

8-11-1949

August 11, 1949

Arkansas Baptist State Convention

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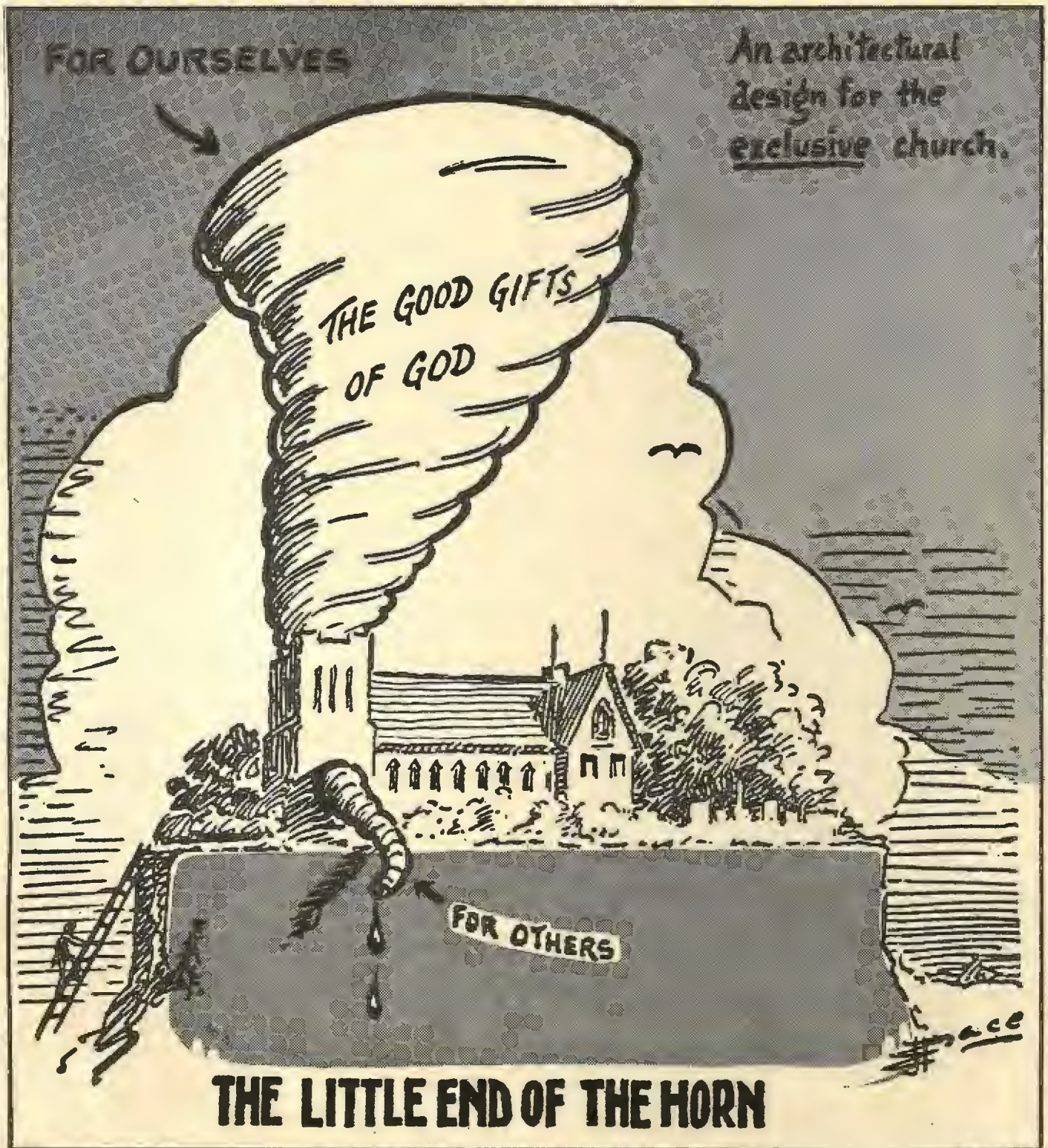
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, AUGUST 11, 1949

NUMBER 31



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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

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building
Little Rock, Arkansas

Making The Summer Count For Christ!

Getting ready for next year's all-out campaign for souls, some seventeen or eighteen churches of Mississippi County Association carried through a series of simultaneous revivals during the last half of July. The campaign was projected on plans prepared by the Brotherhood Department, and the Brotherhood Secretary was actively engaged in the campaign.

Reports are not yet in, due to the fact that Brother C. J. Rushing, associational missionary, left the field on August 1 for similar work in Mississippi. However, reports from New Providence church and First Church, Osceola, where your Brotherhood Secretary labored, are as follows:

At New Providence the Lord gave us 49 additions, 41 for baptism, in a wonderful outpouring of His Spirit and a will to pray and go and work on the part of the people. Brother R. F. Liddell is pastor of the New Providence church, and gave his all to the revival effort.

At Osceola there were 32 additions, 27 for baptism, during a week of some of the most consecrated and comprehensive visitation and work that the Brotherhood Secretary ever witnessed. There, Brother Russell Clubb is leading his people in the Lord's way.

Evangelism is one of the three cardinal emphases of Brotherhood work. The others are: Personal Consecration and Personal Stewardship. The whole Brotherhood work program stems out of these three ideals.

The mimeographed pamphlet, "Brotherhood Activities", recently prepared by this department, is proving to be very popular with the church Brotherhoods of the state. The pamphlet sets forth comprehensive programs of activities for the various Brotherhood committees, and is a source of information and suggestions designed to help any Brotherhood to build a well-rounded activities program.

Write for one or more copies of this pamphlet. They are free.

News From the Field:

Leo E. Seery, Secretary of the

All Christians: We pray you in Christ's stead be ye reconciled to God.

Brotherhood of the Ruddill Hill Church in Independence Association, writes as follows: "Our Brotherhood is putting on a drive for new members for the next two weeks. We're just now getting organized and ready to go to work. We had two meetings in July, in addition to the executive committee meeting."

The Ruddill Hill Church reports that, among other Brotherhood activities of the past two months, the men have accomplished the following:

- 40 visits to sick and needy.
- 26 people invited to Sunday School
- 60 people invited to preaching services
- 13 people invited to Training Union
- 9 contacts with unaffiliated Baptists
- 10 lost people contacted

Ruddill Hill Church has 143 members (1948 report), and last year they baptized 26 people. Their baptismal ratio is 1 to 5.5, which places them high on the list of Arkansas Baptist churches. The ratio for the Arkansas Baptist State Convention, including all churches, is 1 to 15.

We have the following word from Brother James R. Staples, pastor of the Joiner Baptist church: "We want you to know that our church now has an active Brotherhood. The men of the Tyronza church met us and helped us get under way. One revival is already planned at a mission point, with possibilities of another elsewhere. As pastor, I feel certain that our Brotherhood is developing into one of the strongest organizations in our church, and that many will be won to Christ this summer because of the work of our men."

It is worthwhile activities program which makes a Brotherhood count effectively in the life and work of a church. Men at work at the tasks of the Kingdom through their church—that's Brotherhood work.

Cross Road Church, near Wilmar, and Pastor Earl Ferrell had the services of T. T. Walker in a revival meeting during the week of July 24 to 31, resulting in four additions to the church by baptism.

The Order of Royal Ambassadors

Our Boys at Camp

This week, August 8-13, is Royal Ambassador Camp time at Ferncliff. Surely we are praying for the boys, for the counselors and staff, for the missionaries, and for the program in general. Ivyloy Bishop, South-wide Royal Ambassador secretary, is directing the camp. He is being assisted by Paul Reagan, summer R. A. field worker. Missionary speakers and teachers include David Yang, Chinese student in New Orleans Seminary; Lawrence Thibodeaux, home missionary in Louisiana; John Shephard, missionary appointee to China. The program includes missionary messages, study of Royal Ambassador work, mission study classes, directed recreation, swimming, boating, and additional activities suited to the missionary program of our boys.

What Is the Order of Royal Ambassadors?

The order of Royal Ambassadors is a missionary organization for boys. It is designed to make Christ challenging to every phase of the boy's life. When this is done, it will create a missionary spirit in him. It begins with the stewardship of his own body, his time, and money, and reaches out to all the world. On the football field, in the classroom, at home, and in his community the boy is to be Christ's personal representative. Through his study, prayers, and gifts in every field where Baptists have mission work, he will be an Ambassador for Christ.

Royal Ambassador Watchword

"We are ambassadors for Christ." II Corinthians 5:20.

Royal Ambassador Allegiance

I pledge myself to try to live worthily of the name of our order; to guard my lips against profanity and untruth; to keep my body clean and useful; to study the lives of noble ambassadors set forth in God's Word and in world history. to give what I can to support missions, and by every possible deed of service to help bring in Christ's Kingdom.

I assert my allegiance to Jesus Christ, my desire to live for Him and serve Him always.

I will "Live pure,
Speak truth,
Right wrong,

Follow the Christ the King

Else wherefore born?"

(The last two paragraphs, beginning "I assert my allegiance to Jesus Christ" will be repeated only by those boys in the Chapter who are Christians.)

Commission and Declaration Of the Order of Royal Ambassadors

Ambassador-in-Chief: What is an ambassador?

All: An ambassador is one who represents the person of a king at the court of another.

Ambassador-in-Chief: To whom must an ambassador render an account?

All: To the king from whom he receives his commission.

Ambassador-in-Chief: As ambassador whom do you represent?

All: We are ambassadors for Christ.

First Assistant Ambassador: Keep thy tongue from evil and thy lips from speaking guile.

Second Assistant Ambassador: Know ye not that your body is the temple of the Holy Spirit; glorify God therefore in your body.

Envoy World Alliance Embassy: Faith means the assurance of what we hope for; it is our conviction about things which we do not see. By it the men of old won God's approval.

All: Let us, too, with such a crowd of witnesses about us, throw off every impediment and entanglement of sin and run with determination the race that lies before us, fixing our eyes upon Jesus, our leader and example in faith.

Steward: Upon the first day of the week let each one of you lay by him in store as he may prosper.

Envoy Knightly Deeds Embassy: He that would be greatest among you let him be the servant of all.

Scribe: If any man be in Christ Jesus he is a new creature.

Recorder: God was in Christ reconciling the world unto Himself.

All Christians: And hath committed unto us the word of reconciliation.

Ambassador-in-Chief: Now then we are ambassadors for Christ.

Herald: As though God did beseech you by us.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
 Sunday School Superintendent
 RALPH W. DAVIS
 Training Union Director

T. D. McCULLOCH
 Student Union Secretary
 MRS. B. W. NININGER
 Church Music Director

Baptist Building, Little Rock



Summer Missionary Reports from Hawaii

"Dear Dr. Williamson:

This coming Saturday morning (July 30), as we board the plane to return to the mainland, I will carry with me three lasting impressions of the people of Hawaii in connection with our work this summer. In proportion to the population the number of Christians in the Islands is very small, but I shall never forget the spiritual fervor of this small group. The person coming from an Oriental background faces in his own mind many problems, questions, and obstacles concerning the acceptance of Christ as Saviour which never confront the man of the West. Even when these questions are satisfactorily answered in the individual's own mind, and he sees Christ as "the way, the truth and the life," great persecution often comes from relatives and friends who do not follow Christ.

For those reasons the people here who choose to follow Jesus do so at a great personal sacrifice and their Christianity becomes a vital, living part of their lives. Sam Choo accepted Christ and was beaten by his father because he made the decision. Heroka, a little Japanese girl, chose Jesus and found a happy Christian life in the church; but she is ostracized in all home conversation because she is a Christian.

Lawrence Shemazu is a very intelligent Japanese man of great artistic ability, became the only Christian in a devout Buddhist family, going against the wishes of his mother and brothers and sisters to follow Christ. Lawrence arranges his vacation time each year so that he can help in Bible schools during the period that he is off from work. I can better understand now the verse in which Jesus said, "he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Even though the Baptist work here is small, we are making many strides of progress. Nevertheless, other forces are not idle. Indeed, the ever-present Buddhist Association is making more efforts now than ever before to reach the people of Hawaii. The

Buddhist leaders know that the old Oriental religion has lost much of its appeal to the people of the third and fourth generations, thus they are modernizing their temples and adopting every means of Christianity that they can to enlist the Oriental youth. Instead of singing, "Jesus loves me," many children in Hawaii sing, "Buddha loves me." They have incorporated the idea of the Trinity in their religion, and instruments, and hymns play an important part in their services. As we return to the mainland, I will not remember Buddhism as an antique religion which is growing rather stale in its appeal. I will know that it is still a growing thing and its leaders are employing every modern method of enlistment to insure its continued expansion. What a challenge this should be to us as Christians to double our efforts to tell these people about Jesus.

However, my lasting impression of Hawaii will be the great need of the islands for Christ. Indeed the fields are white unto harvest

but the laborers are very, very few. Sachio Tario, a young Japanese Christian who is president of the Baptist Student Union at the University of Hawaii in Honolulu, was asked if he considered the natives ready to receive the gospel. He replied, "How can they believe when they have never heard?" And so it is today that the Territory of Hawaii stands as a fertile mission field for Southern Baptists. It can be the mission doorway to the Orient if we seize the opportunity which God has given us. The greatest need is for those who will give their lives to be missionaries to Hawaii. It is our prayer that as we return to tell about conditions here that some of our students will feel God's call to come to these islands.

It has been a rare privilege to represent Christ for Arkansas Baptist Students here this summer. Let me say, "Thank you," to you, and to every other individual and church which has supported this work with their gifts and their prayers. The experiences of the summer will be unforgettable. Thank you again for helping to make the trip possible."

—John McClanahan

Figures to Inspire Sunday, July 31, 1949

	SS.	Tr.U.	Ad.
Ft. Smith, First	1034	380	5
Little Rock, Immanuel	988	374	3
Including Missions	653		
North Little Rock,			
Baring Cross	657	258	1
Including Missions	713	294	
El Dorado, First	636	185	2
Hot Springs, Second	625	145	
Benton, First	519	98	1
Including Missions	575	141	
Pine Bluff, South Side	486	187	
Including Missions	582	240	
Camden, First	461	135	2
Including Missions	608	210	
Little Rock, The			
Baptist Tabernacle	445	130	
Hot Springs, Park Place	418	134	3
Hot Springs, Central	403	119	
Ft. Smith, Immanuel	402	122	5
Fayetteville, First	400	134	
Including Missions	441	162	6
Fordyce, First	398	175	
Forrest City, First	397	131	
Fountain Hill, First	103	94	1
El Dorado, Immanuel	385	207	
Including Missions	429	246	
Paris, First	385	158	
Including Missions	412		7
Little Rock, Gaines			
Street	379	271	17
Including Missions	487	323	
Pine Bluff, Immanuel	379	162	
Paragould, First	378	165	1
Including Missions	534	245	
Ft. Smith, Calvary	377	71	2
Russellville, First	375	97	
Including Missions	426	125	
Crossett, First	353	149	
North Little Rock, First	333	95	
Including Missions	351		1
Ft. Smith, Grand Avenue	347	90	1
Rogers, First	320	104	
Cullendale, First	313	166	
Little Rock, South			
Highland	305	125	
Conway, First	278		1
Hot Springs, First	277	78	
Springdale, First	275	185	5
Including Missions	400		
Harrison, First	280	106	3
Including Missions	613	242	
Mena, First	254	94	1
Smackover, First	253	126	
Monticello, First	246	124	1
Searcy, First	245		
Ft. Smith, Bailey Hill	240	96	
Ft. Smith, Southside	234	54	1
Dumas, First	228	86	
Including Missions	284	118	
El Dorado, West Side	216	80	1
Bentonville, First	186	50	
Warren, Immanuel	115	90	
Sweet Home, Pine Grove	110	89	4
Grannis, First	105	77	
Ft. Smith, Northside	103	43	
Melbourne, First	100	101	
Hot Springs, Grand			
Avenue	97	48	2
Douglasville, Second	90	79	4
Monticello, North Side	72		
Rogers, Pleasant Hill	64	45	3
West Helena, First	347	150	

—000—

Bon Voyage to College Students

By PHILLIP B. HARRIS

"Making Tracks at College" is the attractive title of the Bon Voyage program honoring young people going away to college this fall. The message for 1949 has been prepared by David T. Mashburn, Minister of Education, Central Baptist Church, Miami.

Young People need to be encouraged to place their church letter and life in the Baptist Church of the college community.

Scores of Young People's superintendents plan to present this message at the Department Assembly period on Sunday morning. Many pastors are using the program most effectively at the Sunday night worship service or on Wednesday night.

The program, "Making Tracks at College," appears on page 51 of the August issue of the Sunday School Builder. Upon request additional copies may be had from your State Sunday School Secretary, 212 Baptist Building, Little Rock, or from the Baptist Sunday School Board.

Calendar of Activities Religious Education Dept. 1950

- January—Bible Study Week.
- February—State Vacation Bible School Conference, February 2-3.
- March—State Training Union Convention, March 17-18.
- April—Youth Week (Training Union) April 2-9.
 Youth and Junior Choir Festivals, April 7-8.
- May—Christian Home Week, May 7-14.
- June—Vacation Bible Schools.
- July—Arkansas Baptist State Assembly, July 5-13.
 Hymn Playing Tournament.
 Music Leadership School.
- August—
- September—Association Leadership Meeting, September 5.
 Forty-two Associational Sunday School Rallies, September 17-22.
- October—Baptist Student Union Convention.
 State Sunday School Convention, October 16-17.
- November—Baptist State Convention, November 14-16.
- December—Forty-two Associational Training Union Rallies, December 3-8.
 Student Night at Christmas, December 31.

A Red Letter Day At Ridgecrest

By WALTER R. ALEXANDER

Saturday, August 20, promises to be one of the outstanding days of the entire summer at Ridgecrest. It comes in the very heart of Bible Conference Week. Dr. W. R. White, president of Baylor University, will be preaching, Doctors W. O. Carver and Kyle M. Yates teaching Ephesians and the Gospel of John respectively. Six other conference groups will be in session all that week, and that particular day, August 20, Dr. Walter R. Alexander, executive secretary of the Relief and Annuity Board, will preside at the platform hour, 11:20 a. m.

The message of this service agency of the Southern Baptist Convention will be presented in harmony with the scriptural motto for the entire summer, "Spare not, lengthen thy cords, and strengthen thy stakes."

With the aid of four young ladies and artistic placards, Dr. Alexander will present the work of the Relief and Annuity Board, under the caption, "Spare Not."

Baynard F. Fox, director of retirement plans of the State of Kentucky, and field representative for the Relief and Annuity Board, will present the unfinished task of promotion, under the heading, "Lengthen Thy Cords."

Orville Groner, treasurer of the Board, will bring in his own inimitable manner, a brief message showing the need of the Board of more adequate reserve funds, dealing also with some matters concerning investments, under the heading, "Strengthen Thy Stakes."

The Relief and Annuity Board has a literature display at Ridgecrest throughout the entire summer; and, all through Bible Conference Week, August 18-24, these officers of the Board will be on the grounds, available for individual or group conferences on any matter relating to the service ministry of the Denominational House of Security.

—00—

Beware of Unauthorized Agents

By CHARLES R. GAGE

A recent article by Dr. A. T. Ohrn, general secretary of the Baptist World Alliance, suggests that unauthorized agents are approaching Baptist churches and pastors, soliciting help for displaced persons. Dr. Ohrn suggests that persons in the South contact Charles R. Gage, Southern Baptist Displaced Persons Representative, to make sure that such persons possess the confidence of responsible Baptist organizations and are authorized to represent them.

All missionaries of the Home Mission Board are authorized rep-

Convention Theme

"Freedom's holy light," a phrase from the prayer in the song, "America," will be the theme for the 93rd session of the Southern Baptist Convention to be held in Chicago, May 9-12. The theme was announced by Dr. H. H. Hobbs, chairman of the Convention's Committee on Order of Business, after a meeting of the committee here.

"We wanted to have a theme in Chicago that would reflect the great principles for which Baptists stand," Dr. Hobbs stated, "and when this phrase from a great national hymn, written by a Baptist preacher, was mentioned, we felt it was an answer to prayer." Dr. Samuel Francis Smith, author of the hymn, was once editor of American Baptist missionary publications.

"Baptists have always fought for freedom to worship God. Baptists are working today in a great evangelistic crusade to free men from the bondage of sin," Dr. Hobbs said. "We believe that we can make a great impact in Chicago by stressing again and again the great freedom to be found in Christ Jesus, both at home and around the world."

The complete program will not be released until December, but it was announced that the opening session on Tuesday night would be a foreign mission rally, the closing session on Friday night will be an evangelistic service.

—Baptist Press

representatives of the Southern Baptist Displaced Persons program, Mr. Gage has stated as a follow-up to Dr. Ohrn's article. In addition, several of our states have established displaced persons committees. Any state where a state Baptist displaced persons committee is active may with confidence refer to that committee for information, Mr. Gage said. Missionaries of the Home Mission Board are also prepared to answer questions and give help concerning the program.

BIBLES REPAIRED, REBOUND.

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WHEN IN DALLAS

Visit with Ross Avenue Baptist Church

Ross and Moser

HOMER B. REYNOLDS, Pastor

Hospital Building Dedication Service

By MISS IRMA HELEN HOPKINS



DR. LUTHER D. REAGAN
Camp Physician

"Busy hands, blessed hands, clean hands," was the tribute paid to the nurses at the hospital dedication service Saturday afternoon, July 10, at the Arkansas Baptist Assembly, by Mrs. Wilfred Tyler of Blue Mountain, Mississippi.

Until this year the nurses quarters and the treating of patients took place in a small one-room cabin insufficient to meet the needs of a thousand people. The Baptist Hospital supplied the material for the new hospital, and the Assembly erected the building. The hospital has one ward containing seven beds, two private rooms, two showers with hot water, and a treatment room.

Miss Claudia Webb, young people's worker of Immanuel Church, Little Rock, was in charge of the dedicatory service. Mrs. Wilfred Tyler of Blue Mountain, Missis-

issippi, gave the main address. John Gilbreath, Baptist Hospital Administrator, spoke in appreciation of the services rendered by the nurses who had given up vacation time to work at the Assembly. Dr. Edgar Williamson, Assembly director, stated that the hospital is the first institutional-owned dormitory on the campus, and expressed the desire that others would follow in the years to come.

Representing the nurses, Miss Eva McLellan, Fort Smith, expressed their gratitude for the new building and its convenient facilities. Sally Jackson, San Antonio, Texas, and a nurse at the Baptist Hospital, led in the closing prayer.

—00—

Preaching Lawyer Becomes Evangelist

Texts instead of briefs, decisions for Christ instead of judgments of courts, are now the consuming interest of Clifton W. Brannon, Longview, Texas, attorney.

Severing a very profitable business and professional connection on July 6, he entered the field of fulltime evangelism. He has been secretary and general counsel for R. G. Le Tourneau, Inc., and affiliated firms.

Relating how energy and need had driven him at an early age to the peak of a lawyer's ambition, practice before the Supreme Court of the United States, Cliff Brannon asserted, "When at the close of my message at Elk City, Oklahoma, last Sunday, two strapping big men, among others, came to accept Christ, I got a bigger thrill than when I first stood before the nine solemn men of the Supreme Court."

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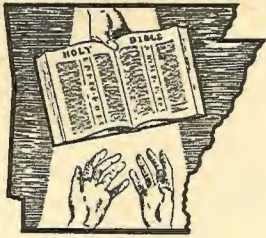
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WACO, TEXAS





Department of
MISSIONS

C. W. Caldwell, Superintendent

**Delta Country Affords
Mission Opportunities**

During the two weeks from July 16-30, I was in Mt. Zion Association, engaged in a revival meeting with Buffalo Chapel Church. It is located five or six miles southwest of Caraway and about fifteen miles northeast of Lepanto. The church was organized in the fall of 1947.

Let me give you some facts about the country and the beginning of the church before reporting the revival results. Fifteen years ago, the country for miles around was a wilderness. Most of it was purely a swamp with cypress and willow trees, briars, and underbrush. Many years ago, Buffalo Canal was dug to afford drainage, but much of the land was covered with water until about twelve years ago when it was cleared and the sloughs drained. The land was bought for just a few dollars per acre by business and professional men in the various towns of that section of the state. From one to two houses are now on each forty acres. Some of the houses were built out of cypress poles as the land was cleared. Most all the dwellings are two and three rooms. The population, with the exception of two or three families, are tenant farmers and day laborers.

But back to the land. Today most of it is cleared, properly drained, and is a real garden when it comes to raising crops. Forty acres of cotton will usually make from sixty to seventy-five bales. The price of the land now ranges from three hundred and fifty to five hundred dollars per acre, and very seldom can a man find any for sale at that price.

Now don't think the people who farm the land are rich. They are not. They pay one-third of all they raise for rent.

Back in 1947, Elmer McCall was pastor of Rowe's Chapel Church. In addition to his pastoral work, he traveled through the county selling Watkins' products. As he called on the people in the section of country I have described, he would inquire about where the people went to church. He learned that none of them attended anywhere and very few

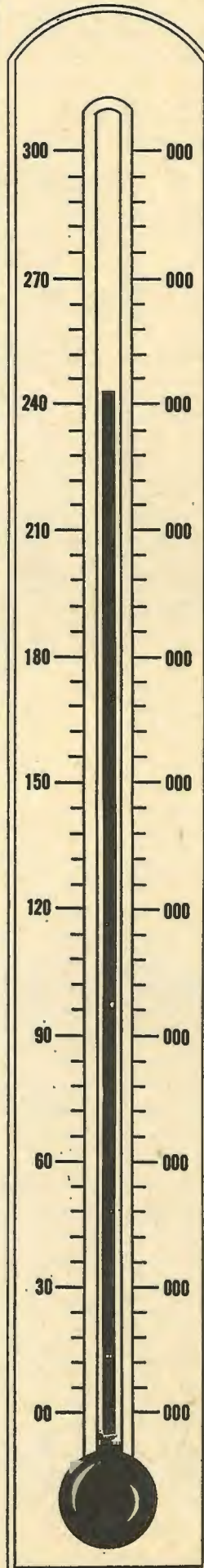
of the people were Christians; so he held a revival meeting in a little school house which resulted in many conversions. Later, an arbor was built and then a tent secured for a regular place of meeting; it was in the tent that the church was organized in 1947. During the entire winter, regular services were conducted in the tent.

Missionary M. S. Lloyd has been a leading spirit in pushing this work along. The Department of Missions has given some financial help both on a building and pastor's salary. The church now has a nice concrete block building, not complete in every respect, but it is an asset to the community. The gospel light is now going out from that church to the hundreds of people in that section. The majority of the people are still unsaved. I visited in practically every home. One Sunday afternoon, I found three families gathered at one house visiting and there was not one Christian in the entire crowd. None of them had attended any service at the church. I got them all in the house and preached to them and had prayer. I went to another home which had a child with polio in Little Rock. None in that family were Christians, but the mother accepted Christ before I left.

The revival was difficult. The polio epidemic had scared many; the farmers had to work their crops out following a big rain; the women all work in the fields right along with the men, so they could not attend. But we had a great revival in many respects. There were seven professions of faith and two additions by letter; most of those reached were adults.

I am convinced that the delta country affords great mission opportunities. As Baptists, we must not neglect these people. Under ordinary circumstances the people in the delta, at least the tenant people, are more easily reached than any others. All up and down the delta country are multitudes of people lost and living in sin. The \$60,000 allocated for missions could easily be spent in that section alone.

**OUACHITA MILLION DOLLAR
CAMPAIGN**



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Hamburg**

* * *

**Look Where the Thermometer
Registered July 30—
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Full.**

* * *

**How Much Has Your Church
Done?**

* * *

**Hasn't Ouachita Done As
Much For Your Church And
The Cause You Hold Dear
As It Has For The Other
Churches?**

* * *

**If Others Do It, Your
Church Can Also.
Won't You Lead It
To Do It?**

* * *

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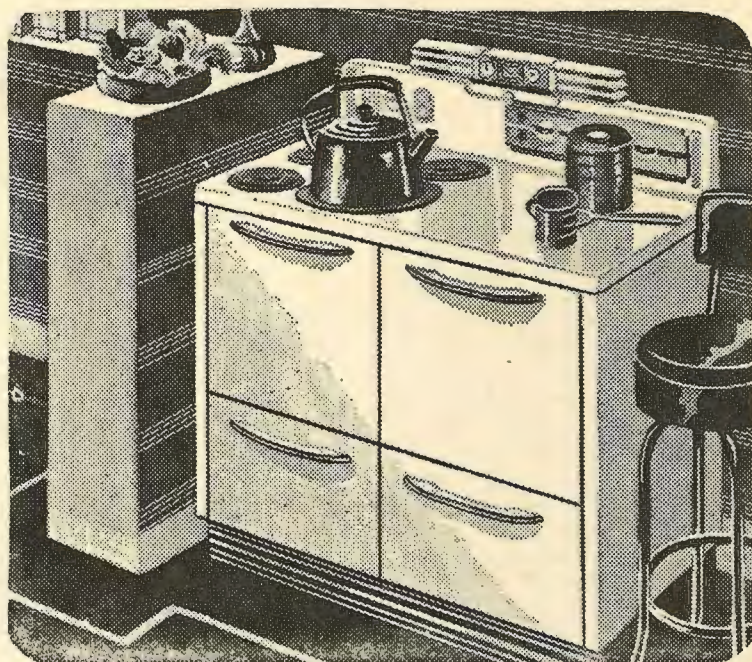
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HELPING BUILD ARKANSAS

New Books

The Heart of Hebrew History

Author: H. I. Hester, professor of Bible in William Jewell College, Liberty, Missouri. Published by the William Jewell Press.

Price: \$3.00.

Although Dr. Hester's book is a college textbook, it is not a denominational book, it is not a doctrinal book in any sense, and it is neither technical nor complex. However, it is authoritative, and based on the latest recognized research of both historians and archaeologists.

The general reader will find "The Heart of Hebrew History" fascinating reading because with a simplicity of style Dr. Hester has so organized his approach and presentation that all the complicated and perplexing Old Testament emerges into something understandable and exciting. Modern problems, both personal and international, have their counterpart in Biblical history, and Dr. Hester points out the comparison for the reflection of all readers.

Although this new book was written as a college textbook and will be used by several thousand college students each year, it is of such a nature that the general reader will enjoy it and young people in Baptist and other evangelical congregations will be stimulated by it. Consequently, it is a book that should be in every public library in America so that pastors may refer their young people to it. Pastors who get their public librarians to order it will be doing a great service to their high school and college age members. In fact, it is a book of history, and as such can have a rightful place on the history shelves of public libraries.

—P. Caspar Harvey

Four Score Years and Nine

A New Book by Dr. A. U. Boone. Dr. Boone's long and fruitful ministry in Memphis, and his rich contribution to Southern Baptist life and work, have endeared him to the hearts of countless hundreds of people who will want this book not only for its intrinsic value but as a memorial of the service of Dr. Boone as a minister, and a denominational servant.

This book has a unique arrangement, using the vowels as outline:

- A—Anecdotes
- E—Experience
- I—Illustrations
- O—Outlines
- U—Unforgettable People

The book may be secured from the Curley Printing Company, 410 Demonbreum Street, Nashville, Tennessee. Price \$1.25.

Festival Songs

By MRS. ROLAND LEATH

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

"What is meant by Festival Songs?" In order to understand the message of many of the psalms and to properly catch the meaning of them, it is imperative that we correctly place them in the life of Israel. "Festival Songs" simply means that these psalms were used in the worship services when Israel gathered in Jerusalem at their annual feasts.

These feasts were of great importance to these people because God Himself gave them to the nation, to be kept, when He gave the law to Moses at Mount Sinai. In the twenty-third chapter of Leviticus you can find seven feasts instituted by God, for the people to keep. We have mentioned them before, particularly those three which were commanded by God to be annually observed; the feasts of the Passover, Pentecost, and Tabernacles. The other four are: the feast of Unleavened Bread, First Fruits, Trumpets, and Atonement.

In close harmony with the meaning of the feasts went the singing of God's praises by the people. As is true of our songs today these words brought God and His meaning close to the hearts of the worshippers.

The Promises of God Fulfilled

Psalm 105 is a song of Thanksgiving and praise to God for His faithfulness in keeping His promises to Israel. We do not know exactly which psalm was sung at which feast, perhaps all of these festival songs were used, or parts of them, in the worship. It seems logical to suppose that at the Passover Feast this psalm was sung with depth of meaning and feeling by all Israel. Psalm 105 with a tone of gratitude recounts the marvelous works of God which fulfilled every phase of the covenant made with Abraham. Here the psalmist takes the people back over their national history from the call of Abraham, the father of the nation, to the final entrance into the Promised Land some five hundred years later. He was true in keeping His word, even as He kept it in bringing Israel out of Egyptian bondage in later years. He will always be true to His Word! This review of God's blessings and wonderful, mighty works served as an incentive for obedience to Jehovah in the years to come.

The first fifteen verses of Psalm 105 are found, nearly intact in First Chronicles 16:8-22,

Sunday School Lesson for
August 14, 1949

Psalm 105:1-6; 117; 118:19-24

as a song of praise when the Ark of God was brought into Zion. The seed of Abraham were called upon to praise God for keeping His promises to Abraham, to all the patriarchs, for His care and watch during the wilderness wanderings, for the marvelous hand of God in the affairs of Jacob's family, the life of Joseph, the Egyptian episode, and the miraculous deliverance from Pharaoh.

Several things Israel was to do: thank the Lord, call upon His name; pray to Him, and proclaim His mighty Name with all its qualities, to all people. Again, they were to make known His deeds; to testify to all men of the wonders which Jehovah had performed, was the mission of those who were the recipients of His blessings. "Sing unto Him," the psalmist exhorted Israel. They were to sing the praises of God from their hearts because of three things: their love for Him, their knowledge of His faithfulness, and their appreciation for these things which He had done for them.

That three-fold test would not be amiss if we would put it into practice in our praise services in our churches. Is that the reason for our singing? Not often do paid soloists or quartets sing because of their love for God, nor because of a close intimate knowledge of Him and His goodness, and as a means of saying "Thank you" to Him for these things in our lives and the lives of others. The singer who volunteers his

services because he wants God to use what talent he has, out of love and gratitude, would come closer to measuring up to that test as the psalmist did when he summoned Israel to sing "unto Him."

Israel is called upon to seek the Lord in a two-fold way—seek to be near Him in love and fellowship and seek Him in prayer. He is the object of their reverence and devotion; He is also their source of salvation, strength, and help. "Remember His works, His wonders, His judgments," the psalmist urged. Forget not what He has done, what He can do, His righteous demands and commands. Oh, that Christianity in the brightness of the day of grace would remember! We have so much for which to be thankful to God. Surely it is well for us, also, to remember "What great things He has done for us."

The Victory Assured

Psalms 113-118 are called "Hymns of Praise." They were used at the feast of the Passover; the hymn sung by Jesus and His disciples before He went to Gethsemane was a portion of Psalms 115-118.

Palm 117 is the shortest chapter in the Bible; it is highly sig-

nificant; it is a clarion call to victory through our Lord God. This victory is so far-reaching because it includes all the people of all the nations of the world. The merciful kindness of God is the object of praise of all nations. He is for everyone, everywhere. His truth endureth forever. The truth of God has been made known to all men by Him who is Truth, our Lord Jesus Christ. This word of the psalmist has been definitely fulfilled in His coming.

Psalm 118 is the last of this group of Hymns of Praise and is a jubilant song of thanksgiving. This is a Messianic Psalm and we remind ourselves again of that final victory which is coming one day, the day our Lord receives full honor and glory and His will is supreme in the lives of individuals and nations.

The Jewish people, in a procession to the temple, rejoice anew and afresh, probably because of some special blessing. The gate of the righteousness of God is open wide to all who truly seek God. When the people seek Him, He is near. The stone spoken of in verse twenty-two is the prophecy of Jesus, rejected by men, who is become the chief cornerstone.

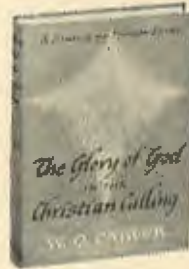
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Missing the Boat

Brother pastor we do not understand you—that is if you are not a member of the Ministers Retirement Plan. Your fellow Baptists have created this Plan for your benefit. It costs you very little. Its benefits are very precious. In many other classes of employment the Retirement Plan is compulsory. This shows that thinking people know that it is highly important that every man be a member of a Retirement Plan. We think it is more important for a man in the ministry to provide a pension for himself than it is for a man in any other walk of life. Here is what the state of Arkansas thinks about the value of an annuity:

Retirement Plan Held Compulsory

“All state Highway Department employees receiving salaries of \$2,400 or more annually must participate in the department's new retirement plan, Attorney General Ike Murry has ruled.

“A ruling on the plan, provided for by a 1949 act, was requested by Highway Commission Chairman J. B. Lambert. It went into effect July 1, and affects approximately 550 department employees. Only a ‘handful’ have objected to its provisions, Chief Engineer Alf Johnson said.

“In general, the act provides for a four per cent deduction from workers' salaries with the state matching with an additional three per cent. Employees must have been with the department at least 10 years to be eligible for such benefits. . . .”

Rabbi, Negro Declare Reds Inflammatory Minority Groups

Washington, July 13 (AP).—A Negro investigator and a Jewish rabbi assured Congress today their people have a deep loyalty to their country but that Communists are trying relentlessly to destroy it.

Alvin Stokes, investigator for the House Un-American Activities Committee, testified that the Communist party has a camouflaged program “for setting up a Soviet Republic in the so-called ‘Black Belt’ of the South.”

Rabbi Benjamin Schultz of New York said there is “a deliberate Communist conspiracy to inflame racial and religious minorities here against the United States.” One instance of this, he said, is Singer Paul Robeson's “attempted provocation of American Negroes against their country and in favor of Russia.”

Representative Walter, Democrat from Pennsylvania, told a reporter he will insist that the Un-American Activities Committee, of which he is a member, subpoena Robeson to explain some of his statements.

Rebuttal

The hearing today was set up largely to give leading Negroes and others a chance to answer Robeson. They had asked that they be allowed to use the committee as a forum.

Jackie Robinson, the Brooklyn Dodgers' first baseman and first Negro to play in the major leagues, was supposed to have appeared but asked to postpone his appearance for personal reasons. He will be heard Monday instead.

Eisenhower Cites Record

The committee received a letter from Gen. Dwight D. Eisenhower, commander of Al-

Two Vigorous Pastors in Rogers

It was our privilege to assist in the opening day services of the new auditorium of Immanuel Church in Rogers. Richard F. Pitts is the vigorous young pastor of this splendid church. Immanuel Church is not an old church. It was organized only a few years ago. Pastor Pitts is a graduate of Ouachita College and of the Louisville Seminary. He served as Chaplain during the war, and his ministry as a Chaplain was clean and effective. His best work, however, is being done now with Immanuel Church in Rogers. They have a beautiful auditorium, the interior is trimmed with native walnut; the pulpit furniture is made of native walnut timber, and is as beautiful as we have ever seen.

First Church, Rogers is going strong under the leadership of Pastor Rel Gray. If you do not know it let me tell you that Rel Gray does not “go to sleep on the job.” He is always busy thinking and planning the work, and working the plans. Brother Gray is a good preacher. He is a sane leader. He knows how to get along with his men. They follow him. Large crowds go to hear him preach.

First Church, Helena, held ground-breaking ceremonies recently. Plans are to erect an edifice of brick and stone, at an estimated cost of \$210,000, providing an auditorium that will seat 700 people and a three-story Educational Building.

led forces in Europe in World War II and now president of Columbia University. It said the historic record supplies “irrefutable proof of the loyalty of Negro troops.”

Vatican Decrees Major Excommunication for Followers of Red Ideas

Vatican City (AP).—The Vatican today decreed major excommunication against Communists. The decree was issued by the Sacred Congregation of the Holy Office. Excommunication cuts off Catholics from participation in the sacraments of the church and the society of the faithful.

The excommunication was ordered by Pope Pius XII. It comes at a time when the Roman Catholic Church is engaged in bitter struggles with Communist nations East of the Iron Curtain.

The announcement said the excommunication is “ipso facto” for followers of the “materialistic and anti-Christian doctrine of the Communists.”

The decree denied sacraments of the church to any of the faith who “give their name to the Communist party and lend assistance to it.” It also denied the sacraments to Catholics “publishing, diffusing or reading the books, periodicals, newspapers or pamphlets which propagate the doctrine or activity of the Communists or who write in them.”

—Arkansas Democrat, July 13, 1949.

Swift Reaction Follows Pope's Anti-Red Move

The Vatican disclosed last night that Pope Pius XII has cut off from the sacraments and comforts of the faith all Roman Catholics “who make profession of the materialistic and anti-Christian doctrine of the Communists. . . .”

In Prague, the Czech Communist press claimed today that some priests who had been excommunicated by Roman Catholic authorities for siding with the government in the state-church fight were staging sit-down strikes and refusing to surrender their parishes. . . .

Last Warning:

The decree, announced by the Sacred Congregation of the Holy Office—which is in charge of protecting the faith—and approved by the pontiff—is interpreted by informed Vatican sources to be a last warning to Catholics who may be leaning toward Communism. . . .

The seven sacraments under Catholic doctrine are baptism, confirmation, holy communion, penance, extreme unction, ordination and matrimony.—A. P.

—Arkansas Gazette, July 14, 1949.

As the Editor Sees It

An Open Letter to

Senators J. W. Fulbright and John L. McClellan; and Congressmen E. C. Gathings, Wilbur D. Mills, Brooks Hays, W. F. Norrell, Boyd Tackett, J. W. Trimble, and Oren Harris.

Honorable Sirs:

The controversy over federal aid to education has been widely publicized throughout the nation. The Roman Catholic Hierarchy in America has gone to extreme lengths in vilifying those who oppose federal aid to parochial schools. Roman Catholics have indulged in name-calling and slanderous accusations against those who oppose the granting of federal funds to their parochial schools and parochial school children. They have spared no one. Francis Cardinal Spellman has employed the usual terms in his protest to Mrs. Franklin D. Roosevelt. The attack has been most vigorous on the Barden Bill and its author, Congressman Barden of North Carolina.

The granting of public tax funds for the benefit of parochial schools and for parochial school pupils is obviously a violation of the First Amendment to the Constitution and the historical principle of separation of Church and State.

Thomas Jefferson, in drawing up the model Virginia Statute of religious freedom said: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." Therefore, Thomas Jefferson would say the efforts of the Catholic hierarchy of America to secure federal or state funds for the support of their parochial schools is "sinful and tyrannical."

Mr. Justice Jackson of the United States Supreme Court in the famous Everson case in New Jersey, stated in his dissenting opinion: "Catholic education is the rock on which the whole structure (of the Catholic Church) rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself. . . . If these principles seem harsh in prohibiting aid to Catholic education, it must not be forgotten that it is the same Constitution that alone assures Catholics the right to maintain these schools at all, when predominant local sentiment would forbid them."

Since the Roman Catholic Church establishes its schools for the primary purpose of teaching its religion, and tax funds going to Catholic Schools would support the teaching of the Catholic religion, this is obviously contrary to the Constitution of the United States.

They claim they are bearing a double tax burden, that they are taxed to support both the public schools and their own parochial schools, and therefore they should have a share in the public tax money. However, the government is not responsible for this double tax burden. The Catholics themselves are responsible. Repudiating the public schools, they are under obligation to support their own schools without the help of public tax funds. The public schools are open to Catholic children the same as to all other children. Catholics have branded the Barden Bill as discriminatory against Catholic children. It is nothing of the kind. The fact is that the Catholics are discriminating against the public schools and demanding that their dis-

crimination be financed out of the public treasury. The discrimination could be corrected at once if Catholics would accept public schools.

This is entirely a political question which the Catholic hierarchy has made to appear to be a religious question. Attention has been diverted from the real issue, and the merits of legislative proposals for federal aid to education have been smothered by bitterness and highly emotional controversy. If the issue can be kept on a political basis where it belongs, it can be discussed and adjudged in its proper light and perspective.

The following quotation is taken from the Guardian, official Catholic publication of the Little Rock diocese, July 15, 1949: "The Catholic people have a right to demand the same privileges for their children that other children enjoy."

In reply it may be said that the Catholic children are offered the same privileges in the public schools that other children enjoy. They do not have the right to establish their own private schools at public expense. This would be asking for privileges which are denied public school children.

The Roman Catholic view is that the State does not have the right and responsibility of educating its children in public schools. This right, they claim, belongs to the church, meaning the Roman Catholic Church.

In a pamphlet by Paul L. Blakely, S.J., bearing the imprimatur of the late Cardinal Hayes, Archbishop of New York, it is stated that a Catholic "can find no tolerance for the opinions now universal in this country, that education belongs primarily to the civil power, that the schools belong to the State." "The first duty of the American Catholic father to the American public school 'is to keep his children out of it . . . and not to pay taxes for its maintenance.'"

Gentlemen, you have a serious responsibility. First, to protect the Public School System of America, which is the basis of our American democratic system. If parochial schools are to be supported out of the public tax funds, it requires no stretch of the imagination to visualize the time when parochial schools will spring up in great numbers and all of them claiming their share of public funds for their support. Obviously, the only possible protection for our public school system is to refuse grants of public tax funds to private and parochial schools.

Also it is your responsibility to protect the public treasury from religious bodies which are seeking support for their sectarian teachings out of the public treasury. Once the precedent is set to allow public funds to go to sectarian groups, there will be no end to the demands made upon the government for funds to support religious denominations.

Study the conflict between Church and State in Europe today and you will discover that much of it arises out of the fact that the governments have stopped all federal grants to the state churches and also have denied the authority which the state churches were accustomed to exercise over the governments.

The issue as between Church and State should be settled decisively now, by making it unmistakably clear that no tax funds are to go to parochial schools.

Sincerely yours,

B. H. DUNCAN.

The Christ of Promise

A Devotion by the Editor

"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."

The prophet Isaiah was given to see into the future and understand mysteries which were to bring the full revelation of God to earth. No such biological miracle as the prophet foretells had ever before occurred. But this was the promise of God and God never forgets His promises. It may be that every daughter of Israel who cherished the promises of God lived with the hope that she might be the chosen one to bear, to nurture, and to nourish, the promised Immanuel.

One of the greatest endowments of life is to live in expectation of great events, great achievements, and great progress. God's people have always been a hopeful and expectant people. Their hopes have not only looked toward the fulfillment of God's promises but have confidently expected the fulfillment of those promises to be brought about through their own instrumentality.

At last the time has arrived. The earthly stage is set and God is ready to send His Son into the world according to His promises revealed through the prophets.

The angels announced His birth; the heavenly choir was the first to sing His praises upon earth; and the Father and the Holy Spirit acknowledged Him in the presence of the people on the occasion of His baptism.

This heaven-sent Jesus was committed to the human race. He was clothed in a human body. He was ministered to by the hands of a human mother. He was nourished and nurtured in the family life of an earthly home. He was acknowledged by humble peasant folk. He received the gifts from and the worship of the wise of the earth. Though instructed in the home, he taught the learned among men. He grew a well balanced and symmetrical life.

This Jesus, who was committed to men, and who received the ministries of human hands, came to give to those who ministered to Him heaven's richest graces and eternal life.

This Jesus had his enemies, even in childhood and infancy. The same enemies that had beset the pathway of men now menaced the life of the child Jesus. Lust and greed and vanity and pride conspired to slay and destroy the child Jesus, and to so rob the human race of its last hope in God.

The same enemies still seek the Christ of Prophecy "to destroy Him," and rob the human race of its hope in God today. But He lives, our hope and our stay, the Christ of prophecy, the Christ of eternity.

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14.

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From the Editor's Desk

The Right to Designate Creates The Necessity to Co-operate

We would defend the right to designate with the last breath of our life. That right is inalienable to the free, redeemed Christian soul. It is a fundamental principle in the redeemed life. It has been and shall continue to be a cardinal tenant in Baptist polity and practice. This right to designate must be recognized in all our planning of church and denominational programs and budgets. Such recognition is accorded in the special designated offerings which are provided for in our church and denominational programs as represented by the weeks of prayer offerings for foreign, home, and state missions, sponsored by the W. M. U., and other special offerings, such as the Thanksgiving offering for the orphanage; the Mothers' Day offering for charity work at the hospital; and the Christian Education Day offering.

Perhaps these special offerings do not completely satisfy all our people nor provide them with the opportunity for making all the designations which they desire to make. In that case, their designations are honored and respected.

Designations Run Wild

However, there is always the danger that designations will run wild, both among the churches and among individual members. It isn't difficult to visualize the unfortunate situations which may arise because of widespread and increasing designations over and above the regular church contributions to the Cooperative Program. When the number of churches making designations to favorite causes increases to such a degree as to attract wide attention, it will inevitably cause a reaction among other churches which will designate to other favorite causes in order to offset the designations of the first group. So there is created a rivalry among the churches themselves in their support of denominational causes or institutions.

This situation will create restlessness and dissatisfaction among the members of the designating churches. As a result the individual members, who are dissatisfied with the designations of the church, will begin to designate their individual contributions to institutions or causes which they feel are neglected in the church budget because of the designations. Thus, a vicious circle is created which militates against the overall Cooperative Program, and also creates unfavorable reactions toward all institutions or agencies which are the recipients of the special designations.

See Whole Program

This situation creates the necessity to find a basis of co-operation upon which all our

churches and the membership of our churches can be united in their loyalty to and support of all the causes, agencies, and institutions included in our Cooperative Program. In order to find such a basis of co-operation, it is necessary to see the program as a whole and each cause or agency as a component part of that program. Each phase of our Baptist program, each agency and institution of that program must be seen in its relation to all other phases, agencies, and institutions.

We must lead our people to see, if at all possible, that no one or two of the causes which we promote can be separated from the whole program and survive. Each component part must be integrated into the whole, else it will suffer as well as the rest of the program. In order to find this basis of unity and co-operation it is always necessary for some sacrifices to be accepted in order that the whole program may be brought within the compass of possibility and practicality.

Each institution and agency could use vastly more funds than can possibly be allowed in the allocations provided for in any denominational budget. Therefore, each must be willing to sacrifice at some points in order that all may live and prosper together.

When a Cooperative Program budget is finally adopted by the State Convention, it is our conviction that every agency and institution of the Convention should abide by that budget. We realize that the Convention can bind no church to abide by the budget, each church is free to accept the budget or to make special designations as it likes; however, we believe it is the part of wisdom to seek adjustments in the budget rather than for the churches or the agencies to rebel against the budget, and grant or seek designations.

1950 Budget Re-opened

There are dissatisfactions with the proposed budget which the Executive Board voted to recommend to the State Convention. Churches are already making designations and planning their budgets for 1950 with designations to more than one of our State institutions. Frankly, this is not a wholesome situation. If the proposed 1950 budget is creating this situation, which is likely to grow worse instead of better, then obviously the wise thing to do would be to reopen the question of the 1950 budget and seek such adjustments as would enlist the co-operation of all pastors, our churches, and our agencies and institutions. Unless we

Interesting Letter

On page seven we publish two letters which should be of interest to our readers.

One is from J. T. Summers, pastor of the only full time Southern Baptist Church in San Francisco, California. Pastor Summers confirms what we have already said concerning the mistake made by the Oklahoma City Convention voting to go to San Francisco in 1951.

The other letter is from pastor J. G. Cothran of Arkadelphia and urges support of our Cooperative Program. We are prompted by this letter from Pastor Cothran to invite others to write us your reaction to the proposed Cooperative Program budget for 1950.

Do you believe all our pastors, churches, and institutions should give their full support to this budget without resorting to designations?

Do you believe our churches should designate allocations to some institutions over and above their allocations to the Cooperative Program?

Do you believe our institutions should appeal directly to the churches to be placed in the budgets of the churches for allocations above the contributions of the churches for the Cooperative Program?

Do you believe the proposed 1950 budget should be reconsidered by the Executive Board and adjustments sought which will be satisfactory to all the interests of our Convention?

What do you think, brethren? Can't we think and pray ourselves into unison and complete co-operation on these matters?

—000—

Convention Calendar

We publish elsewhere The Southern Baptist Convention calendar of co-ordinated denominational activities for 1950.

This calendar represents a Cooperative Program of Activities among Southern Baptists in addition to their Cooperative Program of financial support for the institutions and agencies of Southern Baptists.

We commend this calendar to our readers as a Cooperative Program of Denominational Activities for 1950.

can go forward together we shall hamper and retard the progress of our whole program,

Can we afford to enter 1950 with the largest budget in the history of the Arkansas Baptist State Convention without complete unity and without the unqualified commitment of our churches and our institutions to the budget which will be adopted in November by the Convention? If we do not attain this unity, the Lord's cause which we claim to serve will suffer, and we as His representatives will bear the responsibility.

We are brethren. Shall we admit that we cannot find a basis of unity and co-operation? Surely there needs to be more praying, more sound thinking, more of the spirit of give and take, in order to find that basis of unity and co-operation which should characterize our Baptist forces.

Kingdom Progress

Brinkley Church Advances

First Church, Brinkley, H. L. Lipford pastor, reports steady and gratifying progress during the summer months. There have been five additions to the church membership; among the Juniors and Intermediates of the Sunday School there have been two professions of faith, five dedications to religious service, two have accepted the call to the ministry, and three have volunteered for mission work.

Austin Ingram of El Dorado, and a student at Ouachita College, has served as assistant to the pastor during the summer. Mr. Ingram also conducted the Vacation Bible School from June 13 to 24. The school enrolled 136 with an average attendance of 102. There was one profession of faith in the school.

During the week of July 25 to 29 a group of Intermediates from the Brinkley Church went each morning to Monroe and conducted a Bible School in the church there. G. F. Smothers is pastor. There were ten professions of faith in this Bible School. Those participating in this work were: Myrna Ruth Elledge, Florence Medford, Betty Troutt, Billy Joe Caplena, Carl Hampton, Jerry Morgan, and Austin Ingram who served as principle.



Mrs. Henry L. Keahey

Displaced Persons Committee

The Arkansas Baptist State Convention has named a five-member committee to adopt the quota and seek individuals to sponsor "Displaced Persons" of Europe in Arkansas, according to Lucien Coleman, assistant executive secretary. Approximately 8,000 Baptist displaced persons will be brought to America by the Southern Baptist Relief Committee with headquarters in New Orleans. The Arkansas Committee is composed of: Lucien Coleman; E. A. Ingram, Associational missionary; Nelson Tull, state Brotherhood Secretary; Miss Nancy Cooper, executive secretary, State W. M. U.; and Ralph Dodd, pastor, Baptist Tabernacle.

Second Church, Pine Bluff, attained a rating of AA in the recent Vacation Bible School, with a total enrolment of 125 and average attendance of 89. An offering of \$18.36 was contributed to the Cooperative Program. Pastor D. C. McAtee was principle of the school.

Dr. Garrott Available

Dr. E. P. J. Garrott, former pastor of First Church, Batesville, has the following to say about his resignation and future plans.

"On June 5 I resigned as pastor of the First Church, Batesville. In my judgment the time had come for the church to have new leadership. According to Southern Baptist standards, I am two years beyond the 'retirement age.' However, I am not retiring. My doctor says that my physical condition is excellent and I want to work.

My resignation became effective June 30, but at the request of the church I served as supply through July 24. Following Foreign Mission week at Ridgecrest, and a short vacation in Kentucky and Tennessee, I expect to be back in Batesville awaiting orders from 'the Lord of the harvest.'"

First Church, Atkins, recently installed a new Hammond electric organ. Nelson Greenleaf is pastor.



Henry L. Keahey

On July 15, 1949, Henry L. Keahey assumed his duties with First Church, Hot Springs, as Minister of Music and Education, filling the position vacated by Norman Sutton, who went to Weller Avenue Baptist Church, Baton Rouge, Louisiana.

Mr. and Mrs. Keahey are natives of Arkansas, Fort Smith and Magnolia respectively, and graduates of Ouachita College. In connection with his college work, Mr. Keahey served as pastor of the Paraloma Church, Paraloma, Arkansas, and the Mexican Mission, Bradley, which is supported jointly by Hope Association and the Department of State Missions. He served approximately two and one-half years in the Air Corps during the war. He was in Italy at the time of the European surrender, having served overseas approximately three months. He is an ordained minister which will broaden the scope of his service with First Church.

Church Reorganized

At the close of a two weeks revival at Blue Mountain, A. F. Cleveland of Booneville and C. C. Roberts of Fort Smith reorganized the Bryer Creek Baptist Church with twenty-one charter members.

There were only four members of the former Bryer Creek Church, and these together with other Baptists living in the community constituted the new organization. A. F. Cleveland was called as pastor of the new church. A movement is under way to erect a church building and \$500 has been raised for this project. The former church building having burned, church services are being held in the school building.

First Church, McGehee, Theo T. James, pastor, sponsors two mission churches, Tripp Junction and Chickasaw of which Bill Travis is mission pastor. These missions had the services of Roy Hilton, Memphis, Tennessee, former Arkansan, from July 17 to 30, one week each, in revival meetings which proved most successful. Tripp Junction received twenty-one new members, seventeen by baptism, and the Chickasaw meeting resulted in ten additions by baptism.

Pastor G. H. Seaton and First Church, Sparkman, had the services of Pastor V. A. Rose, First Church, Benton, in revival services July 17 to 31. There were nineteen additions to the church, fifteen of them received on profession of faith and baptism. Pastor Seaton says, "It was a real church revival."

Dr. Hill Elected

Dr. John L. Hill, for many years associated with the Broadman Press as Book Editor, has been elected executive vice president of Grand Canyon College at Prescott, Arizona, according to the Arizona Baptist Beacon.

As this is written Dr. Hill has not given his answer to this offer.

Dallas Avenue Church, Mena, recently closed a successful revival with Pastor McDaniel, First Church, Mena, doing the preaching. There were five additions to the church during the meeting and four others on Sunday following the close of the meeting. There were fifteen re-dedications to service. Dean Newberry is pastor.

The Ward Church ordained three deacons Sunday afternoon, July 31; Milburn Hill, Otis Goodwin, and William Scruggs. Those participating in the service were: Pastor Ernest Baker; Missionary H. S. Coleman of Caroline Association; Wilson Deese, First Church, Cabot; Paul Pearson, Oakdale Church; Van Griffin of Warrensburg, Missouri, who was helping Pastor Baker in a revival at Ward; Jim Rhoads, and Editor B. H. Duncan. Also participating in the service were the deacons from the Ward Church and First Church, Cabot.

Pastor Baker presided over the service, Missionary Coleman questioned the prospective deacons, and Editor Duncan delivered the sermon.

Highfill Church and pastor L. A. Thomas are constructing a new building of buff tile. Besides a spacious auditorium, the educational building will house the Sunday School Department, kitchen, and pastor's study.

Harold R. Hartley, Siloam Springs, was ordained to the gospel ministry, May 1, by First Church, Siloam Springs, B. N. Simmons, pastor. The council was composed of Dr. E. L. Carnett, moderator; Leland C. Daugherty, clerk; Missionary Arthur Hart, led the examination; Pastor B. N. Simmons preached the ordination sermon; L. A. Thomas delivered the charge. Mr. Hartley is pastor at Sulphur Springs.

A Successful Study Course

By JESSE L. BOYD, JR.

A B. T. U. Study Course held July 11 to 15 at First Church, DeWitt, proved to be a tremendous success. The enrolment reached a high of 165, with an average attendance of 16. One hundred will receive credit for completing requirements of the course, and several others will qualify later.

The entire course was based on Evangelism. The faculty included Mrs. Andy Gunnell and William Hagan, Stuttgart; Eddie Blackmon, pastor, Jesse L. Boyd, and Miss Agnes McWhinnie, DeWitt.

One of the purposes in promoting the study course was to organize a Young Adult Union. The church is rejoicing in the fact that nineteen young adults completed the course and on Sunday night, July 17, held their first meeting.

Dr. Bruce H. Price, pastor of First Church, Newport News, Virginia, supplied the pulpit of the Beech Street Church, Texarkana, on August 7. Dr. Price was formerly pastor of the Beech Street Church, having gone from this pastorate to the First Church, Newport News.

Salem Church, Big Creek Association, Tom Poole, pastor, recently had the services of Gus Poole, pastor of Mountain View Church in a revival meeting, which resulted in eight additions to the church by baptism.

Ground Breaking Ceremonies



First Church, Crossett, J. W. Buckner, pastor, observed ground-breaking ceremonies on July 17 for the construction of a new house of worship. The program was presided over by the pastor, and participated in by Mr. Paul Sullins, who spoke in behalf of the Crossett Companies which donated the lot for the church building; the main address was delivered by Dr. John L. Dodge, pastor, First Church, Hot Springs; Scripture was read by

Mrs. Joe Varnell. The opening and closing prayers were led by John Anders and Mrs. W. H. Hightower, respectively; the music was under the direction of Associate Pastor Harold White. The accompanying picture shows the breaking of the ground and the program personnel.

Those taking part in the ceremony and pictured in the cut are, J. W. Buckner, pastor; Paul Sullins, company representative; Dr. John L. Dodge, First Church, Hot Springs; Harold White, associate pastor; C. F. Tatum, chairman, building committee; W. W. Highpepper, treasurer; Carl Love, W. W. Hightower, John Anders, Mrs. Joe Varnell, W. M. U. president.

DeQueen Dedicates New Church



First Church, DeQueen, Lawson Hatfield, pastor, dedicated their new house of worship on July 24, 1949. The dedication service was held at 2:30 in the afternoon following the morning service, and basket lunch served at the church.

J. F. Queen, hospital pastor, Arkansas Baptist Hospital, Little Rock, and former pastor of DeQueen Church delivered the dedicatory message, and J. I. Cossey, field representative of Southern Baptist College, Walnut Ridge, also a former pastor of DeQueen Church, offered the dedicatory prayer.

The new building is the third house of worship dedicated by DeQueen Church in its fifty-three years history. The new church will seat 500 people; New furniture is provided throughout the building. The basement will accommodate the adult department of the Sunday School, and provides a stage and assembly hall.

Special gifts for the new church building

include a pulpit Bible, communion set, baptism scene, Knobe Grand piano, Sunday School and Training Union announcement boards, and Norton chimes.

Pastor Hatfield has been with DeQueen church since January 1, 1949; construction of the new building was begun during the pastorate of Boyd Baker and continued under the leadership of Mr. Hatfield. The building committee was composed of, Thomas Edwards, chairman; Horace Urrey, W. C. Edwards, Mrs. Harold Hodge, and Mrs. Tom Johnson. The furnishings committee was composed of, Coy Wiles, chairman; Raymond Dale, Mrs. Jess Wilson, Mrs. J. T. Durham, and Mrs. Gilbert Kimball.

The week following the dedication service, Pastor Lawson Hatfield conducted a revival meeting with C. S. White, student from Fort Worth Seminary, directing the music. There were eight additions to the churches by baptism and six by letter.

Joe Medford, pastor of Shorewood Hills Church, Central Association, for the past three years, has resigned that pastorate to enter New Orleans Baptist Seminary.

Oak Grove Church, Van Buren, reports a successful Bible School with an average attendance of sixty-four. There were six professions of faith.

The Vandervoort Church, and pastor H. V. Wilson had the services of Pastor D. C. McAtee, Second Church, Pine Bluff, in revival services, July 18 to 27. There were 13 additions to the church. This was the third revival that Pastor McAtee has conducted in the Vandervoort Church.

Among his many activities during the month of July, Missionary H. S. Coleman of Caroline Association reports three revival meetings held, twenty-nine conversions, twenty-nine sermons preached, 162 religious contacts, 71 visits in homes, and 111 pieces of mail sent.

Following is a card which the First Church, Brinkley, distributed to the congregation on Sunday, July 31, for individual signatures. Pastor H. L. Lipford reports that the response was almost unanimous by the qualified voters in the congregation. It would be well for other churches to do likewise.

—Editor

Honorable Wilbur D. Mills
House Office Building
Washington, D. C.
Dear Congressman:

I am a resident of the second congressional district of Arkansas, and I am opposed to any federal aid to schools sponsored by private or religious organizations. I urge you to help defeat any such proposal that should arise, now or in the future.

Yours very truly,

The Southern Baptist Convention Calendar

Co-ordinated Denominational Activities for 1950

January

Special Bible Study Week
Church Schools of Missions Emphasis
The Theological Seminaries
W. M. U. Training School
Student Life-Commitment Day, January 15

February

Baptist World Alliance Sunday and Offering, February 5
Y. W. A. Focus Week, February 5-11
Student Evangelistic Week, February 12-18

March

Home Missions
W. M. U. Week of Prayer for Home Missions and Annie Armstrong Offering, February 27-March 3

Training Union Study Courses
Home and Foreign Missions Day in Sunday School and Offering, March 26

April

Relief and Annuity Board, and Offering for the Relief of Aged Ministers
Christian Literature and Church Libraries
Training Union Youth Week in the Churches, April 2-9
Southern Baptist Simultaneous Revivals, west of Mississippi River, April 9-23

May

G. A. Focus Week, May 7-13
Christian Home Week, May 7-14, or nearest convenient week
W. M. U. Annual Meeting, May —
Southern Baptist Convention, May 9-12

June

Cooperative Program and Special Offering, Sunday, June 11, or nearest convenient Sunday
Christian Education
Vacation Bible Schools
Ridgecrest, State Assemblies, and Camps

July

Ridgecrest, State Assemblies, and Camps
Volunteer Summer Service by Students
Summer Revivals
Baptist World Alliance, Cleveland, Ohio, July 22-27

August

Ridgecrest, State Assemblies, and Camps
Summer Revivals
Sunbeam Focus Week, August 6-12

September

Southern Baptist and State Foundations
State Sunday School Planning Meetings
W. M. U. Season of Prayer for State Missions and Offering, as promoted by the state W. M. U.
Student Join-the-Church Day, Sunday following college opening

October

Sunday School Training Courses
State Papers and Missionary Magazines
Stewardship, Tithing, and Every-Member Canvass
Church Sunday School Planning Meetings
Layman's Day, October 8
State Mission Day in Sunday School and Offering, October 22, as promoted by the states

November

Christian Stewardship Week, October 30-November 5
Enlistment Day and Every-Member Can-

vass, November 5, or nearest convenient Sunday

R. A. Focus Week, November 5-11
Orphanage Day and Offering, as promoted by the states

December

Foreign Missions
Every-Member Canvass, completed
Southwide Simultaneous Associational Training Union Meetings, December 4
W. M. U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 4-8
Student Night at Christmas, December 31

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The Problem Child

It is annoying to read in contemporary religious journals of the liberal type that Southern Baptists are "the problem child of American Protestantism." It is indicative of the spirit of intolerance which frequently masquerades under the title of "liberal." The attempt to make Southern Baptists the black sheep in the area of Protestant co-operation is reprehensible and undeserved. Simply because the interdenominationalists, who would build in this country a Protestant hierarchy controlled by a liberal few, do not like the freedom exercised by Southern Baptists, and other Baptists for that matter, is no reason for American Baptists to accept the abuse that is heaped upon them unjustly.

It is simply not true in relation to the Baptists in Southern States, particularly, that they do not co-operate with their fellow Protestants. They do not do so, certainly, in relation to organic matters, but when it comes to moral reform, community social progress, evangelism, and every other Christian good work, the Baptists are not merely in, but frequently take a leading part.

Where is there a Protestant body in the United States which last year won to Christ through the preaching of the gospel and baptized into the churches 312,000 people? What denomination is doing more to Christianize America? In 1860, Southern Baptist Sunday Schools had a total enrolment of 94,810; in 1948, over four million. Where is there a Protestant denomination in this country that has done better than that? It is highly improper and unfair to refer to a great religious body consisting of 6,500,000 church members as "a problem child."

Of course, we know that the epithet is hurled at our Southern Baptist friends because they will not fall for the organic schemes to pyramid American Protestantism until it will all be ruled by a minority council desirous of deciding the public policies of the various denominations, withal belittling and defaming the minority groups which exercise independence in policy and point of view. We think this one-sided criticism has gone far enough. The respect due to great religious bodies should be preserved with all its amenities and with less conceit on the part of critics.

—The Watchman-Examiner.

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Throw out the Life-Line across the dark wave,
There is a brother whom some one should save;
Somebody's brother! Oh, who then, will dare
To throw out the Life-Line, his peril to share?
—Baptist Bulletin Service.

A Smile or Two

A man returning home in the small hours of the night, found a burglar jimmying the lock on his front door. Thinking quickly, the man whispered to the prowler: "I'll open the door if you will go in first."

—Right Hand

Small Walter was strolling down the street with his still smaller niece, when a neighbor stopped to comment on the little girl's growth. "Can she talk yet?" asked the neighbor. "No," admitted Walter. "She has her teeth but her words haven't come in yet."

—Watchman-Examiner

Visitor: "A hundred years old! Well, that's a wonderful record. I suppose you folks are very proud of him."

Native: "Oh, I dunno. He's never done nothing 'cept grow old, and look how long it took him."

—Exchange

An Englishman was visiting this country for the first time, and as he was driving along the highway, saw a large sign: "Drive slow. This means you."

The Englishman stopped in surprise, and exclaimed: "My word, how did they know I was here?"

—Arkansas Methodist

"Mother," asked little Johnny when a number of guests were present for dinner, "will the dessert hurt me, or is there enough to go 'round?"

—Exchange

Teacher: "What's the fastest growing thing in nature?"

Skeptical Pupil: "A fish. From the time my daddy lands it 'til he tells about it at our next party."

—Biblical Recorder

First Caddy: "Be careful of your conduct and language while you is working for that gentleman (said to be the president of a Baptist seminary), he's a preacher."

Second Caddy: "How you know he's a preacher?"

First Caddy: "'Cause he hits dat ball so reverently."

—Watchman-Examiner

Hubby: after an airplane trip, "As I contemplated the wonders of nature from high in the sky, I realized how insignificant man is."

Wifey: "Humph! A woman can see that without going up in a plane."

—Arkansas Methodist

A familiar man-about-the-courthouse was being discussed. "He used to be powerful energetic," an old observer said. "For many years he chased around like mad trying to get a political job."

"What does he do now?" someone asked. "Nothing. He got the job."

—Exchange

Free Exercise

Housework is wonderful exercise,
My husband has often told me.
Then why does he pay to play golf I ask,
When I'd let him scrub the floors for free?
—By Penny, The Right Hand.

I Apologize

By M. E. DODD

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, takes exception to my recent article on why Southern Baptists have not joined the Federal Council. He wrote to me as follows:

"I am sure you will not mind my calling attention to a serious misstatement of fact which you have made in your article. I am sure that you have made the misstatement in good faith but as a matter of fact it represents a grave misunderstanding of the Federal Council. You say that "when Southern Baptists entered California, they found towns of several thousand people in which there was not a church, because Northern Baptists were prohibited from entering these towns by the Federal Council of Churches with which they were associated. There is absolutely no basis, whatever, in fact for saying that Northern Baptists or any other group of churches were ever 'prohibited' from entering any town in California or anywhere else by the Federal Council of Churches."

I wrote Dr. Cavert: "The statement to which you call my attention was indeed made in good faith. Certainly I shall be glad to correct any error for there is enough that can be said on the subject without going beyond the facts. Before doing so, however, I should like to have your answer to the following questions:

Does the Federal Council discourage and counsel against one denomination establishing a church in a community where there are existing churches of other denominations?

Is there a comity arrangement or gentleman's agreement between the constituent members of the Federal Council denominations that none of them will go into a community for the establishing of a church where there are already established churches of other denominations?"

Dr. Cavert answered as follows:

"The matter of counseling with regard to church comity in local communities is not a function of the Federal Council of the Churches of Christ in America but of the local council of churches, created by the churches of the communities themselves.

"There is an agreement formulated by seven or eight of the home missionary boards co-operating in the Home Missions Council, that they will not make grants in aid to a local church in a community where a careful survey has made it clear that the community is already adequately churched by other denominations which are parties to the agreement. This does not prevent the establishing of a new church; it only means that, under these conditions, the church will not be supported by missionary help from outside."

I wrote to a number of brethren in California to ascertain the facts as they saw them, and to get their impression of the situation. The Pastor of one of the greatest Northern Baptist Churches in Southern California, after conferring with other leaders, wrote me as follows:

"The Federal Council of Churches has not prohibited Northern Baptists from entering towns in California where there are no Baptist churches. The California Church Federation, an autonomous organization, has had a

comity agreement among Protestants whereby they have sought to limit the number of different denominations in the small communities."

A Southern Baptist leader wrote me as follows:

"There is plenty of evidence here in California that your statement is correct. The Home Missions Council determines, for example, what denominations shall be allowed to establish and maintain a church or churches in each town and city and rural community in the Northern Baptist Convention territory.

"When Southern Baptists began organizing churches in the Mojave Desert area, they were met at each and every town with protests from the local Congregational Community Churches with the statement that that area had been assigned to Congregationalists and that Baptists were not permitted to organize churches there. We now have six Southern Baptist Churches in an area of nine thousand square miles where Northern Baptists had never established a church.

"A business man and a former superintendent of the Sunday School of a Northern Baptist Church, told me last Sunday that when he attempted to establish a Baptist Church in Santa Maria, California, it was forbidden by the Northern Baptist organization on grounds that the community had been assigned to another denominational group. He said the Northern Baptist authorities advised against the movement and warned that he would receive no financial assistance if he persisted in the attempt to establish a church.

"The commissioners in charge of housing projects said they had turned over to the Federal Council of Churches the matter of deciding what church groups were permitted to hold services in these various areas. When our workers appealed to the Federal Council authorities for permission to establish missions in these unchurched areas, they were told that if they would join the Federal Council and abide by the comity agreements in force by members of the Council, they would be permitted to have their part of the work."

Other letters were practically to the same effect.

From this correspondence it would appear:

That my only error was in applying the word "prohibited" to the Federal Council instead of to the local councils and the Home Mission Council. For such error, I humbly apologize.

That the word "prohibited" and "permitted" with strong implications, are used rather freely by local councils which are affiliated with the Federal Council and by the Home Missions Council.

That the Mission Boards will not make grants in aid to a local church in a community where it is clear that the community is already adequately churched by other denominations, which are parties to the agreement.

That this has operated practically as a prohibition against those who are constituent denominations.

And all of this is more evidence of the wisdom of Southern Baptists in refraining from corporate relationship with interdenominational groups. To join them would only neutralize our message, devitalize our mission, and paralyze our program.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life . . . I am come that they might have life, and that they might have it more abundantly . . . I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

—The Bible.

Letters to the Editor

Dear Editor:

You may inform your readers that there are some of us who do not agree that the Convention should meet in this city in 1951, nor within several years to come. The reasons are obvious to those of us who work in and know this city.

Yet, since there seems to be different opinions about the Convention meeting here, and since I am pastor of the only Southern Baptist Church with a full time pastor on the field during the past two years, each of the other two pastors having spent much of their time in some other interests, and since some have asked that I express my views about this matter, the following statements are made with much prayer and Christian love.

First: This is no more than a mission field for any Southern Baptist work, and if we are to take the Convention to every mission field, why not take it to Singapore next? This is one mission field you will know very little about even after having attended a Convention here. Can you imagine a city the size of this without even one of the three Southern Baptist Churches meeting in a regular church building, or without one or all of these churches receiving the help of a Missionary as much as one day per week?

This city and mission field does not have enough church consciousness to appreciate or to respect any Christian organization meeting here. This is one mission field which needs our service and truth rather than our vacations.

Second: If a large auditorium, and hotel rooms have become more important than distance, or more important than attendance from many communities and Baptist homes, then may the Lord bless us when we meet in this city of sin.

Third: Even though it was a sacrifice for our church and me, when I attended the Convention in St. Louis, Memphis, and Oklahoma City, I do not believe it would be wise for thousands of our churches and pastors to suffer in order that this kind of relief be given to the few of us in this western country. Many believe that meeting here may prove to be a greater sacrifice to all. Someone suggested that this matter be given further attention at the Convention in Chicago; if so, I believe both sides should be heard.

Although these are my convictions, let me assure you that you are welcome in San Francisco at all times.

J. T. Summers, pastor
Immanuel Baptist Church
San Francisco, California

Dear Brother Duncan:

I appreciated your recent articles concerning co-operation and the support of the Arkansas Baptist program. It seems to me that this is a good time to have articles written by various pastors in the state on "The Worthy Support of the Cooperative Program." Unless we pull together and enlist more people in Bible giving, we cannot carry the load that we need to carry in the state. I believe all agencies, institutions, and departments should support the Cooperative Program one hundred per cent.

J. G. Cothran

Promotion Program

Adopted by
Southern Baptist Convention, 1949

1. Spiritual Revivals: That all of our work be purposely directed toward spiritual revival and that we urge all of our people to pray and labor toward that end, giving particular co-operation to the Southern Baptist program of evangelism, and the simultaneous revivals West of the Mississippi River in 1950, and East of the River in 1951.

2. Cooperative Program: That we affirm our conviction that the Cooperative Program of Southern Baptists is the fundamental, effective, and indispensable channel of providing for the needs of all our work; and that we continue through every means at our disposal to urge all of our people to join in giving the Cooperative Program their loyal and undivided support.

3. Vacation Bible School Offering: That we urge all Vacation Bible School officers to promote the Vacation Bible School offerings for the Cooperative Program, according to the recommendation of the Vacation Bible School Department, rather than for designated purposes.

4. Stewardship Promotion: That stewardship promotion be focused in the months of October and November, 1949.

5. Christian Stewardship Week: That the Promotion Committee, the state secretaries, pastors, churches, organizations, and departments of our church life be asked to join in promoting "Christian Stewardship Week" in the churches at a convenient time in the fall or winter prior to the time of the every-member canvass, either during the week of October 9, or nearest convenient week, using the forthcoming book, "God's Hurry," by Duke K. McCall as the basis for study.

6. Enlistment Day: That Sunday, October 16, 1949, or the nearest convenient Sunday be designated as Enlistment Day in the churches when every member will be asked to pledge loyalty to the church program, to pledge to the tithe, and to pledge to the 1950 church budget.

7. Financial Goals: For recommendation regarding financial goals for the Cooperative Program for 1950, we refer you to June 16 and June 30 issue of the *Arkansas Baptist*, page 16.

8. Every Baptist a Tither: That the "Every Baptist a Tither" emphasis be continued.

9. Fifty-Fifty: That the "Fifty-Fifty by 1950" emphasis be continued.

10. Denominational Calendar: That we follow the denominational calendar in promotion work.

11. Twenty-Fifth Anniversary: That appropriate observance of the twenty-fifth anniversary of the Cooperative Program be made during 1950, by way of recognizing the anniversary and making special effort toward worthy achievement in the anniversary year.

12. Regional Conferences: That as a part of observance of the twenty-fifth anniversary of the Cooperative Program in 1950, each state be urged to provide one or two weeks of regional conferences on stewardship, Cooperative Program, evangelism, and world missions, preferably in the spring.

13. Identify Church Buildings: That we urge all our churches to identify their buildings with a sign or marker bearing the name of the church.

14. Program for 1951: That the board outlines of the program for the year 1950-51 be

Minister Ordained



Ben Nicholas

Ben Nicholas, a student at Southern Baptist College, Walnut Ridge, was ordained to the full gospel ministry by the First Church, Walnut Ridge, on July 20. Pastor S. H. Haley, First Church, Walnut Ridge, presided over the service. Clark Secoy delivered the ordination sermon, the charge was delivered by H. L. Waters, and the Bible was presented by Carl H. Johnson of the Fort Worth Seminary.

Mr. Nicholas is pastor of the Pine Tree Baptist Church, and Mrs. Nicholas is secretary to Dr. H. E. Williams, president of the college.

First Church, Clinton, pastor Claude Jenkins, conducted a ten day revival ending July 17, with Glenn Woods of Paragould doing the preaching, resulting in seventeen additions to the church, seven were by baptism. Kay Mansel, Fort Worth, Texas, was in charge of the music.

Race Relations

By RALPH H. REASOR

A few months ago the First Baptist Church of Smackover voted unanimously to add the name of L. J. Gurst (colored) to the budget subscription list for the *Arkansas Baptist*.

Professor Gurst has been the principal of the Smackover Training School, the colored grade and high school, for twenty-one years. During this time he has been active in the colored Baptist work in Smackover. Last summer during an interim period between pastors he was supply pastor for the Colored Baptist Church of Smackover. He has been active in the promotion of Vacation Bible Schools in his church in which the white church assisted. He is acknowledged by both races as a great leader among his people. For years he has been reading the *Arkansas Baptist* with interest, as a white deacon passed his copies on to him. The church felt that because of his unusual interest in our state paper he should be on the subscription list.

approved as continuing the following emphasis: (1) Spiritual Revival, (2) Cooperative Program, (3) Every Baptist a Tither, (4) the Fifty-Fifty Ideal, (5) Stewardship Promotion focused in October and November.

—The Baptist Program.

Arkansas Music Director At Ridgecrest

Roland Leath, director of Education at First Church, Little Rock, was director of music for the second Training Union conference at Ridgecrest, Southern Baptist summer assembly grounds, Ridgecrest, North Carolina, during the week of July 14 to 20.

The second week of the Training Union conferences drew nearly 2,500 persons to Ridgecrest. Dr. Walter L. Moore, pastor of First Church of Waycross, Georgia, was principal speaker of the week. Following the theme of the conference, "Found Faithful," Dr. Moore spoke every night except Saturday, and on Sunday morning and Wednesday noon.

Pastor A. B. Hill did his own preaching in a revival meeting in First Church, Luxora, from July 17 to 24, assisted by Richard Perkins, student at Southern College, who was in charge of the music. There were eleven additions to the church, eight of them by baptism.

An educational building was recently completed, adding two additional assembly rooms, five Sunday School rooms, and a nursery to the church facilities.

Pastor Loyal Prior, Hilton Church, Hilton Village, Virginia, will spend his vacation in Arkansas during the latter half of August. Pastor Prior states that he will be available for supply work in Arkansas on August 21 and 26.

Dr. John L. Dodge, pastor of First Church, Hot Springs, was with pastor J. W. Buckner and First Church, Crossett, in revival services July 11 to 22. There were 14 additions to the church and three persons surrendered to full time Christian service.

First Church, Leachville, and B. W. Pierce, pastor, hope to occupy their new church auditorium and educational building by September 1. The air-cooled auditorium will seat approximately 400 people, the educational building will consist of eight spacious Sunday School rooms, pastor's study, modern kitchen and assembly-dining room, and special storage room for religious literature. The building will cost \$40,000 and will be almost free of debt upon occupancy.

East Texas Baptist College, Marshall, Texas, announces that Pastor T. R. Morris, Memorial Church, Marshall, will bring the baccalaureate sermon for the Summer School Commencement exercises of the college on Sunday, August 21, at nine o'clock a. m. The commencement address will be delivered by J. M. Sibley, pastor of Calvary Church, Beaumont, Texas. The commencement exercise, the fourth annual summer school graduation service, will be held August 24, at nine o'clock in the morning.

There will be approximately fifty candidates for the Bachelor degree at the close of summer school.

Pastor T. T. Walker did his own preaching in a revival meeting at the Marsden Church, Bartholomew Association, July 16 to 22. There were two conversions during the meeting. A Vacation Bible School was also conducted in connection with the revival. There were twenty enrolled in the school with an average attendance of seventeen. Pastor Walker ministers to the Marsden Church twice a month on Saturday night and Sunday afternoon.

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