whether committed in the name of religion or otherwise, and is even more sinful when committed behind the cloak of religion.

Unrepentant

As a nation Israel had seven major backslidings, seven times God punished them, seven times discipline brought repentance, and seven times God forgave and restored His people. But it was not so in Jeremiah's day; they refused to repent of their sins, but what was worse, they had now come to the point that they cared not that God had rejected them and turned them over to their enemies for destruction. It was this attitude in Judah which must have discouraged Jeremiah—all his pleading and warning went unheeded, they didn't believe him and refused to listen to God Himself.

In Jeremiah 8:4, the prophet gets down to every day reasoning: Is it natural for one to fall down and not even try to lift himself? When one stumbles and falls the natural thing is to jump up if possible, and as quickly as possible. We may be prone to laugh when we see someone take a tumble—but if they do not jump up immediately—we hasten to their assistance.

Jeremiah asks again, If one loses his way and finds himself on the wrong road, will he not return to a familiar point and correct his mistake? Will an intelligent man pursue a wrong path when he realizes his mistake? Normally, the fallen one will make the effort to lift himself, and the lost one will seek the right pathway, but Israel was sub-normal; Judah clung to wickedness; Judah refused to seek the correct road-bed.

Judah cast innocent eyes toward God and asked, "What have I done?" In spite of all the warnings from God's prophets, Judah rushed headlong toward destruction with maddening confusion like a horse who has lost its rider in battle; like a horse gone mad

without a guide, amidst the fire of enemy forces. They ignored God, persecuted His prophets, insisted that everything was just fine, while they cried, "Peace, peace," when there was no peace.

They had sinned individually and nationally. They suffered individually and went down nationally. A small remnant remained faithful, a few believed and mourned the downfall of Zion. Their lamentation ends Jeremiah Eighth chapter: "The harvest is past. Summer is ended. And we are not saved." Isn't that a sad epitaph, inscribed figuratively on the tomb of a dead and doomed nation who committed suicide with sin! This is the perfect picture of the unsaved, who refuse the Lord while He is near and reject Him while He may be found—who some day will look back with deep remorse upon that lost opportunity and will have all eternity to consider "What might have been." The prophet Ezekiel asked the very reasonable question once: "Oh why will ye die?" It is so unnecessary.

Salvation—A Personal Matter

In Jeremiah 31:29-30, the prophet makes religion a personal thing: "Everyone shall die for his own iniquity." By the same token, everyone is responsible for his own salvation. Religion to many people and churches is just a "way of life," "A philosophy of life," a good way to live, the wise thing to do—but all the Old Testament prophets make it a personal matter, and in the New Testament Jesus said to Nicodemus, one who already had a good philosophy of life, "Ye must be born again." To become a citizen of heaven Nicodemus had to become a new creature by the new birth.

In Jeremiah 31:33, the Lord promises to make a new covenant with Israel and Judah, "I will put my law in their inward parts, and write it in their hearts;" in Hebrews 10:9 we find the church already has this new covenant; in Romans 10:9 we have the new covenant defined: "With the heart man believeth unto righteousness."

Jesus fulfilled the old covenant and sealed the new covenant with His own blood. The new covenant of which Jeremiah prophesies is looking toward the Messianic Kingdom when Israel shall be converted and restored; but which includes the church also according to Hebrews Chapter 10 and Romans 10:9.

HIS PRAYER ANSWERED:

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for. All things that he hoped for. His prayer is answered. He is most blessed.

JUST A LITTLE SIN

"It takes a very little crack in the pot to let all the water leak out," said a native preacher at a recent conference in Central Africa, "and a little sin in the believer's life is enough to dissipate Christian joy."

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Convention's New President



T. H. Jordan

The recent Convention elected Dr. T. H. Jordan of Van Buren to be its president for the insuing year. Dr. Jordan is a native of Arkansas, and knows the Baptist work and the Baptist people, and the Baptist trend in Arkansas. He was educated in Ouachita College, and in Southwestern Seminary, and has served as pastor at Park Place in Hot Springs, and First Church, Helena, and Central Church, Hot Springs, and First Church, Van Buren. He is one of our strongest preachers.

Dr. Jordan is a real New Testament Baptist. He believes in all our work. He has a fine disdain for particular schools of thought. He has little time and sympathy for the party spirit. He preaches New Testament stuff and loves the brethren of his denomination. He does not identify himself with any one group as against another group. He is deeply missionary. His daughter is today on foreign soil for the glory of Christ. He will make a great president of the Convention.

Annual Meeting Of Executive Board

Last week the Executive Board of the State Convention met in annual session. There is a number of new members on the Board this year, and they acquitted themselves admirably. The Convention itself had spoken on so many details that there was not much committed to the Executive Board, and the Board's agenda was not heavy. We never knew the Executive Board to finish an annual meeting in so short a time as it did this year. It assembled at two o'clock in the afternoon and organized, then the committees were appointed and the Board recessed for the Committees to make up their reports. The meeting was resumed at seven and by nine-thirty the Board had finished its work. There was a fine spirit. The brethren all seemed to realize that we have a herculean task ahead of us in 1950 in raising more than

One More Month

As we write this article a glance at the calendar reminds us that there is one month left in 1949. What will your church do for the Cooperative Program during this month? This is the last day of November; we have not closed the November books and cast up the figures for the month, but we knew what we would have to do during the months of November and December if we close the Cooperative Program budget with victory for 1949. During November we have, more than once, emphasized the fact that we need \$110,000 for the two months in order to complete the budget; \$55,000 for November and \$55,000 for December would put us over. It is too late now for you to give on the November account, but it is not too late for you to do a big thing during December. Some of our churches are doing much better in these last months of the year, but still there are others that are not doing so well. We regret to say that there are a few churches that have fine men as their pastors that are not helping their brethren very much in this co-operative task. We wish they would redeem themselves in December.

Altogether we have done much better in 1949 than we did in 1948. In spite of the fact that churches suffered a slump this year, Baptists have done better than they did the preceding year. This proves that the success of our Baptist work does not depend upon good business conditions as much as it depends upon good stewards. Let us all be better stewards.

How We Can Do It

The following is a part of a letter from Pastor Ed. F. Vallowe which shows a fine spirit. This kind of a spirit and this kind of leadership in all our churches would surely bring the victory in 1950. Couldn't your church reconsider its budget and make a better allocation? Here is the letter:

"Dear Brother Bridges:

Concerning our conversation at the Convention in reference to our church and its adoption of the State Convention Budget, I am writing to you the details that you requested.

"I attended the Convention daily and after we had voted on Wednesday afternoon to accept the One Million, sixteen thousand dollar budget recommended by our Executive Board, I left the convention with a determination to do something to help raise this amount.

"We were having our regular prayer services at our church that evening and I went back to my church and began to check over our regular budget that we had just recently

a million dollars for the Cooperative Program budget. There was more harmony in this Board Meeting than we have seen in many a day. Most everywhere our people seem to be satisfied with the plans for the new year. We are just closing the biggest year that we have ever had, but by the grace of God we will make 1950 the best of all.

Executive Board President



W. R. Vestal

The Executive Board of the State Convention elected W. R. Vestal of Searcy to be its new president. Brother Vestal is a native of Arkansas, got his training in Arkansas, and has dedicated his life to the work in Arkansas. He was a State Missionary for some years, and has been pastor of progressive churches in Arkansas, being now the pastor of First Church in Searcy where the people under his leadership have erected one of the most beautiful buildings in the state. Vestal is one of our great preachers, is a good thinker, and a safe leader. Pastor Sparkman of Southside Church, Pine Bluff, was elected vice president of the Board, and Pastor Blake Westmoreland of Warren was re-elected recording secretary. Under the leadership of these good men any Board Meeting is well conducted and the records thereof accurately recorded.

adopted as our guide for 1950. At the evening service, we called our people into a special session of business and presented the matter before them. We stated that with such a large budget, the largest in the history of Arkansas Baptists, that God was challenging us to do the big thing. I also stated to my people that, 'Baptists can do anything they want to do, if they want to do it bad enough.' We also mentioned the fact that if our leaders and delegates to our Convention believed that God would give them the victory this next year, then surely we as fellow Baptists and Sons of God could expect nothing less than victory in our church.

"As the result of the meeting, our church voted to increase their giving to the Cooperative Program this next year at least thirty per cent more than we are now giving and to make it a must item every week in our budget. The vote of the church was unanimous.

Sincerely,

Ed. F. Vallowe."