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Arkansas Baptist Newsmagazine, 1945-1949

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April 21, 1949

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, APRIL 21, 1949

NUMBER 16



—Eva Luoma Photo.

**National Music Week - May 1 - 8**

# Alaska Revival Crusade Success

By JOHN CAYLOR

Reports from the simultaneous evangelistic crusade conducted in Alaska during March, under the direction of Dr. C. E. Matthews, reveal that it was an experience of great benefit for the five small Baptist churches there.

Not only was the membership of the churches increased, but perhaps even more important, the Baptist work was more firmly established, and prestige and permanence was given to our work there.

"Because of the generosity of the great mission-hearted First Baptist Church, Atlanta, Georgia, and because of the great preaching at Ketchikan by their pastor, Dr. James W. Middleton, a new day is dawning in southeastern Alaska for Baptists," writes pastor B. I. Carpenter at the close of the evangelistic campaign.

"This campaign has proved beyond a shadow of a doubt the value of sending men from strong churches to make an impact on new territory," writes Dr. W. D. Wyatt of the First Baptist Church of Muskogee, Oklahoma, who served during the campaign at Anchorage, Alaska. "The campaign has given our Alaska Southern Baptists assurance that they 'belong' and has given evidence to other citizens of Alaska that Southern Baptists mean business and are there to stay," Wyatt continued.

Dr. David M. Gardner, editor of the *Baptist Standard*, Texas Baptist paper, helped lay a foundation for the future growth of the church at Juneau, capital of Alaska, and Dr. Ramsey Pollard, Broadway Baptist Church, Knoxville, Tennessee, preached to large crowds in Fairbanks where thirty-six members were added to the church and the enrolment of the Sunday School and Training Union enlarged.

## New Jewish Worker Elected

Frank Halbeck was named field worker in the Department of Jewish Missions at the April meeting of the Executive Committee of the Home Mission Board.

For a number of years Brother Halbeck has been interested and active in Jewish evangelism. During one summer he did outstanding work among the Jews as a student missionary in the city of Memphis, Tennessee, and since going to Louisville, Kentucky, as a student at Southern Baptist Theological Seminary, he has been working with the Jews under J. Perry Carter, superintendent of city missions.

Brother Halbeck has studied at Oklahoma Baptist University, Shawnee, Oklahoma; Southwestern Seminary, Fort Worth, Texas; and Southern Seminary. He has served as pastor for five years and was in the armed forces during the last war for three and one-half years during which time he did special evangelistic work among the Jews.

## Baptists To Build New School In Cuba

Plans for a new \$118,000 school building to be constructed in Havana, Cuba, were approved by the Executive Committee of the Home Mission Board at its April meeting.

The building is to house the Baptist College which now meets in the Baptist Temple in the downtown area. The new building, which is to be a concrete and brick, steel reinforced structure, will be located about two and a half miles from the downtown area.

The first floor, a half basement, will be used for the present as a garage and storage space. The second floor, or ground floor, will be for classrooms, and the top, or third floor, will have two apartments and thirteen rooms for boarding students.

The seminary, which has also been meeting in the Baptist Temple downtown, will continue to hold classes there at least for the present.

The construction of the new building will be under the general supervision of Herbert Caudill, superintendent of missions in Cuba. Work on the building is expected to start as soon as details in regard to the letting of contracts have been arranged.

## Pastors Respond To Offer Of Free Book

In response to an offer made in March by the Department of Education and Publicity of the Home Mission Board, more than 800 copies of the book, *Co-operating Southern Baptists* by Dr. J. B. Lawrence, have been sent free to Southern Baptist pastors.

The book was offered free to pastors and denominational leaders who agreed to organize and teach classes on Baptist principles of co-operation, using the book as a guide for their studies.

Perhaps no book prepared by the Home Mission Board has met with such universal acclaim among Baptist leaders.

## Russellville's Silent Bible Class

By HALLEA H. STOUT

The "Silent Bible Class" organized at the First Church, Russellville, is progressing wonderfully, all things considered.

The first meeting was held on January 23, last, but the terrible weather we had on that date prevented all but two persons being present. Even the organizers couldn't reach the church because of car trouble. The second Sunday's weather wasn't much better, but five came.

Only two out of the following ten meetings showed no new members enrolled. That, in itself, is a record to be proud of.

At present, March 30, 1949, we have sixteen members. They come in from Dardanelle, Ola and Atkins, and from the mountain country beyond Dover, Morrilton, Belleville, and Russellville. Only two of them live inside the city of Russellville. Two others live out on the new city limit line.

It takes real courage and a genuine desire to learn of God to cause people to go to all that trouble and expense to reach a church just for one hour's worship.

Four members of our class have joined the church, and several others are contemplating doing so in the near future.

To date, we have had but one visiting speaker. That was the Reverend J. M. Gardner, who came on February 27. We would appreciate it greatly if someone would come and help us out occasionally. A hearing person could bring an interpreter.

*Note—This class offers a select opportunity to minister to an appreciative group of people. Mrs. Hallea H. Stout is teacher of this class. She will welcome and appreciate any help and encouragement given the class, particularly by visiting speakers. Mrs. Stout's address is, General Delivery, Russellville, Arkansas.—EDITOR*

# A Lukewarm Church

A Devotion by the Editor

"Thou art neither cold nor hot."

Among the teachings of the book of Revelation which are clear and vivid is the teaching that Jesus maintains a constant watchfulness over His churches. When He returned to glory He did not abandon His churches on earth, but continues to exercise a personal direction and oversight over the groups of redeemed followers who constitute His churches. And, as illustrated by His messages through John to the churches of Asia, He still speaks to them authoritatively, now issuing a command, now administering a rebuke, now offering encouragement, now correcting a fault, now commending work well done.

Jesus appears in the second and third chapters of Revelation as the diagnostician in the spiritual clinic of the Kingdom of God. As one church after another appears before Him, Jesus with more accurate knowledge and greater skill than the best of physicians notes the sound and healthy organs which are functioning properly, and unerringly puts His finger on the sore spots, pointing out the weakness and accurately naming the diseases that afflict the body; and in each case He prescribes a sure remedy.

One church had lost its love, another was suffering from great tribulations, still another was holding to false doctrines; there was one which was harboring a very wicked woman in its membership, still another was so dead that only a few names on the church roll showed any signs of life; there was one small church that had kept the Word of God and had not denied His name; concerning the last church named, nothing good can be said and yet no great sins are charged against it as against others—but Jesus said, "This is the church that makes me sick, it is neither cold nor hot, therefore I will spue it out of my mouth."

That which is hot is energizing, that which is cold is refreshing, but that which is lukewarm is nauseating. A flaming zeal and burning enthusiasm command our attention and engage our interests, cold opposition and stubborn denials challenge our loyalties and assertiveness; but a lukewarmness that neither admits nor denies, that is neither a glowing enthusiasm for nor to an active opposition against, leaves one with the sense of futility and helplessness.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15, 16).

## ARKANSAS BAPTIST

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B. H. DUNCAN, EDITOR

MRS. LESLIE W. BUCHANAN, ED. ASST.

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## From the Editor's Desk

# Difficult to Explain Away

The Catholic press of America is trying desperately to explain away the Catholic persecution in Spain and the lack of religious liberty in every place where Catholic influence is dominant. But neither the practices of the Roman Catholic Church nor the pronouncements of the Catholic Church on religious liberty can be explained away.

We take the following excerpts from an article in the April 7, 1949, issue of the *Religious Herald* by Randolph Gregory:

John Sutherland Bonnel made a personal visit to Spain to investigate the situation there. This is what he found in Spain, a Catholic dominated country.

"In talking with more than a score of Protestant ministers and visiting as many churches, I discovered that all Protestant schools in Spain, once housing seven thousand pupils, are closed and the children are required to go to schools where Roman Catholic instruction is compulsory. Protestants are not permitted publicly to bury their dead with the rites of their churches; to print hymn books or Bibles; to reply in public press to any attacks on them; or to place any signs of their churches denoting they are places of worship. They have been jailed and fined for holding meetings of Bible study and prayer in their homes." Mark you, this is the first hand report of a Presbyterian minister in one of the great churches in New York City.

According to the personal report of Louie D. Newton, Baptists in Russia enjoy far more religious freedom than Baptists in Catholic dominated Spain. Baptists in Poland are now enjoying more religious liberty than Baptists in Catholic dominated Italy. Russia tolerates the existence of the Russian Orthodox Church and will tolerate the Roman Catholic Church but not with her old, abusive, special political privileges and civil licenses. What does the Roman Church say regarding religious liberty?

A pamphlet entitled "Freedom of Worship—The Catholic Position" written by Francis J. Connell and published by the Paulist press carrying the imprimatur, or approval of Francis J. Spellman, Archbishop of New York, now cardinal, has this to say:

"They (the Roman Catholics) believe that the Catholic Church is the only organization authorized by God to teach religious truth and to conduct public worship. Consequently, they hold that any creed which differs from that of the Catholic church is erroneous, and that any religious organization which is separated from the Catholic Church lacks the approval and authorization of God. From this it follows that, as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion or to be a member of any church save that commanded or sanctioned by the Catholic church.

"Such then, is the first Catholic principle relevant to religious liberty—that a man has not an unqualified right to practice any religion he may choose. . . .

"Neither does it necessarily oblige others to allow him the unrestrained practice of his religious beliefs."

In the book "Catholic Principles of Politics" written by Father John A. Ryan and Professor Francis J. Boland of Notre Dame University and again bearing the imprimatur of Archbishop Spellman, now cardinal, are these words:

"The fact that the individual may in good faith think that his false religion is true gives no more right to propagate than the perverted ethical notions of the dealer in obscene literature confer upon him a right to corrupt the morals of a community. . . . Now the action of preaching and writing are at once capable of becoming quite as injurious to the community as any other actions and quite as subject to regional restraint."—*Christian Century Pulpit*, January, 1949.

As if it were not enough to call our faith false and to suggest that our writings and preachings may be as injurious to the public as obscene literature, the writers go on to say (pages 320, 321) that whenever the Roman Catholic Church secures "an overwhelming majority in a nation, it has the right to expect the nation to impose restrictions on all non-Catholics in their irreligious teachings and propaganda, and deny them privileges extended to the Roman Church."

I am quite sure that you now have, according to Roman Catholic sources, a very clear and frightening conception of what the Roman Church means when it uses the phrase "religious liberty."

Regarding Mindszenty and religious liberty, have the Pope and his cardinals been aroused because religious liberty, as the American tradition interprets it, has been violated or has the Roman Church been disturbed over the loss of political power?

Let us examine the situation in Hungary. Wherever Communists have gained control in Catholic dominated countries one of the first things they have done was to remove control of parochial schools from the hierarchy to the government. The Catholic Church's greatest agency for holding its people is the parochial schools. It is well for us to remember that public enemy No. 1 to the Roman Church in the United States is our public school system. They want here, as they formerly enjoyed in Hungary, a parochial school system, supported by tax collected funds and ultimate abolishment of the present school system. We sympathize with the Roman Catholics for suffering the loss of their parochial schools but, as Baptists, we cannot help but feel the change, in the long run, will be better for the country.

Next, the Communists have taken hundreds of thousands of acres of land and buildings owned by the Catholic Church and turned them back to the people. During the recent war, two Brazilian officers told me that the Catholic Church in Brazil owned millions of acres of land which prevented the people from ever becoming self-supporting and self-respecting. No matter how, through the years, a man might have acquired property, we can all appreciate the agony which would come from losing any part of it. We can again sympathize with the Roman Church in the loss of land, but we remind ourselves that the church is not supposed to be a real estate corporation. The church is primarily an agency of service and love to all mankind.

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## Survey of Baptist State Papers

In our editorial of April 7, 1949, on the "Survey of Baptist State Papers" it was reported that "the Tennessee Convention pays the deficit on the *Baptist and Reflector* which amounted to \$46,079 in 1948."

We have a letter from Editor O. W. Taylor of the *Baptist and Reflector* to the effect that this large amount was expended by the Tennessee Baptist Convention for the establishment of its own press and that figure does not represent a deficit in operating expense.

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## Moral Responsibility In Higher Education

Religious News Service reports a significant meeting of two hundred leading educators at Cleveland, Ohio, recently for a faculty consultation on "The Place of Religion in Higher Education."

### Hopeful Sign

The fact that leading educators are re-discovering the value of religion in education is a hopeful sign. The fact that "students lose their faith or their ideals" in the universities of the country seems at last to be making an impression upon some of our university professors. It is common knowledge that many of our universities have felt no responsibility for preserving or maturing the religious faith of their students. On the contrary, and according to the testimony of students and the pronouncements of professors, students in many of our universities have been subjected to derision and ridicule because of their religious faith. The attitude of university faculty members toward religious faith has ranged from disinterestedness in religion to a deliberate effort to undermine and destroy the religious faith of students.

### Spiritual Capital

In the Cleveland meeting President Howard B. Jefferson of Clark University is quoted as saying: "The college, therefore, does have the responsibility of providing that kind of instruction which will enable the student to mature in his religions and value experience just as he matures in his knowledge of the natural sciences and the social institutions of our contemporary world."

"Is it true," he asked, "that we are living upon spiritual capital accumulated in past ages and which is not being renewed?" That

(Continued on Page 8)

## "Arkansas Baptist" Doing Double Duty

By ERNEST BAKER, Pastor  
First Church, Des Arc

The "Arkansas Baptist" is sent to every family of the resident church membership of the First Church, Des Arc. One of our members, Mrs. Minnie Kloss, after reading the paper, sends it to a lady in the State Sanatorium.

If more of our people could be encouraged to read the "Arkansas Baptist" and then pass it on to some one else, the scope of service would be greatly enlarged.

Almost every week I call attention to at least one article in the "Arkansas Baptist" by making mention of it in our church bulletin. I also refer to items in the paper in my messages from the pulpit.

We at Des Arc appreciate the "Arkansas Baptist" and the editorial staff who make it possible for us to enjoy the best in righteous thinking.

The First Church, Dumas, and Pastor T. N. Shaddox, had the services of Ed F. McDonald, Dermott, evangelist, and Bill Keltner, Fort Worth, Texas, singer, in a revival meeting March 20-April 3. There were 76 re-dedications; three young people surrendered for special service; and there were 31 additions to the church membership.

The Central Church, Pine Bluff, had a revival meeting March 20-April 1, resulting in 35 additions to the church membership, 29 upon profession of faith, five by letter, and one by statement. Tom Graves is pastor of the church. Harvey Elledge, Baring Cross Church, North Little Rock, was the visiting evangelist and Rudy Sullivant, First Church, Pine Bluff, led the singing.

Dr. Robert G. Lee became pastor of Bellevue Baptist Church, Memphis, December 11, 1927. Including the first Sunday of April, 1949 there have been 14,000 additions to the church, or an average of a little more than 12 per Sunday during his ministry.

The First Church, Paragould, D. C. Applegate Jr., pastor, engaged in a youth revival March 27-April 3. Dr. R. Paul Caudill, First Church, Memphis, was the visiting evangelist, and Johnnie Jackson, Ouachita College student, was director of the music. There were ten additions to the church membership; seventeen young people dedicated their lives to special service; and there were nine re-dedications. A youth choir of fifty voices sang in every service.

### The Five W's

When reporting church news be sure to tell **who** is involved in the event reported, **what** took place, and **when**; tell **where** it happened, and **why**.

Newsworthy events should be reported to the office of the **Arkansas Baptist** as soon as possible after they occur. These reports should reach our office by Wednesday of each week to assure prompt publication, certainly not later than Thursday, because all copy must be in the hands of the printer by Friday afternoon of each week for the paper which is published the following week.

Make a date with the **Arkansas Baptist** every Monday to write up your church news and mail it at once.

—Editor.

## Catfish Dinner And Workers Conference

A catfish dinner and a Workers Conference combined to make a delightful day of fellowship and inspiration for the workers of the Caroline Associational Workers Conference which met with the First Church, Des Arc, on April 7.

The program theme was "The Sunday School." Emphasis was placed upon the need for more Sunday Schools, the purpose of more Sunday Schools, and an appeal to the churches to sponsor the organization of new Sunday Schools.

Nelson Tull, Brotherhood secretary, conducted revival services in Joyce City Church, April 3 to 10. There were eighteen additions to the church membership.

Charles Nash is pastor of the Joyce City Church.

The First Church, Gentry, closed a twelve-day revival and evangelistic campaign April 12. There were forty professions of faith, fifty-eight additions to the church, forty-seven of whom came for baptism, and a large number of re-dedications. John H. O'Steen, Amarillo, Texas, was the visiting evangelist, and Denver Murray, Immanuel Church, Rogers, conducted the music. On the closing Sunday of the meeting the church had an all time high in Sunday School attendance, 380. Carl P. Nelson is pastor of the church.

## Third Anniversary Celebration

The First Church, Greenwood, celebrated the third anniversary of Pastor George H. Hink on Sunday, April 3: Open house at the pastor's home in the afternoon was attended by many people from the community at large as well as from the church membership.

Attendance goals of the Sunday School and Training Union for the day were exceeded—327 and 139 respectively. There were four additions to the church, one on profession of faith and three by letter.

During the three years of Pastor Hink's ministry at Greenwood, 178 persons have been received into the membership of the church—seventy-one by baptism, ninety-five by letter, and twelve by statement. During this time the Sunday School attendance has increased from an average of 178 to 250.

Pastor Guy D. Magee and the First Church, Carlisle, had the services of Evangelist W. F. Couch, Little Rock, and singer Robert James, educational director, Second Church, Little Rock, in revival services March 21 to April 1. Ten persons were received into the church membership by baptism and seven by letter.

Pastor Magee says, "Evangelist Couch is one of the finest preachers I have ever worked with and Mr. James is a great song leader. They make a wonderful gospel team."

In Canada, it is reported, alcoholic beverage consumption has increased 400 per cent in the past twenty-five years, while convictions for drunkenness have grown from 29,000 to 77,000 annually.

## Baptizing at Bethany Church



The Bethany Church, Pulaski County Association, baptized thirty-six persons at the conclusion of a revival meeting which was conducted by State Evangelist M. E. Wiles March 6-17. Bob Corder from the Pike Avenue Church, North Little Rock, led the singing. There were also six additions by letter and two by statement, making a total of 44 additions to the church during the revival.

The Bethany Church, organized July 25, 1948, was started as a mission of the Im-

manuel Church, Little Rock. L. G. Miller became pastor of the mission in January, 1948. Pastor Miller led in the organization of the church the following July with 170 charter members. He remained as pastor of the church. Since the organization there have been 100 additions to the church membership.

An outstanding achievement has been the construction of a pastor's home valued at \$9,500.

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

# A Smile or Two

A minister was about to start his sermon. He carefully laid his manuscript on the pulpit, put on his reading glass, gave a preliminary cough, and said, "My friends."

He was then interrupted by a member of the congregation who asked if he could raise a question. Looking down at the interrupter, the minister replied, "It is very unusual to make such a request at such a time and on such an occasion. Do you consider your question justifiable?"

On being assured that the other thought the question both proper and necessary, the minister graciously gave consent.

This question came: "Reverend, how do you expect us to remember your sermon if you can't?"

—William B. Petherick.

If they televise Congress a lot of people are going to wonder who posed for the campaign posters.

—Pathfinder.

The new cars are so streamlined a pedestrian can't tell whether he's been run over or backed into.

—Northwestern Bell.

"But I thought . . ." said the typist meekly.

"It's not your business to think!" snapped the manager. "All I pay you for is to take down what I tell you and do the letters. Now take this."

That afternoon, in the pile of letters brought for him to sign, was this:

"Dear Mr. Smithe,  
"Don't forget the 'e'. Thinks it's aristocratic. Father was a green-grocer. With regard to your letter of—look it up. Why can't the fellow use a typewriter if he can't write readably? I can quote you the following prices. Hi, Jenks, what shall we stick on for the fellow Smithe? Twenty? Thirty, you say? Right, Thirty, that's 40-bob, two pounds a gross. Awaiting your esteemed orders, I am yours truly. Thank goodness, that's done."

—Man's Shop, House of Ensign  
Cape Town, South Africa

"You're lookin' bad, Willie."

After sending a parcel to European relatives, we received a very grateful letter with this paragraph: "If you can, please send more pills. We didn't know what they were until Cousin Lempi came—she has studied English, you know—and read the name for us. Then we gave them all to Uncle Paul, who has been suffering from rheumatism and he feels much better now. He says it is the best medicine he ever took. The pills are called 'Life Savers.'"

—Alice Murdock, Pageant.

The teacher, wishing to arouse the interest of her Sunday School class, asked them to write down the names of their favorite hymns.

All the scholars bent their heads over pencil and paper for a few minutes and handed in their slips of paper. All except Jane.

"Come, Jane," said the teacher, "write down the name of your favorite hymn and bring me the paper."

Jane wrote, and with downcast eyes and flaming cheeks, handed the teacher a slip of paper bearing the words, "Willie Smith."

—Clearing House.

**Miami Publicity Bureau Stresses Church-Going:** It's good publicity for a city when the facts show that it is a church-going community.

At any rate, that's the opinion of the Miami publicity bureau. The bureau is preparing an article for national distribution which says that more persons in Miami attend churches than visit gay spots, and that more money is spent on church building and remodeling than for entertainment at Miami night clubs and amusement halls.

**Baptist Head Asks Prayers At UN Sessions:** Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, and president of the Southern Baptist Convention, has urged the United Nations to open its sessions with prayer.

Dr. Lee made his request in a telegram sent by Dr. J. M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations, to Herbert V. Evatt, UN president, at Lake Success, N. Y.

Stressing that Dr. Lee spoke for a group with more than 6,000,000 members, the telegram added that its request "is augmented by uncounted millions in the United States."

—Religious News Service

**Reports Small Church Colleges Thriving:** Small church colleges are thriving during the postwar period, according to Dr. William F. Zimmerman, president of Thiel College, Greenville, Pennsylvania.

And it is not entirely due to the GI Bill under which former servicemen can get aid for education.

Dr. Zimmerman made the assertion at the Central Conference of the Pittsburgh Synod, United Lutheran Church in America during its fifty-seventh convention, meeting in Pittsburgh.

"We have been doing better," he said, "because there is an increasing interest among church people in the values a church college emphasizes."

"The liberal arts college gives the individual a body of knowledge to make him at home in society. If a man is to be at home in society, he has to have the right relationship with God."

**More Church Activity Urged In Washington:** Congress has suffered from its lack of contact with church leaders, Representative Brooks Hays told the National Religious Publicity Council at its annual convention in Washington, D. C.

Hays said that members of Congress welcome the help of church leaders, but he urged that pressure be exerted temperately, and cautioned that there must be compromise on many issues.

The churches are rendering a tremendous service, Hays said, by having representatives in Washington who can tell people throughout the nation the meaning of Congressional action.

But the Church has suffered from the vagueness and abstraction with which it has handled political problems, he added, and the religious community has suffered from its inability to transfer its values to the political field.

**Plan Human Relations Centers At Universities:** Establishment of "human relations centers" at various universities to serve communities in meeting their inter-group problems is planned by the National Conference of Christians and Jews.

The first such center, it was announced at a meeting of the Conference's executive committee in New York, will be set up at Western Reserve University, Cleveland.

All the centers will co-ordinate research on inter-group problems and then serve schools, churches, communities and industries with the most effective methods in inter-group education techniques.

**Nevada University Holds First Religious Emphasis Week:** With "Religion and You" as its theme, the first annual Religious Emphasis Week was held at the University of Nevada, Reno, under the sponsorship of the campus Inter-Faith Council.

Highlighting the program were daily vesper services and a series of dinner meetings which saw local clergymen address students on "Religion and Intellectual Respectability." A mass meeting that concluded the week was addressed by J. Edward Oslund, president of the Washoe County Ministerial Association.

The Inter-Faith Council includes representatives of all religious groups at the university.

**Hungarian Group Exhorts Western Protestants:** Protestants in western countries were urged here not to be influenced by the trial and imprisonment of Joseph Cardinal Mindszenty into believing that Christianity is endangered in Hungary, according to a Religious News Service report from Budapest.

The exhortation was made in a statement approved by a convention of the Hungarian branch of the World's Evangelical Alliance and ordered sent to the Alliance's headquarters in London, England.

Heading the signers of the statement was Dr. Albert Bereczky, Hungarian Reformed Bishop of the Danubian District, who is president of the Alliance's branch here.

"It is true," the statement said, "that the Catholic Church in Hungary has lost its political influence and privileges, but western Protestants saw this only, and ignored the fact as irrelevant that Evangelical Christianity has experienced a long-awaited revival in Hungary."

The statement asserted that "nothing hampers" the spreading of the Gospel in Hungary through pulpit sermons, the organization of youth conferences and camps, and the press and radio.

**Youngsters Solicit Church Contributions From Motorists:** Using an old coffee can and an oatmeal box, two enterprising youngsters—members of the Sunday School of Stanton Methodist Church, Wilmington, Delaware,—collected \$73 the other day from passing motorists to start a fund for re-building of the church which was completely destroyed by fire.

Inspired by the sight of so many curious persons who parked their cars along the highway to view the ruins of the seventy-two year old historic edifice in the suburban section of this city, the two youngsters circulated among the onlookers, soliciting contributions.

# Our Relation to Union Movements

By J. V. CHANDLER

## Building For Tomorrow

By T. D. McCULLOCH  
Student Union Secretary

Union movements should be studied and considered by all the people because all the people are now, or soon will be, affected by them. Yesterday one might have been justified in ignoring such issues, but not today. These mighty unionizing agencies now reach from the heads of the rivers unto the ends of the earth. These unionizing agencies are no longer religious infants, but are full grown religious adults, possessing all the vigor of young adulthood. They are now on their way to influence you and yours. Soon, you as an individual will be called upon by them to answer yes or no. May I ask, are you qualified to give your answer?

Uriah Smith in his book *Daniel and Revelation* presents the following information concerning the founding and development of the Federal Council of Churches.

"In the year 1900, a meeting of Protestant ministers was held in New York City, at which meeting was organized the National Federation of Churches. By November, 1905, the plan of general federation was sufficiently advanced for the holding of the first general Convention in Carnegie Hall, New York City, at which were present several hundred delegates representing all the leading Protestant churches in the United States. In December, 1908, the first session of the federation which took the name 'Federal Council of Churches of Christ in America' was held in Philadelphia. At the first annual meeting of the Executive Board of the Federation, held in December, 1909, at Louisville, Kentucky, the intolerant spirit of the organization again appeared in a speech by the president, Bishop Hendrix of the Methodist Episcopal Church, in which he spoke of the smaller denominations as 'fragments' and said if they ever had any real mission they had served their purpose and should now be merged into the larger bodies. In a few years, he said, all religious work done by Protestants in the United States ought to be carried on by not more than eight or ten of the larger denominations."

We quote next from *The Case Against the Federal Council of Churches* by Chester E. Tulga.

"An invitation was sent out by a committee of the National Federation of Churches and Christian workers calling for a conference of officials and denominational representatives. Official delegates representing thirty denominations gathered in New York, November 15-21, 1905, labored and brought forth the Federal Council of Churches of Christ in America. The plan proposed in 1905 was ratified in Philadelphia in 1908."

The following pertinent facts concerning the World Council of Churches were taken from the *Christian Herald*, September issue, 1948.

"American Bible Society organized, 1816; Christian Endeavor, 1881. This was the first inter-denominational, international, interracial, Christian youth movement. Missionary Conference, Edinburgh, 1910. Missionary Council, Jerusalem, 1928. Missionary Council, Oxford, 1937. World Council of Churches, Utrecht, 1938. World Council of Churches, Amsterdam, 1948."

We give now a quotation from *The Case Against the Federal Council of Churches*.

"A preliminary gathering was held in Liverpool in 1845, which issued invitations to Protestants in all parts of the world to come to London in August, 1846, for united counsel

and action. In response to the invitation over eight hundred gathered and formed the World's Evangelical Alliance."

After reviewing the founding and developing of these unionizing agencies, I think we may safely make the following observations: First, these organizations represent the religious leadership of the Protestant world; second, they are not the product of religious fanatics but the product of the best in scholarship, organizing ability, and religious zeal of Protestant constituency; third, these organizations possess a dominating and intolerant spirit which makes them a danger to the religious liberty of all people; and fourth, these organizations are now securely founded, efficiently organized, and adequately financed. Therefore, they are powerful factors in shaping the religious thought and in directing the religious activity of the world.

How will these unionizing agencies be received by the people? All except two or three of 500 ministers and picked laymen in Seattle, Washington, voted for Federal Union, and 490 out of 500 ministers in Chicago voted yes. In a vote which was taken in Washington, D. C., there was only one negative vote. In Riverside Church, New York, two girls voted no. Trinity Church in Boston registered one negative vote. With the exception of 25 or 30, 5,000 in Oklahoma City voted for Federal Union. All of a large crowd in Dallas, Texas, voted for Federal Union. This information was taken from *Christian Herald*, March, 1948.

I think there are three reasons for the popularity of federal union. First, unionizing propaganda is misleading; second, worldliness of many church members and modernism of many ministers; and third, the peoples' ignorance of the Bible and the inconsistency of many church leaders.

Dr. W. R. White in *Baptist Distinctives* has well stated the Baptist position: "Southern Baptists are separatists, but not isolationists." Baptists are a distinctive people, different from Catholics and different from Protestants. We sincerely believe that God would have us remain a separate people. Because we disagree with the design and methods by which the unionizing movements hope to realize righteousness; and because we do not believe that world patterns should ever be a model for Christians. We believe the very nature of these ecumenical movements to be such that ultimately they will be dominated by an episcopal ecclesiasticism.

We believe that many of the advocates of federal union are consistent Christians, but we believe they are pursuing an unscriptural course in trying to sell federal union to the Christians of the world.

In Matthew 28:18-20 Christ has told us where to go, what to do, and how to do it, and how long to keep at it, and then for our encouragement added, "I will be with you always." Jude's admonition is appropriate just here. "Contend for the faith," keep intact the doctrine of the gospel, don't do one commandment and leave another undone, for all scripture is profitable, protect it against corruption, and teach it to others.

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The sky may sometimes be reflected in a puddle, but woe to him who expects to reach the stars thereby!

—Baptist Bulletin Service

The Baptist Student Union is building for tomorrow with the accent on college youth.

There are fourteen fully organized and functioning student union organizations in Arkansas. These organizations are on the campuses of the following institutions: University of Arkansas, Fayetteville; College of the Ozarks, Clarksville; Arkansas Tech, Russellville; State Teachers College, Conway; Little Rock Junior College, Little Rock; Central College, North Little Rock; Arkansas State, Jonesboro; Beebe Junior College, Beebe; Monticello A. and M. College, Monticello; Arkansas College, Batesville; Southern Baptist College, Walnut Ridge; Ouachita College, Arkadelphia; School of Nursing, Baptist Hospital, Little Rock.

### B. S. U. Program

The B. S. U. promotes an attractive, well-rounded program, including devotional, well-rounded program, including devotional and inspirational periods, social and recreational activities. On the majority of campuses a daily devotional period is maintained. In some instances a weekly program is maintained in which are combined a devotional period, a business session, and a concluding fellowship hour.

All B. S. U. activities are church centered. The whole program is designed to enlist the students in the programs of the churches in the college centers, with emphasis placed upon Sunday School, Training Union, Brotherhood, and extension work.

### Need for B. S. U.

Experience and observation have proven that without the B. S. U. organization very few of our Baptist college students will be enlisted in the church program of the college center church. The church in the college town has a heavy program of its own and cannot promote a comprehensive program on the college campus; it has no entree to the students, no way to assign responsibility, no way to link the Baptist students onto its program.

College students respond heartily to church centered programs on the college campus, because they can participate in such programs with a minimum loss of time from their studies and other college activities; whereas, if they should go to the church off the campus, it would usually require that they dress for the occasion, and two or three hours would be taken from their busy schedule.

The B. S. U. goes onto the campus where the students are. There it sets up its organization and promotes a program which is church centered in every detail.

In colleges where there is no B. S. U. the students must choose between an inter-denominational program or none at all. In such case very few of the Baptist students attend the student religious activities on the campus.

There is only one state institution in Arkansas which has not welcomed the Baptist Student Union on the campus, and that is Henderson College at Arkadelphia. There are between 200 and 250 Baptist students at Henderson who are deprived of the benefits of the social, recreational, devotional, and worship programs sponsored and promoted by the Baptist Student Union. Repeated attempts have been made to establish an organization at Henderson, and we hope that we may yet succeed in doing so.

Our greatest need at present is funds to provide student secretaries and student center buildings.

## Moral Responsibility In Higher Education

(Continued from Page 3)

is a question which should challenge our schools, colleges, and universities as well as our churches and Christian denominations to serious reflection upon their responsibilities.

Any capital resource which is constantly drawn upon without being renewed or replenished will soon be exhausted. And the depletion of any resource is greatly accelerated when those whose responsibility it is to build up that resource join the wrecking gang in tearing it down. That is precisely what many universities and university professors have done.

### Assume Responsibility

Let us hope that the trend is now changing and that our institutions of higher education will assume their responsibility in strengthening and maturing the religious faith and moral and spiritual values of their students.

It is not meant that the universities should function as churches or that they should teach sectarian religion, except denominational institutions. We do mean to say, however, that our educational institutions should recognize moral and spiritual values and religious faith as undergirding all other values of life; and on the basis of this recognition seek to conserve every moral and spiritual value and strengthen the religious faith of their students. This can be done in complete harmony with the best standards of higher education and without becoming sectarian or theological.

If the "American Way of Life" fails; if our democratic processes are superseded by alien ideologies; if our free enterprise system succumbs to government monopoly by materialistic philosophy, our schools, colleges, and universities will bear the greater blame. These educational institutions have the children and youth in their charge for a greater portion of their waking hours than any other institution of our social order, not excepting the home.

### Schools Take Warning

Our schools, therefore, from the kindergarten to the university are responsible, equally with the home and the church, for maintaining the moral and spiritual standards of society and for maturing the religious faith of the young people of the nation. That is, our schools should certainly provide the educational soil and the cultural atmosphere conducive to the maturing or religious faith and the appreciation of moral and spiritual values. Certainly our schools should not produce the poisonous gas of skepticism, cynicism, and materialism which would smother the religious faith of our youth and destroy their appreciation of moral and spiritual value.

Let our schools throughout the nation take warning. They may now see the hand writing on the wall. Unless they take heed, the alien forces which are now working in the United States will within a shorter time than most of us now suspect turn this land of the free into a regimented society, or an armed camp.

## Arkansans to Receive Southern Seminary Degrees



Top, left to right: Ashcraft, Earley, Flynt, Mathis, Priddy.

Bottom: Ward, Leland Hall, Womack, Andrew Hall, Moore.

Ten from Arkansas are among the candidates for degrees from the Southern Baptist Theological Seminary, Louisville, Kentucky, at the annual commencement exercises, May 6. They are:

#### Bachelor in Divinity Degree:

Jesse Morris Ashcraft, Malvern; Herbert Raymond Earley, Fordyce; William T. Flynt,

Lonoke; Quincy D. Mathis, Arkadelphia; Odas G. Priddy, Dumas; Wayne Eugene Ward, Piggott.

#### Master in Theology Degree:

J. Leland Hall, Little Rock; Glenn Womack, Almond.

#### Doctor in Theology Degree:

Andrew Maurice Hall, Little Rock; David O. Moore, Texarkana.

## Brotherhood Department

Nelson E. Tull, Secretary

### Stewardship Rally

A Brotherhood - Stewardship Rally was held recently in Caddo River Association at the Mt. Ida Baptist Church. The meeting was for the Baptist men of the association, and their families. The program was built around the general theme of Stewardship, and emphasized the place of the Brotherhood in developing and projecting stewardship concepts in the thinking of Christian men.

Dr. R. C. Campbell, pastor of First Church, Little Rock, was the main speaker. His message was a down-to-earth, heart-to-heart appeal to Christian men to "go a little farther" in their Christian life and service. Dr. Campbell is chairman of the Brotherhood Committee of the Executive Board of the Arkansas Baptist State Convention.

The program was arranged by the state Brotherhood Department, assisted by Marvin Jaggars, missionary of Caddo River Association.

Similar meetings are being planned for other associations throughout the state, using others of our great speakers and denominational leaders.

### Letters From the Field

The pastor, C. H. Jones, First Baptist Church, Charleston, announces the recent organization of a Brotherhood in that church. The men of the church heard Nelson Tull speak at a called meeting of the men. Following this meeting the organization was formed.

Clyde Spiller was elected president, and thirty-five men were enrolled as charter

members. At a recent meeting there were forty men in attendance.

The pastor, recently from the Southwestern Seminary, observed his first anniversary at Charleston on March 13. During his first year as pastor over sixty people united with the Charleston Church. The church is planning construction of an educational unit to begin early spring.

You will remember that I told you that I was going out to see two men? Well, we saw one, and won one! He was 42 years old; and now the family circle is complete.

I knew you would want to know, and would rejoice with me. Pray that God will continue to burden me for the lost, and will use me to tell the lost of the wonderful Saviour.

Yours in His Service

Jimmy Birkhead

I came back from the Evangelistic Conference in Little Rock with the resolution to win more people than ever.

Recently we had a special service for our men. Invitations had been mailed out to all the members of our church, and every deacon had been challenged to bring three people to the service. I was thrilled when I saw 17 men present whom I had personally invited. Many came, after the message on "God and Men," and expressed their desire to be better men for the Lord.

This one meeting brought a marked increase in our Sunday School attendance and our church offering. Our church is convinced that men will work when they are challenged.

-R. O. Ekrut



## Kingdom Progress

### Four Hundred Eighty-three Baptisms

The associational simultaneous revival, March 20 to April 3, in the Harmony Association, with twenty-one churches co-operating, resulted in 483 baptisms, 183 additions to the churches by letter, and six by statement, making a grand total of 672 additions to the churches. Also, there were 111 other professions of faith by persons who did not unite with the churches participating in the simultaneous campaign.

South Side, Pine Bluff, led with eighty-five for baptism and thirty-eight by letter. Plainview was second with fifty-seven for baptism, thirteen by letter, and three by statement. Immanuel came third with fifty-seven for baptism and thirteen by letter. Other churches participating, with the number of additions each received, are as follows: Harmony, forty for baptism and seven by letter; Matthews Memorial, twenty-six for baptism and seven by letter; First, Pine Bluff, twenty-four for baptism, thirteen by letter, and one by statement; Oak Grove, twenty-six for baptism and eleven by letter; Central, twenty-nine for baptism, five by letter, and one by statement; Second, Pine Bluff, thirteen for baptism, eighteen by letter, and one by statement; Plum Bayou, twenty-three for baptism and two by letter; Dumas, nine for baptism and fifteen by letter; Lee Memorial, sixteen for baptism and six by letter; Gould, twenty-one for baptism; West Side, six for baptism and nine by letter; Calvary, twelve for baptism and two by letter; Greenlee, eight for baptism and four by letter; Yorktown, nine for baptism and three by letter; Kingsland, nine for baptism; Crigler, eight for baptism and one by letter; Rison, five for baptism and three by letter; Sulphur Springs, three by letter.

Thorough and extensive preparations were made by the churches participating in the campaign under the direction of the steering committee composed of the following men: Lloyd A. Sparkman, chairman; Sam D. Davis, organizer; Eddie Martin, director; W. E. Ward, publicity chairman; A. B. Pierce, financial chairman; D. C. McAtee and T. N. Shaddox, co-directors of the census; T. T. Newton, chairman of the special rally; Paul Fox, fellowship chairman; L. G. Whitehorn, prayer chairman; P. J. Beach, extension chairman; and E. W. Johnson, conservation chairman.

Pastor L. A. Leach, a former Arkansan, now pastor at Waynoka, Oklahoma, closed a revival meeting in his church on April 4 in which he did the preaching and H. G. Havens of Fort Worth, Texas, directed the music. There were seventy-three additions to the church membership.

Pastor Leach writes, "Put me on your mailing list and send me a statement. I have been a constant reader of your periodical and appreciate the good work my home state is doing."

One hundred forty-three Catholic teachers have been barred from teaching in New Mexico public schools by District Judge E. T. Hensley. A verbal decision from the bench on October 7 held that employment of members of the Catholic teaching orders in public schools violated the State and national constitutions.

## Centennial Associational Revival

All but two churches in the Centennial Association participated in the simultaneous revival campaign which closed on March 20.

The participating churches and additions to the membership are as follows: Almyra, nineteen for baptism, three by letter, and two reinstated; Bethel, four for baptism and four by letter; East Side, DeWitt, thirty-nine for baptism, twenty by letter, and two by statement; Mumphrey, forty-eight for baptism, eight by letter, and one by statement; First, Stuttgart, twenty for baptism, and four by letter; Tichnor, two for baptism; Rydel, two by letter, and one by statement.

Don R. Williams is associational missionary in Centennial Association. He organized the association for the simultaneous revival and also conducted the revival at Bethel Church.

**Second Church, El Dorado,** Jesse S. Reed, pastor, was led in a revival meeting March 27-April 3 by Dr. Paul Brooks Leath, Vivian, Louisiana, evangelist, and Joe Bartlett, New Orleans Seminary, singer. There were thirty-two additions to the church membership, with twenty coming by baptism.

**The First Church, Judsonia,** and Pastor R. J. McMillan, had the services of Eddie Martin, Atlanta, Georgia, evangelist, and Vincent Cevera, New Orleans, Louisiana, singer, in a revival meeting recently. There were sixty-four professions of faith during the five days' meeting. Pastor McMillan says, "Without reservation I can say that I have never seen the Spirit of the Lord work in a more powerful way."

**Ruddell Hill Church,** Independence Association, is now a full time church, under the leadership of Pastor Doyle Creech, who is living at Ruddell Hill in the new pastor's home, which has just been completed. Pastor Creech has been the pastor of this church over two years, while attending Southern Baptist College, Walnut Ridge.

The Delta Association is sponsoring a "Christ is the Answer" program over radio station WJPR-FM, Greenville, Mississippi. The program will be on the air from 3:00 p. m., to 3:30 p. m., Monday through Friday of each week.

The pastors of the churches in Delta Association are the speakers on this program, each pastor serving as program speaker for a full week. The first speaker to appear on the program is Dillard S. Miller, pastor of Wilmot Church.

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## MUSIC WEEK AT RIDGECREST August 25-August 31, 1949

A significant step in the promotion and development of church music throughout the Convention has been taken in arranging a full week of music instruction and inspiration at Ridgecrest for August 25—August 31. The week will be given over completely to music, the other conferences having arranged their meetings in the weeks previous to the Music Conference.

This is the first time only music has been scheduled. Usually there have been other simultaneous conferences. This new arrangement will open up tremendous possibilities for instruction and inspiration. More class

rooms will be available, more time can be given to music, more people can be accommodated.

It is to be hoped that every church will realize that the program is planned for their benefit. To that end every church possible should be represented by sending their music director, organist, pianist, or some singers. Pastors and educational directors will find it helpful to attend.

A splendid program and schedule has been arranged and a top-flight faculty selected. The school will be directed by Dr. B. B. McKinney, Secretary, Department of Church Music, Baptist Sunday School Board, with W. Hines Sims, his associate, as associate director.

The classes and teachers will be: **Theory**—Lowell C. Alexander, Director of Church Music for Louisiana; **Conducting**—Ira C. Prosser, Director of Church Music for Oklahoma, and J. D. Riddle, Director of Church Music for Texas; **Voice**—Eugene F. Quinn, Director of Church Music for Illinois, and W. Plunkett Martin, Director Department of Sacred Music, New Orleans Seminary; **Organ**—Cecil M. Bolton, School of Sacred Music, Southwestern Seminary; **Piano**—John J. Hamilton, Pastor Covington Baptist Church, Virginia; **Graded Choirs**—Mrs. Donald Winters, School of Church Music, Southern Seminary; **Junior Choir**—Mrs. J. N. Clancy, Minister of Music, Ingleside Baptist Church, Shreveport, Louisiana; **Laboratory Choir I**—W. Hines Sims, Associate Secretary, Department of Church Music, Baptist Sunday School Board; **Laboratory Choir II**—Warren M. Angell, Dean School of Music, Oklahoma Baptist University, Shawnee, Oklahoma; **Festival Choir**—Donald Winters, Director School of Church Music, Southern Seminary; **Service Planning and Choric Speech**—Mrs. B. W. Nininger, Director of Church Music for Arkansas; **General Sessions**—B. B. McKinney, Secretary Department of Church Music, Baptist Sunday School Board; **Evening Messages**—Dr. W. F. Powell, Pastor, First Baptist Church, Nashville, Tennessee.

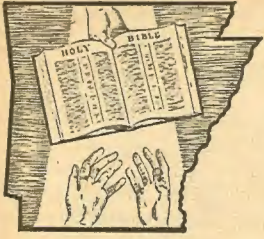
All classes have been designed to meet particular needs. For example, there will be beginners and advanced sections in voice and conducting. The laboratory choirs will be graded so as to meet the musical needs of the churches and individuals. Everything that can be done to make the week one of help and inspiration to all who will attend will be done.

The schedule has been arranged to hold classes during the morning hours and the evening, thereby leaving the afternoon open for rest, recreation, swimming, boating, golf, all kinds of games, and sightseeing.

Never before has such a splendid and helpful week of music been planned in our Convention. Not only will each class, choir, general session, and conference be filled with information and inspiration, but the final Festival Program to be given on the evening of August 31 will be an outstanding musical event.

Plans should be made immediately to attend and reservations made with Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. A registration fee of \$2.00 per person is required at time of reservation. A complete pamphlet of information, giving classes, schedule, accommodations, and faculty may be secured by writing the Department of Church Music, Baptist Sunday School Board, Nashville 3, Tennessee.

—Hines Sims



## Department of MISSIONS

C. W. Caldwell, Superintendent

## Would You Like Conferences on Rural Churches

For some time the Department of Missions has been thinking of sponsoring a state-wide conference on Rural Churches. The idea being, of course, to get the pastors of these churches together for a discussion of the problems and possibilities in their pastorates. In most conferences the programs are not designed to help the small church with fourth time preaching and a one room building. There are problems peculiar to rural pastors and churches. And there are also possibilities in the rural churches that many have not dreamed of. So, we are wondering if the pastors of rural churches would like to meet for several days for a conference designed strictly on rural life, rural churches, and for rural pastors?

Pastors, write us your reaction to such a conference. It will be 1950 before such a meeting could be held, but plans should begin now if one is to be held.

### Country Churches In Spring Revivals

Country churches are co-operating beautifully in the Associational Simultaneous Revivals being held over the state this spring. Many people have thought that rural churches, in farming territory especially, just cannot have a revival in the spring. But the report of the Simultaneous Revivals in twenty-one churches in Harmony Association proves the contrary.

In those twenty-one revivals held the last of March, there were 488 people baptized by the churches and 190 received by letter. And the rural churches did their share, too. Oak Grove Church, for instance, is strictly a rural church, ten miles from Pine Bluff, yet in their revival they received thirty-one people for baptism and twelve by letter, or a total of forty-three additions. Then, there is the Plum Bayou Church, made up mostly of farmers and their families, and they

had twenty-three additions by baptism and two by letter. Also another that may be mentioned is Crigler, a church just reorganized about eighteen months ago, in an excellent farming territory, which joined with the other churches in the Simultaneous Revivals and baptized eight and received one by letter.

What has happened in Harmony Association is occurring all over the state. Country churches are having great revivals in the Spring. In 1950 it will be a wonderful thing for all our churches, both urban and rural, to be engaged in a revival at the same time, beginning on Easter Sunday.

### Four Coming Events

Associational Missionaries' Retreat. This meeting will be held near Hot Springs on Lake Hamilton, May 2-4. Every missionary should attend. The Mission Department cannot provide all the meals free to these missionaries, so here is a suggestion we pass on to pastors, farmers, grocers, and others: why not fill your missionary's car with some potatoes, beans, peas, meats, eggs, and other food, as he prepares to leave for this Retreat. You will be doing a mighty good deed.

Southern Baptist Convention, May 18-22 in Oklahoma City. The Pastor's Conference will be May 17. Every church should send its pastor to this great meeting. But still another meeting in Oklahoma City will be the meeting May 16 of all associational directors and organizers of exangelism.

Ridgecrest Conference. A conference on Evangelism and Home Missions will be held at Ridgecrest June 1-8. Dr. R. G. Lee and Dr. W. A. Criswell will be the principal speakers. Special conferences will be conducted on rural missions, city missions, and other problems of evangelism.

Rural Life Conference at Fort Worth Seminary June 27-July 2. The Southwestern Seminary sponsors this conference and has a great program destined to help rural pastors. What about making your plans to spend a week on the Seminary grounds, participating in this conference?

## Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

MISS NANCY COOPER

President

Executive Secretary and Treasurer

## Greetings From the Culpeppers

*Because the following letter did not reach its destination to be read at the Annual Meeting of Woman's Missionary Union, we quote it here.*

Casilla 9796  
Santiago, Chile

Dear W. M. U. Friends:

Again you are meeting in your annual Convention and we are thinking of you and praying God's blessings on you as you plan for another year. We want this letter to bear our greetings to each one of you and to tell you again how much you mean to us out here so far away. We know that you think of us and pray for us and that means more than we will ever be able to tell you. Each month a magazine comes to our home as a token of your love and each time we thank God again for friends in the homeland who remember their missionaries in such a nice way.

The year has been a good one for us and we are very happy in our work and home here. Our Spanish has progressed O. K., and we are now entering more and more into the work. Hugo is carrying a full teaching load in our Seminary, preaching on the week ends, and acting as treasurer of our Chilean Board. I am teaching in the Seminary, and teaching the women of the churches in Santiago organ playing, not big organs but these little pump ones that you perhaps remember. The music in the churches is bad, and we are trying to improve it. Another missionary is doing the same thing for our churches in Valparaiso and we hope to make the Convention more conscious of their musical needs. You may be interested to know that all the hymns are translations. As yet the first hymn in Spanish has to be written, so since they are translations the words are harder to fit to the tempo of the music. This, on top of their natural tendency to drag it, makes it not even sound like music to a North American ear.

We have just returned from a trip south to a small town called Talca where we have a missionary couple working. While we were there I visited one of their week of prayer services. It was interesting to see the difference in the ones they have here and the ones in the States. They have their services at night so that the

whole church can participate. The W. M. S. sponsors it. One night the young people take charge, and one night the men. During the week everybody has an opportunity to take part. This is one way they are educating the whole church in the matter of missions. Not a bad idea, do you think?

Also, while we were down there we went looking for a camp site for the Chilean Convention. They want to buy a place where they can have camp similar to our assembly at Siloam Springs. Of course, it will be on a much smaller scale because the idea of camp is still more or less new to them. They had two camps this summer and they were quite successful. They want to develop this part of their work more because of the wonderful opportunity for educating the people, getting the people to know each other better, and giving them some Christian recreation which they know very little about.

Fall is here and with it the opening of schools. Our seminary opens Monday. Our school lasts from March until November because these are our cold months. One of the main draw backs in the seminary work is the shortage of books in Spanish. Hugo is hoping that in a year or two his Spanish will be good enough to try some translating to build up theological works in Spanish. His Old Testament course this year is going to have to be a lecture course because there is no book available in Spanish.

Here's hoping that you have the best Convention yet, and we will be praying to this end.

Cordially yours,  
Ruth and Hugo Culpepper

### NOTICE! CORRECTION!

Inadvertently the subscription rate on *The Commission* quoted in this column was incorrect. The old rate in effect until April 1 was .50 per year, or two years for \$1.00, instead of three years for \$1.00. We regret inconvenience caused anyone who might have sent their remittance and subscription under the above impression.

**DALLAS INVITES YOU  
ROSS AVENUE BAPTIST  
CHURCH  
INVITES YOU  
Ross and Moser  
Homer B. Reynolds, Pastor**

# Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON  
*Sunday School Superintendent*  
 RALPH W. DAVIS  
*Training Union Director*  
 Baptist Building, Little Rock

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



## Arkansas Students to Hear Bob Denny

Robert S. Denny, of the South-wide Department of Student Work, Baptist Sunday School Board, Nashville, Tennessee, will be at the Arkansas Baptist Hospital School of Nursing for a youth revival, April 25-30, and will be the principal speaker at the State Student Union Spring Retreat, which will be held in Central College, North Little Rock, April 29-30.

The Spring Retreat program features conferences, forums, dramatizations, and messages designed to train and inspire newly elected council leadership from the different campuses. Plans for student summer service in the churches, the association, summer field work in Arkansas and student mission work in Hawaii, Alaska, San Andres, will be completed. The meeting serves as a springboard for a good start when

the colleges re-open in September.



Robert S. Denny

## Vacation Bible School Conferences Planned For Delta Association

A Vacation Bible School in every church is the goal for Delta association for this year, according to a bulletin sent out by the Associational Vacation Bible School leader, Clarence Cutrell. The association has been divided into three sections, and a Vacation Bible School Conference for workers in the local church Vacation Bible Schools will be held in each of the three sections during April. This division makes it so that every church in the association can be reached by one of these three conferences. On April 1, the first of these conferences was held at McGehee; April 15, one was held at Eudora, and April 22, the third conference will be held with the Baptist church at Portland.

## Strong Reports Record Sunday School Attendance

R. O. Ekrot, pastor of the First Church, Strong, has the following to say regarding the progress being made by this church:

"We are exceedingly happy over our Sunday School attendance, which totaled 148, Sunday, March 20, because this is the best in the history of the church. There were 145 present on Promo-

tion Day last October, and 143 on Mother's Day last year at the close of our revival. The thing that thrills us most is the fact that we have not put on any rally or contest to build attendance. We feel that it is due to several things—one of the big things is the benefit from our Weekly Teacher's Meeting, which we began some six weeks ago. And too, we have had two study courses already this year."

## Mount Zion Associational Hymn-Sing

A large group assembled at the First Church, Lake City, March 6, for the regular quarterly Hymn-Sing of Mount Zion Association. This program was planned and directed by the associational music director, Mrs. A. M. Norton. The opening devotional was conducted by Frank Waite, pastor, Fisher Street church, Jonesboro. Greetings of welcome were extended by the host pastor, Arthur M. Norton.

A total of 79 people participated in the special music, in addition to congregational singing. The following churches were represented with special numbers. Lake City; Walnut Street, Jonesboro; Central, Jonesboro; First, Jonesboro; Monette and Cain Island.

## PLANNING FAMILY WORSHIP

The family worship hour demands a real degree of preparation. First, the parent or one in charge needs to be prepared in heart. This can only come through the positive practice of the means of grace; Bible study, and prayer.

I once asked a mother of five how she brought her little family group into the real worship which was characteristic of their daily prayers.

"For years I have followed the plan of rising one hour before the children do," she said. "There alone at the beginning of the day I spend the time in prayer and in the study of God's Word. Some thoughts have come to bless my own heart. Many of these can be explained to the little children. It is usually at this time that I select the Bible message to read to them. After the family wakes, before we go down to breakfast and out for the day, we take the time for family prayers."

"Who takes the lead?" I asked.

"Usually I read and explain the Scripture and the father leads in prayer but we vary this by having them all take part at times."

That home has produced one fine young minister and there is evidence of Christian leadership in each of the other children.

Martha Boone Leavell in  
*Building a Christian Home*

## Little River Associational Hymn-Sing

The regular quarterly Hymn-Sing of Little River association was held in the First Church, Lockesburg, March 6, under the

direction of Mrs. W. E. Perry, the associational music director. There was an attendance of 180, representing 12 churches. Congregational singing was directed by Lawson Hatfield, DeQueen. Mrs. Perry was the accompanist. Many of the special numbers were sung by youth and junior choirs. The Hymn of the Month, "Fling Out the Banner" was sung, after the story had been told by one of the girls from DeQueen. Another special feature of this Hymn-Sing was the singing of "All Hail the Power of Jesus Name," to the Diadem tune, by the entire massed choirs of all the churches.

H. B. Donnell, associational missionary, gave the roll call of churches. Prayers were offered by Carrol Gibson, and J. E. Anderson, and the responsive Scripture reading was led by W. T. Byum.

## Southwest Zone Has First Hymn-Sing

Under the direction of M. O. Kelley, the first Hymn-Sing for the Southwest zone of Pulaski County Baptist Association was held March 27 at Plainview Church. One hundred sixty-three people attended representing 11 churches. The Adult and Youth Choirs of the host church assisted by Cecil Abbott, organist and directed by Mr. Kelly led the congregation in singing a well-planned program of hymns grouped as Praise, Prayer, and Hymns of the Cross. Cecil Abbott, host pastor, led in the devotional and A. E. Ingram, the associational missionary, made a short talk. Mrs. B. W. Nininger, state music director, was a guest and led one group of songs.

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### Figures to Inspire

Sunday, April 10, 1949

	S. S.	T. U.	Add.
Little Rock, Immanuel	1346	499	30
Including Missions	1706	850	53
Little Rock, First	1338	426	62
Ft. Smith, First	1198	488	11
Little Rock, Second	1034	137	10
No. Little Rock, Baring			
Cross	992	476	102
Including Mission	1046	524	103
El Dorado, First	840	271	6
Little Rock, Tabernacle	840	228	50
Pine Bluff, First	800	243	
Hot Springs, Second	773	194	5
Magnolia, Central	725	205	17
Including Missions	819		
Pine Bluff, South Side	600	273	7
Including Mission	646	320	
Benton, First	586	136	1
Including Mission	625		
Little Rock, Pulaski			
Heights	566		48
Springdale, First	548	242	
Including Missions	703		
Camden, First	544	145	1
Including Missions	725	263	
El Dorado, Second	542	195	9
Fayetteville, First	512	244	2
Including Missions	566	281	
Arkadelphia, First	512	211	
Crossett, First	508	218	3
McGehee, First	493	171	1
Including Missions	586	220	
N. Little Rock, First	484	152	20
Including Missions	525		
Warren, First	483	122	1
Hope, First	477	111	
Including Mission	502		
Hot Springs, Central	471	138	
Including Mission	548	218	
Forrest City, First	461		166
Russellville, First	457	208	
Including Missions	508	231	
El Dorado, Immanuel	450	262	10
Including Missions	505	304	13
Fordyce, First	441	220	
Little Rock, South			
Highland	416	154	23
West Helena	407	168	5
Malvern, First	406	103	
Including Mission	446		
Conway, First	403	61	1
Paragould, First	402	201	
Including Missions	582	282	
Searcy, First	395	100	
N. Little Rock,			
Central	394	106	
Ft. Smith, Calvary	389	96	2
Paris, First	388	132	
Ft. Smith, Immanuel	386	136	3
Gentry, First	380	196	39
Hot Springs, Park Place	358	126	5
Stuttgart, First	357	213	2
Including Mission	418		
Ft. Smith, Grand			
Avenue	338	101	1
Lake City, First	332	249	1

Rogers, First	332	114	4
Hot Springs, First	328	91	3
Sloam Springs, First	321	187	1
Dumas, First	314	85	
Including Missions	379	122	
Pine Bluff, Second	310	116	1
Fort Smith, South			
Side	302	67	4
N. Little Rock, Park			
Hill	301		15
Norphlet, First	296	250	5
Little Rock, Calvary	295	116	14
El Dorado, West Side	285	116	
Harrison, First	280	111	
Including Mission	387	144	
Greenwood, First	276	108	
Ft. Smith, Trinity	254	93	1
Little Rock, Hebron	234	119	16
Ft. Smith, Bailey			
Hill	223	113	
Stamps, First	220	109	
Carlisle, First	209	50	
Levy, First	200	85	43
Including Mission	251		
Texarkana, Calvary	192	105	
Mt. Ida, First	190	207	13
Little Rock, Bethany	181	100	44
Bentonville, First	177	74	1
Dyess, Central	171	69	
Hoxie, First	170	70	8
Little Rock, Reynolds			
Memorial	167	60	10
Sweet Home, Pine			
Grove	163	147	42
Little Rock, Capitol			
Hill	157	55	29
No. Little Rock, Forty-Seventh Street	157		
Warren, Immanuel	147	106	
Pine Bluff, Matthews			
Memorial	145	126	
Elliott, First	131	133	2
Hot Springs, RFD,			
Harvey Chapel	130	117	
Kensett	127	105	
Douglassville, First	123	53	
Mena, Dallas Avenue	119	63	14
Fountain Hill, First	117	89	
Bradley, First	117	55	20
Strong, First	114	59	
Grannis,	105	63	
Hot Springs, Lake			
Hamilton	101	47	
Malvern, Shorewood			
Hills	97	56	
Crossett, North Crossett	96	47	1
El Dorado, Parkview	94	49	2
Ft. Smith, North Side	90	32	2
Little Rock, Pleasant			
Grove	90		4
Little Rock, West Side	87	66	1
Melbourne	81	99	
Monte Ne	78	55	
Little Rock, Bethel	78		8
Geyer Springs	76	65	1
Little Rock, Biddle	76	43	2
Texarkana, East View	73	54	
Little Rock, Trinity	72	47	5
Little Rock, Tyler			
Street	72	40	2

### Mixed Marriages

By JOHN W. BRADBURY

The grief, or what may be life-long anguish, consequent upon the marriage of Protestants with Roman Catholics ought ever to be kept before our young people. Tyranny reaches into such alliances through the insistence of the Roman Catholic Church that marriage is not consummated unless it is performed and blessed by one of its priests. No truly devoted Catholic can be disobedient to his or her priest, for that is made equivalent to defiance of God. Consequently, the conscience of a Catholic is upset when a Protestant succeeds in having his or her form of marriage. Where such marriages are consummated, the love pledged at the altar is marred by dark fears. Subsequently, pressure will be brought to bear upon the recalcitrant Catholic.

After children come, the Roman

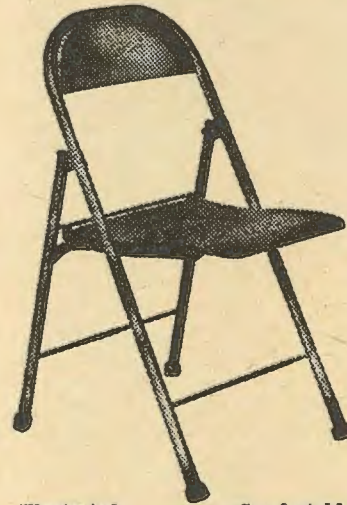
Catholic Church insists that they are born out of wedlock. Thus the Protestant victory at the altar becomes a continuous battle against constant pressure, with every effort of the Roman Church being concentrated to get control of the children. Where Protestants yield and go to the Catholic Church for marriage, they must contract that all children born to the couple shall be baptized into and reared in the Roman Church. The Protestant parent will have no spiritual rights over the future of the children. These ominous conditions should be explained to Protestant young people before they become engaged to members of the Roman Catholic Church. After the warm glow of youthful love has spent itself in marriage, the dark hand of tyranny will keep its grip.

-The Watchman Examiner.

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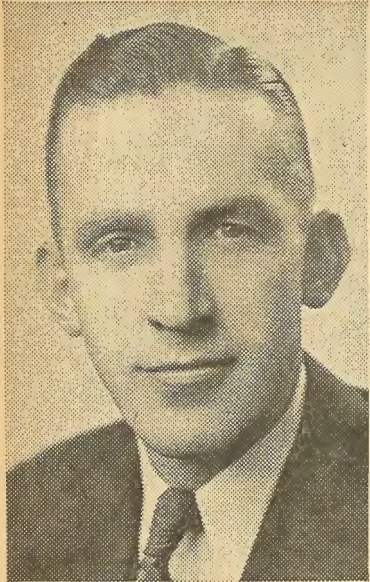
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In the

# ***Ouachita Million Dollar Campaign***



*Rel Gray  
Benton County Association*



*D. B. Westmoreland  
Bartholomew Association*



*L. H. Roseman  
Independence Association*



*J. P. Riley  
Delta Association*

We follow the leadership of men like these pictured on this page who are giving of their time to serve as—

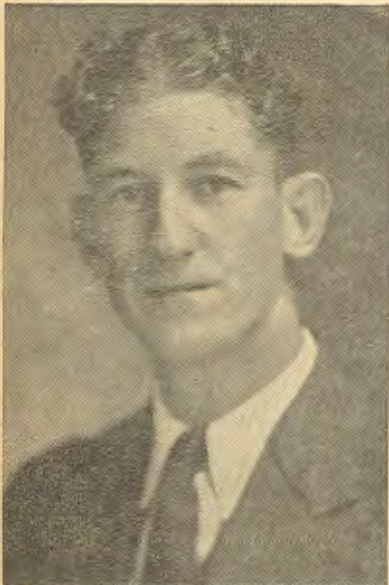
## **ASSOCIATIONAL CAMPAIGN CHAIRMEN**



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*'For none can e'er surpass thee,—the queen of the college world."*



*Hugh Cooper  
Rocky Bayou Association*



*Ralph Douglas  
Arkansas Valley Association*



*W. E. Perry  
Little River Association*

# The Disciplines of Discipleship

By MRS. ROLAND LEATH

To be a disciple of Jesus one must first believe on Him. In this lesson there are lessons for the lost and saved men and women. The powerful teachings of the parable of the rich fool warn men of those things that keep them from salvation; the words recorded in the fourteenth chapter of Luke's gospel refer to the cost and essentials of true discipleship which follow salvation.

A disciple is "a pupil, a follower who accepts the doctrine of his teacher." Discipline is "training that strengthens; correction, punishment, order maintained or a system of rules for conduct."

Jesus knew that in order for one to be a true disciple, he must first believe and then be trained, he must be led to suffer reproof and even humiliation, and taught the essentials of his discipleship. Many Christians think salvation ends all spiritual experiences. As a matter of fact, salvation is the beginning of spiritual growth. Salvation is free; true discipleship costs something; but when a person is saved, he is held accountable for some responsibility as a disciple of Jesus. If we follow Jesus, we take up our cross "daily."

Jesus gave some rules of conduct for His followers. We are studying some extremely important things for our lives as we examine these teachings of our Master and Lord.

## A Covetous Man

The discourses of our Lord which we study this week were spoken during His Perea ministry. He was on His way to the Cross and was preaching intense, personal, important messages to the people.

In a group one day was a man who asked Jesus to arbitrate in a situation for him with his brother, regarding an inheritance. Jesus refused to do so, indicating that He came to minister to the spiritual and not to be a judge of civil laws among men. We do not know the exact position of the man, but Jesus warned him of covetousness.

Just to drive home a truth Jesus said, "A man's life consisteth not in the abundance of things which he possesseth" and turned to give the parable of a covetous man, the rich fool.

This man was not a drunkard, a murderer, a thief, or an immoral man, but he was an industrious farmer, prosperous, thrifty, successful, and prudent. He was a sinful man, though, for all of that. He was selfish, heartless, greedy for wealth, and entirely self-centered. Covetousness is born, the child of selfishness. Jesus condemned those who were selfish and who put their own

## Sunday School Lesson for April 24, 1949 Luke 12:16-2; 14:27-33

welfare above others more than he did the poor outcast harlot or thief.

This man thought only of "I." He was concerned about himself, his wealth, his possessions and getting more. He had a problem: he had no room to store more of his fruit, his products, his goods. Every building he owned, every bit of space was filled. Did he think of widows and orphans, of homeless, poor, starving humanity? Did he think of the church, of spiritual avenues in need of help? Not that man! Not any covetous, materially minded man of our day!

He had a decision to make and he made it, according to his own selfish, foolish thinking. The personal pronouns of these two verses of scripture have always been a shocking picture of a foolish, selfish man. Verses 18 and 19 read: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." How did it happen that he had all this wealth, these many blessings? He never did stop to give a thought to the source of every good and perfect gift.

## An Exacting God

He forgot God, but God had not forgotten him! There is a day of reckoning for all of us. God is a just God, a merciful, loving Father, but He is also an exacting God, an avenging One.

The man had his plans all made. His barns were bursting with the good harvest of his crops; he had to have more room for additional gain; so he planned for expansion. Then he planned to celebrate the years of work and hard labor. He had been responsible for his success, so he thought, and he deserved to do what he pleased. He had goods laid up for many years and now he was going to eat, drink and be merry. He gave God no thought. Time was his to live as he desired. He owed no man anything, least of all God.

Someone has well said, "This man made three great mistakes. He mistook his body for his soul; eating and drinking was the supreme end of his life. He mistook time for eternity. He mistook himself for God." How many selfish sinners are doing just that all about us?

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast

provided?" God is not to be left out. Where are the plans of men, the lives and possessions of men, when God speaks? He called him "Thou fool," indicating, as all scripture which deals with this line of thought, that the one who does not believe in God is more foolish, he is without sense. God required the soul of that man "this night," now. "What doth it profit a man if he gain the whole world and lose his own soul?"

Then Jesus simplifies all the meaning with "So is he that layeth up treasure for himself and is not rich toward God." The riches which we lay up in heaven are the only ones that count.

## A Genuine Disciple

Jesus sought to impress the people and particularly His disciples with the seriousness of following Him. It is not to be taken lightly. We first believe on Christ, accept Him as our personal Savior, yield our lives to Him, get our minds off self and submit to His training and conditioning of our way of living.

Jesus used the parables of a builder and a king. He knew the people were rashly following Him,

hoping that He would establish a kingdom in which they could share the glory. He earnestly tried to show them that following Him was serious, difficult, a path of suffering and sacrifice. "Count the cost" was the theme of Jesus' message. A man would not attempt to build a huge tower without the finances and ability to finish. A king would not go to war without equipment and manpower to win a victory. Jesus does the saving, but man must count the cost of discipleship and go into Christianity in earnest. The Christian life is serious business.

A genuine disciple must love Christ first, above all human relationships; he must deny himself, carry the cross daily in mortifying lustful, sinful, selfish living; and he must follow Jesus in the paths of witnessing and service. A worldly, self-centered, cynical, critical, unfruitful Christian is useless. He is salt without savor, a light under a bushel. He is of no good to Christ, the church, or the cause of righteousness and is, rather, a stumbling block to a lost world.

Have you counted the cost of discipleship?



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## We Go Forward!

The Ouachita Million Dollar Campaign is going forward! Pastors and laymen are helping us. Friends of Ouachita and Christian education are helping from all corners of the state. I spoke last week in the Washington-Madison Associational Workers Conference and helped complete setting up the Campaign Committee in that Association. Definite groups were named to visit certain churches throughout the Association. Pastor Rel Gray, First Church, Rogers, was a speaker on the program. Pastor James Overton, First Church, Bentonville, preached the morning sermon. Both expressed a good word for the campaign and drove home the importance of it.

The Springdale Church, where I was privileged to work before coming to this office, engaged in an extensive building program at this time, gave me a check for \$1,000 to apply on the balance of its requested amount. They, with other churches and leaders, assured me of "coming through" this year in full. Interest is growing everywhere.

A check for \$600 was received this week from the First Church, Stuttgart, for the Ouachita campaign. I supplied there last Sunday at the morning services for Pastor Walter Hill. The church is growing under his leadership and planning to erect a new educational building. Other churches have sent in checks. We are thankful for every one of them.

We have just read Dr. J. I. Cossey's editorial on the Ouachita Campaign in this week's issue of "Southern Baptist College News." Nothing could be added to this appreciated article. We are grateful for it. What is true of Black River Association is true all over the state. We go forward! We must not fail!

*—Lucien E. Coleman*

### Attention!

Registration cards for the certification of messengers to the Southern Baptist Convention have been received by our office. We are ready to mail them to our churches upon request. As soon as your messengers have been selected, we suggest that you send at once for registration cards.

Remember—

Messengers should be appointed by the churches according to the following provision of the Constitution in the Southern Baptist Convention:

"Article III. Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular church which is in friendly co-operation with the convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

2. One additional messenger from each such church for every 250 members; or for each \$250 paid to the work of the Convention during the fiscal year preceding the annual meeting.

3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).

### Greer and Kensett

Pastor Amos Greer is the new pastor at Kensett, having been on the field there for only four months. It was my privilege to preach there last Sunday night and I am happy to report that the spirit of the people is great in enthusiasm and devotion to the church and pastor. There were 128 in Sunday School and 130 in Training Union. A youth revival is planned for May. A Church-wide Revival is planned for a later date. We rejoice with Pastor Greer and the good people at Kensett in their accomplishments.

L. C. Langley, formerly pastor of the Kensett Church for a period of about eight years, was in the service with us. Pastor Greer says that Brother Langley is a source of much strength to him personally and to the church. Brother Langley is retired and is available for supply work. His address is L. C. Langley, Kensett, Arkansas.

*—Lucien E. Coleman*

### Congratulations!

Congratulations are in order for all of the pastors and churches of the Pulaski County Association for their recent accomplishments through the Simultaneous Revival held there. How we thank the Lord for the victories wrought. Churches have been strengthened through new additions and by the re-dedication of individual lives.

We join with all of the pastors in the Association to express our appreciation for the coming of Dr. Matthews into our state and this campaign. He is a great leader. We appreciate just as much all of the visiting preachers and singers. We regret that we could not meet them all while here but our duties demand that we be elsewhere most of the time.

Brother E. A. "Happy" Ingram, missionary, and the various committees did a fine job. We rejoice in their victory.

### Our Co-Laborers

Sometimes we get so busy we neglect to mention our appreciation for all of the fine work our co-laborers are doing in their departments. We want to express here our deepest appreciation for the fine work that has and is being done by the various departments of our work. Great victories are being won in every one of them.

Team work and mutual understanding of each other and our problems is mutual ground upon which we meet. Every department head and every employee is anxious to reach the maximum in our work. We are all happy in our work. We rejoice together for the co-operation of all our churches, pastors, and individuals. We go forward together in advancing the Kingdom through our various departments and positions.

### Let's Pay Number Seven!

We have made six payments on the balance of our Honor debts. Each of these payments represent 10 per cent of the total amount of the old bonds. We told you in the March 31 issue of the **Arkansas Baptist** that we were nearing the half-way mark on the fund for another payment.

During the first quarter we received \$10,-512.90 for this purpose. We want to make another payment if possible before the meeting of the Southern Baptist Convention in May. Send in as much money as you can during April for the Honor Fund. Let's pay number seven!

### Let's Do the Job and Do It Now

*By J. S. Compere*

Without discussing them, I suggest three reasons why we ought to complete the Million Dollar Campaign for Ouachita College, and do it now.

1. **Because of what the money will buy.** In many respects Ouachita College is the greatest single agency of Arkansas Baptists for promoting the whole program of Christ's kingdom. Consider the large number of Ouachita students who find the way of salvation while they are in Ouachita. Through the fine spiritual influence of this Christian school many give themselves to full time religious work as preachers, missionaries, and other sorts of service. Also a very large per cent of the active workers in Arkansas Baptist churches received their preparation for this service in Ouachita College. Where can we invest money so as to bring any better returns?

2. **If we succeed or fail—**If we contribute the money right now to complete this campaign, it will cause a big increase in the service of Ouachita to the whole program of the gospel. If we fail it will mean great loss in such service, and we will be accountable for this loss.

3. **We are the people and this is the time to finish this job.** If this job is ever done, it will be done by Arkansas Baptists. Nobody else is going to do it. And, considering how we have piddled at the job so long, if we do not complete the job now, we shall, in large measure, lose our opportunity. Right now we face the opportunity. **Let's do the job and do it now!**