

12-15-1949

December 15, 1949

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 15, 1949" (1949). *Arkansas Baptist Newsmagazine, 1945-1949*. 128.
https://scholarlycommons.obu.edu/arbn_45-49/128

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, DECEMBER 15, 1949

NUMBER 49

The Pulpit



Calvary Church, Little Rock

Pages Eight and Nine

Southern Baptist Radio Ministry Versus The Federal Council of Churches

By DR. S. F. LOWE

When the Radio Commission launched its current Baptist Hour on ABC on a commercial basis it ceased to participate in the broadcasting schedule of the Southern Religious Radio Conference on a free basis. This was essential. Hence, the broadcasting schedule of this Conference was left to the other member-groups, all of whom are members of The Federal Council of Churches. Furthermore, all the present members of the Southern Religious Radio Conference are active members of the Protestant Radio Commission which is affiliated with the Federal Council. Thus, this network on a free broadcast basis is to all practical purposes under the leadership of the Federal Council.

Two Factual Statements

Two factual statements need to be made:

1. Under the direction of the Southeastern Intercouncil office of the Federal Council of Churches, and with the fullest sympathy and co-operation of every major denomination, except Baptists, the South is rapidly being organized and marshalled by the Federal Council of Churches.

2. Wherever the Federal Council has power it controls religious broadcasting nationally and locally.

What Are Baptists to Do?

As we face these rugged realities your Radio Commission earnestly urges the following as the only apparent way out:

1. Make the current Baptist Hour on ABC completely successful financially and spiritually. Such a network will enable us to

render our Lord a peerless service as well as keep Baptists definitely in the radio picture in the South.

2. Maintain the highest standards of quality in all our broadcasts—Southwide and locally, live and transcribed. Radio station management likes this and will respond favorably to it.

3. Capitalize on the strength of Baptists in the local community, in the States and in the whole Convention territory. It cannot be "in the public interest" for so large percentage of the religious population to be left out of the broadcast picture.

Our Pledge

The Radio Commission is in fullest sympathy with the repeated actions of the Southern Baptist Convention in not becoming affiliated with the Federal Council of Churches. We also recognize the extreme difficulty we face when all the major denominations of the South—except Baptists—are members of the Federal Council of Churches and thus can make a common approach to radio management for religious broadcast time. In this extremely difficult situation, your Baptist Radio Commission pledges its best to lead Southern Baptists in an effective radio ministry—Southwide and locally, which will honor our Blessed Lord in the proclamation of His truth.

To this noble end we earnestly appeal to you and every Baptist for your help—financially and spiritually. Send all contributions to: Radio Commission, Baptist Radio Center, Atlanta 6, Georgia.

Arkansas Baptist Hospital And Public Relations

By J. F. QUEEN

The question is asked occasionally, "What does the Arkansas Baptist Hospital pastor do?" This is a fair question and every Baptist in the state should know. His duties are to visit the patients, conduct chapel services, teach the student nurses the Bible, counsel and pray with relatives of patients, and promote good-will for the hospital throughout the state. Promotion of good-will for any institution is called public relations. This part of the hospital service by the pastor or chaplain, is the subject of this article.

Public relations has been promoted by articles in the *Arkansas Baptist*, supplying pulpits, speaking on hospital reports in district associations, talking with visitors at the hospital, speaking in brotherhood meetings, in clubs, missions, and wherever the opportunity is offered. There is not much a hospital pastor can do at the hospital on Sundays, because so many friends and relatives take the day for visiting. Many times too much visiting is done on Sundays. One doctor said to the pastor that often it took a day or two to get some patients back as well as they were on Saturday after Sunday's visitations. Therefore the pastor can do more for the hospital on Sundays by supplying pulpits and filling speaking engagements

than he can at the hospital. During the nearly five years he has been with the hospital he has spoken in one hundred-thirty-nine places. All but eleven of these places are churches.

J. A. Gilbreath, the hospital administrator, has done much in public relations by speaking on hospital reports in district associations, Brotherhood meetings, and pulpits. The attitude of Arkansas Baptists toward the hospital is now most gratifying as compared to the days when no public relations was promoted. Never before was the hospital and school of nursing so considered by our state budget as it was in the recent State Convention. As the people learn more about the hospital and its problems in taking care of the many calls for charity the Mothers' Day offerings will increase in the churches also.

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Christianity is a crusading faith which must propagate its kind in ever-increasing number or die. It cannot stand still. It either goes forward or backward. Its supreme task is to evangelize—that is, to tell the matchless story that "God was in Christ reconciling the world unto Himself," and "to make disciples of all nations."—Copied.

The Sabbath

A Devotion by the Editor

"The Sabbath was made for man."

The Sabbath has always been a vital institution of religion, and we cannot consider any religious heritage without a serious consideration of religion's Sabbath.

Jesus met with a Sabbath that was bound with such laws as to make it a burden, a cramped and hindered life, and life's expansion and growth. It was a Sabbath of fear that exhausted the vital energies of life. To live through a Sabbath day should be like walking through a shady lane where the flowers bloom and the birds sing, and all life and nature conspire to give one a sense of the wholesomeness and worthiness of life, and to bring one nearer to life's Lord.

The Sabbath day should pulsate with the potency of God's love and his gracious ministry to tired and worn humanity. Jesus rescued the Sabbath from legalism or from the blue laws of His day, and handed it back to man a free and glorious institution of religion for the benefit of man, but the pleasure-seekers seem to have taken charge of the Sabbath and have made it again the most exhausting and enervating day of the week. This has come about, not because the day has been hedged about by innumerable laws or because it has become a day that inspires fear, but because it has become a day in which to pursue every pleasure and revelry that the week has denied. So the Sabbath has become a debauch, a blight, a day when the progress of civilization has been set back immeasurably, and it takes the remainder of the week to recover the loss and start again from the point we had gained by the Saturday night before.

Throughout the week we have met and grappled with the stern and often unfriendly realities of a material world. Therefore, we often come to the end of the week with frayed nerves, with lagging moral courage, and with our spiritual reserves exhausted, and our souls in somewhat of a stupor, so what we need on the Sabbath is not to further exhaust our lives, but to rebuild them. On the Sabbath day our spiritual natures should be revived, our moral courage renewed, the reservoirs of life refilled.

Jesus said, "The Son of man is Lord of the Sabbath," and certainly the Lord of the Sabbath should not be forgotten or ignored on the Lord's day. All the blessed benefits of the Sabbath depend upon one's attitude toward and devotion to the Lord of the Sabbath.

"And he said unto them, the Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

ARKANSAS BAPTIST

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

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Publication Committee: J. T. Elliff, Fordyce, Chairman; C. D. Sallee, Morrilton; Paul Fox, Pine Bluff; Luther Dorsey, Star City; Dell Hames, Augusta; E. C. Brown, Blytheville; Wyley Elliott, Paris.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1198, October 1, 1913.

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

The cost of cuts cannot be borne by the paper except those it has made for its individual use. Resolutions and obituaries published at five cents per word. One dollar minimum.

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

From the Editor's Desk

Baptist Hour Broadcast

We believe that the Baptist voice should be heard over the radio. It is unthinkable that Baptists should surrender the air to other denominations. Southern Baptists pioneered in religious broadcasts in the south, starting with a three months program.

This venture eventuated in the organization of the Southern Religious Radio Conference on a free basis. You will find on page 10 an explanation, by Dr. S. F. Lowe, of the reason for our Radio Commission to alter its relationship with this organization. Be sure to read Dr. Lowe's statement.

The current year-round Baptist Hour broadcasts are supported by voluntary contributions from individuals. Surely there are enough Baptists in the South who want the Baptist voice heard over this network to meet the expenses involved. We are not proud of the response of the Baptists of Arkansas to this program. The four broadcasts in October over Arkansas stations cost \$280 but Arkansas Baptists contributed only \$22 during the month of October. The first three weeks in November the broadcasts cost \$168 and Arkansas Baptists contributed only \$29. The first seven broadcasts in Arkansas, there-

fore, cost \$448, and the Baptists of our state contributed only \$51.

I am sure we are not proud of that record. Are the Baptists of our state willing to turn over the air to all the isms which are rampant among us? Surely there are enough Baptists in our state who are interested in this year-round Baptist Hour broadcast to pay the actual expenses involved in broadcasting it over the stations in Arkansas which are on the network.

Sunday School superintendents and teachers might well announce the broadcast in the departments and classes and also remind the members that it is by voluntary contributions that the broadcast is maintained. Pastors, surely, might well announce the broadcast from the pulpit, and also announce that it is maintained by voluntary contributions from individuals. There is no request for contributions from churches, but only from individuals.

We challenge the readers of the Arkansas Baptist to send an individual contribution to the Radio Commission, Baptist Radio Center, Atlanta 6, Georgia.

Control Your Government Or Be Controlled By Your Government

Perhaps the most important question that faces the American people today is, "Will they control their government or will they be controlled by their government?" The question is between a free enterprise nation under a government that protects its citizens, their freedom to exercise their initiative and resourcefulness and independence, or a regimented socialistic nation under a government which controls its citizens and their enterprises in minute detail.

The present trend is toward bureaucratic control by the government of more and more of the enterprises and personal activities of the individual. This is a departure from the historic principles upon which the American system of government was founded. The founding fathers conceived the function of government to be the protection of the citizens in the exercise of their personal rights and privileges. The government should remain those individuals or groups of individuals who would trample on the rights and privileges of others. It was never intended that the government should guarantee security to the individual, in return for the surrender of his independence and initiative.

In pursuance of this fundamental conception of the function of government, anti-trust laws have been passed which, if properly enforced, would prevent big business from swallowing up or forcing little business into bankruptcy. A great deal has been said about the high handed methods of powerful business concerns to prevent competition and force out of business those who would com-

pete with them. The present trend in our government, however, is to control all business instead of making it behave itself, and take over the management of the whole citizenry by big government.

Our government has entered into competition with private industry. It is seeking to become a "welfare state." It has its hand upon every business enterprise in the country. Go to any business man, big or little, and he will likely tell you that the government regulations as applied to his business are so many and so complicated that he never knows from month to month whether he is violating some government regulation or not.

Of course, when between fifteen and twenty million Americans are receiving checks from the Federal government regularly, they may be hesitant to register a protest against the encroachment of government into the private life and business affairs of the individual. If things were changed, they might not receive their government checks.

The American people seem to be in the process of making a decision between the America we have known—the America of independent, free, competitive enterprise—and a new America which is controlled by bureaucratic government; and this decision seems to be leaning at present toward the latter. Unless a definite change takes place within the next three to five years, the trend will probably become fixed and unalterable.

Now is the time to call a halt to expanding government controls and demand that government perform its true function instead of aspiring to government paternalism.

The Pulpit

What holy associations surround this item of furniture in every church! Its utility value is perhaps its least. The greater value of the pulpit is symbolic. It is the symbol of gospel preaching. Here stands the man called of God to proclaim the unsearchable riches of Christ, to bring to the people the revelation of God, to declare the good news of the gospel.

There is a sacred responsibility upon the minister as he steps behind the pulpit to deliver his message to the people assembled. It is a responsibility that he cannot take lightly. It is a dual responsibility, a responsibility under God and a responsibility toward the people to whom he ministers. He must be faithful to the revelation of God, and he must be faithful to the needs of the people. Therefore the minister should think twice before he enters the pulpit. He should think of his relationship to God, and his eternal obligation to be true to the revelation of God.

He should think of his responsibility to the people, and should endeavor on every occasion to be true to their needs, their hopes, their aspirations, and their possibilities. It is at least doubtful wisdom when the preacher goes into the pulpit with any message other than a gospel message. There is no substitute for the gospel in the pulpits of our churches.

God expects the preacher to go into the pulpit with a gospel message. The people assemble before the pulpit to hear a gospel message. When the preacher fails to deliver a gospel message from the pulpit, both God and the assembled people are disappointed.

Every church activity, every church organization, and every phase of the church life should head up and be brought to a climax in the worship service of the church, and the sermon should be the apex of it all. Therefore the pulpit is the focal point of the church life and fellowship, and all other interests should converge here. Those who satisfy themselves with a limited service and a restricted fellowship, which come short of the pulpit hour, are cheating themselves out of the richest blessing of the church life.

Since the pulpit is so symbolically meaningful, it should be so designed as to induce a spirit of reverence and an attitude of worship on the part of the congregation.

We reproduce, on pages one, eight, and nine, of this issue, pictures of the pulpit of the Calvary Church in Little Rock. This pulpit of the Calvary Church represents a work of love by a young man, Bob Mason, who felt that the pulpit in his church should be beautiful, meaningful, and symbolic in design and appearance. So he turned his artistic talent to the production of the pulpit you see pictured on these pages. It was a work of love for Bob, an expression of his devotion to his Lord, and his acceptance of the gospel as God's message of redemption to fallen and sinful man.

We hope that the story of the pulpit of the Calvary Church will cause all our readers to have a greater appreciation for the pulpits in the churches, but more especially for the proclamation of the gospel which the pulpit symbolizes.

Kingdom Progress

Swope Park Revival

By CHARLES E. LAWRENCE

It was my great joy recently to assist Dr. W. Ross Edwards and Swope Park Baptist Church, Kansas City, Missouri, in an eight day revival. It was truly a wonderful spiritual fellowship that we enjoyed. There were some thirty professions of faith and several others who united with the church by letter.

I was delighted to find in that great, growing city—a city sowed down with Catholicism and other isms—such a fine Baptist work. Swope Park was one of the many churches, both white and colored, in a Simultaneous Revival effort. Certainly the very highest type of Christianity is found among the brethren there.

Swope Park Church is one of the greatest churches in the city. Under Dr. Edward's superb leadership the Church is erecting a much needed auditorium which will seat one thousand people. The building is an imposing structure of Colonial design with a very high steeple that can be seen for miles. Cost of the building is \$175,000 and will be ready for occupancy about January 15. I have never seen a church with a sweeter fellowship, a will to work, an anxiety to do God's will, and with greater love for their pastor than Swope Park. I predict that this church within a few years will be the leading church in Kansas City.

Minister Ordained

Glenn Wood was ordained to the full gospel ministry by the First Church of Paragould, Sunday afternoon, November 27.

Mr. Wood was ordained at the request of The Center Hill Church of Greene County following his call as full time pastor there.

He attended Ouachita College and has future plans for Seminary work.

President H. D. Bruce of East Texas Baptist College, Marshall, Texas, did the preaching in a recent revival in the Highland Avenue Church in Beaumont, Texas, where Eugene W. Dickey has served so successfully as pastor for nine years. N. A. Tuttle of Fort Worth directed the music.

There were forty-four additions to the church, thirty-five for baptism.

Eighty-Eight Boys Towns In Existence

There are now eighty-eight Boys Towns, patterned after the famous Nebraska institution founded at Omaha by the late Msgr. Edward Flanagan.

A spokesman for the original Boys Town said the latest addition was Angel's Court, a home for boys organized in Japan by a Tokyo lawyer. There are thirty-four other homes in foreign countries and fifty-three here in the United States. Two of the American homes are actually "girls towns" but they follow the operating principles established by Father Flanagan.

Angel's Court is the fifth boys' home to open its doors in Japan. Two were established in Korea following a visit there by Msgr. Flanagan in 1947. Several homes are in existence in Germany, and are under the auspices of American occupation troops.

—Religious News Service

Simultaneous Stewardship Program

Fifteen churches in the Stone-Van Buren Association participated in a Simultaneous Stewardship program November 7-11. The five subjects discussed were: Financing the Church Through the Sunday School; Origin and Purpose of a New Testament Church; God's Financial Plan; Partners with God; What Is the Good Steward?

The fifteen speakers rotated their services so that they would each be only one night in each church.

Evangelist M. E. Wiles was with the First Church of Lincoln in a revival meeting November 2 to 12. The twenty-eight re-dedications indicate the vital interest on the part of the Christian people.

There were four additions to the church by baptism, one by letter, and three other professions of faith.

Simultaneous Conference

The White River Association recently conducted a seven-day stewardship and budget planning conference. Dr. J. I. Cossey of Southern Baptist College, Walnut Ridge, led two conferences daily throughout the seven-day period.

The following pastors and churches participated in the conferences: D. W. Stark and First Church, Mountain Home; T. E. Funderburk and First Church, Cotter; Byron King and First Church, Flippin; S. W. Wilkerson and the Bruno Church; L. A. Perry and New Hope Church; Darrel Ball and Antioch and White River Churches; L. D. Watkins and the Gassville Church.

The Flippin Church has invited Dr. Cossey to spend a week with them in the near future. Pastor D. W. Stark of Mountain Home is chairman of Evangelism and has completed his organization for the association.

S. B. C. Executive Committee To Help in Simultaneous Crusade

The Southern Baptist Convention Executive Committee personnel will participate in the 1950 Western Evangelistic Crusade, April 9-23.

Dr. Duke K. McCall, executive secretary, will assist West Main Church, Houston, Texas, E. Hermon Westmoreland, pastor. Dr. Merrill D. Moore, director of promotion, will assist Kelham Avenue Church, Oklahoma City, Anson Justice, pastor.

Albert McClellan, director of publications, will assist First Church, Shattuck, Oklahoma, Chalton C. Meadows, pastor.

THE BAPTIST HOUR

DR. R. G. LEE, Preacher

December 18—Subject:

"The Meaning of Christmas"

Stations in Arkansas:

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

Bellevue Quartette On Baptist Hour

The Women's Quartette of Bellevue Baptist Church, Memphis, Tennessee, will be featured on the Baptist Hour broadcast of December 18. This will be their third appearance on the Year-Round Baptist Hour. They were heard on the programs of October 16 and November 20.

The group consists of Mrs. C. L. Parchment, first soprano; Miss Ruth Calvert, second soprano; Mrs. Louis D. Marks, first alto; and Miss Frances Calvert, second alto.

Just before Dr. Lee's message December 18 on "The Meaning of Christmas," the quartette will present a special arrangement of Franz Gruber's "Silent Night."

The Ouachita College Choir, under the direction of Professor Fred Becker, presented a Christmas Oratorio by Saint-Saens at the First Church of Blytheville Sunday morning, December 4.

Mr. Becker, at present a member of the music faculty of Ouachita College, was former minister of music and education of the Blytheville Church. The program was broadcast over radio station KLCN.

Pastor Nelson F. Greenleaf and the First Church of Atkins conducted a Training Union Study Course beginning December 1. They had the assistance of Pastor W. Speed of Russellville, who taught "God Hurry." The pastor taught "Not Your Own" and Mrs. Greenleaf taught the Junior book "Living for Jesus."

Dedication services for the Calvary Church of Batesville were held on Sunday, November 27. Former Pastor Byron King of Flippin was guest speaker.

Pastor H. W. Wooten, who observed his first anniversary as pastor of the church, gave the welcome address. A response was given by Dr. E. P. J. Garrott in behalf of the Independence Baptist Association. Minister D. King of Batesville gave the dedicatory prayer.

One of the busiest men in Johnson County is Hinson Williams, Baptist minister, who conducts ten regular church services each month.

On the first and third Sundays of each month, Pastor Williams holds morning and evening services at the Spadra church. On the second and fourth Sundays, he conducts morning and evening services at Union Grove.

Then, having run out of Sundays, he preaches at East Mt. Zion the first and third Saturday nights.

New Faculty Members

Two new members were named to the faculty of Southwestern Baptist Theological Seminary by the trustees in their annual meeting, November 29.

They are Dr. Jesse J. Northcutt, who will become head of the Department of Systematic Theology, and William Curtis Vaughan, who will be an instructor in New Testament.

Dr. Northcutt, a native of Oklahoma, received a bachelor of arts degree from Oklahoma Baptist University, Shawnee, Oklahoma, and Master of Theology and Doctor of Theology degrees from the seminary.

Vaughan, a native of Tennessee, holds a bachelor of arts degree from Union University in Jackson, Tennessee, and a bachelor of divinity degree from the seminary. He is now working toward a Doctor of Theology degree.

1950

Evangelistic Crusade

It is the purpose of all Sunday School, Training Union, Student Union, and Church Music forces in the state to join hands with those who will lead in the great evangelistic program of 1950. We urge every church and college worker to search out and find his place of service and go all out in an effort to reach just as many as possible for Christ during the campaign.

Here are some suggestions:

1. Between now and the first of the year in co-operation with the local churches, plan to give generously through the local church budget and the co-operative program. Surely, a tithe should be the minimum.

2. The first week in January is set apart for a week of Bible Study.

3. Plan now to help take the census with your church on the first Sunday in February, and during the following week enroll for the study of "The Place of the Sunday School in Evangelism." During March make every effort to reach for the Sunday School those located in the census.

4. In March enroll in the special Training Union soul-winning study course.

5. During the week of April 9-23 pray and work in the interest of a great sweeping, soul-saving revival meeting in co-operation with every church West of the Mississippi River.

6. Join with the Training Union in your church for an all out Training Union enlargement campaign to reach and enlist for training those won during the evangelistic meetings.

We challenge the workers in our Arkansas Baptist churches to SEE, PRAY, GIVE and WORK together for the glory of God and the salvation of the lost during these important months.

*Edgar Williamson, Director
Religious Education Department
Arkansas Baptist State Convention*

Foreign Mission Needs And Opportunities

Dr. Ralph Herring, Winston-Salem pastor, and member of the Foreign Mission Board, who toured South America this year, stressed the need for developing native leadership and the obligation of missions to use the radio in evangelistic work. Henry W. Schweinsberg, a native of Australia, former missionary to Bolivia, now senior missionary of the Board in Columbia, reported on an intensive survey of Ecuador and Peru as new Baptist mission fields. The Board adopted the committee's recommendation that the possibility of sending missionaries to these two Latin American republics be seriously considered. "We must build into the new society of South America a concept of true Christianity," Dr. Everett Gill Jr., secretary for Latin America, said.

Opportunities in Palestine require a stronger missionary staff, declared Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reporting by air mail from Zurich. That mission now has fifteen missionaries, eleven of whom are women, "and in an area where the status of womanhood is so low, the prestige of the mission makes it imperative that we send more men to the Near East."

Baptist Student Union Drafts Constitution



Pictured above from left to right are: Charles Ripley, State B. S. U. President; John McClanahan, President of B. S. U. Council at Ouachita College; Dr. Edgar Williamson, Director, Religious Education; Miss Elma Cobb, Student Secretary at Arkansas Baptist Hospital; Mary Jane Baker, Vice President of State B. S. U.; and Fred Vogel, State B. S. U. Secretary.

A Planning Committee appointed by the Baptist Student Union Convention in October, composed of Charles Ripley, Arkansas State College, Chairman; John McClanahan, Ouachita Baptist College, Wanda Groom, Arkansas Baptist Hospital, and Mary Jane Baker, University of Arkansas, met with Fred J. Vogel, State B. S. U. Secretary, Miss Elma Cobb, B. S. U. Secretary at Arkansas Baptist Hospital, and Dr. Edgar Williamson, director, Religious Education Department, to draft a constitution for the State Baptist Student Union Convention. A proposed constitution was drawn up and will be present-

ed to the B. S. U. Convention at its next meeting in 1950.

In addition to this a qualification questionnaire was prepared that will be used in selecting the two students who will be sent by the Baptist students of Arkansas this summer to work in the mission fields of Hawaii. All students who are interested and think they may qualify, should get a copy of the questionnaire from the local B. S. U. president, faculty advisor, or pastor advisor. Questionnaires must be in the State B. S. U. office by February 1, 1950, so that adequate and prayerful selection can be made by April 1.

Rural Church Extends An "Evangelistic Arm"

The Jamestown vicinity of America's first English settlement in Virginia, now boasts one of the most active rural churches in the South. It is forty-six year old James River Baptist Church that maintains two meeting houses, five miles apart.

The church itself is located deep in the woods, seven miles northwest of Jamestown Island. Within the past two years a new \$41,000 auditorium and educational building has been erected, completed with carpeted floors, oak pews and electric organ. The congregation meets in this building for all daytime services.

The second building for night services is five miles away on U. S. Highway 60 and is called the "evangelistic arm" of the church. It grew out of a tent revival sponsored by the church two years ago. The cinder block building seats 400 and is equipped with latest type opera chairs, hot air furnace, and pastor's study. It is erected on the site of Old Smyrna Baptist Church organized around 1800.

Since beginning its "evangelistic arm" this country church has received 125 new members, seventy-five for baptism. Per capita gifts last year were \$87.24.

The 1948 Lottie Moon Christmas offering was around \$500. Present Cooperative Program contributions are running about \$150 monthly.

A Personal Tribute

By Mrs. E. J. A. MCKINNEY

Dr. George Lacy, pioneer missionary to Mexico, was recently called to his heavenly home. I feel a personal loss in his going for I knew Dr. Lacy before he went to the foreign field. Probably there are not many left who knew of his life's work.

When my husband organized the Baptist Church at Junction City in 1896, Dr. Lacy was the first person to join by baptism, coming from a church of another faith.

He married Miss Minnie Meel of El Dorado, and when he had finished at our Louisville Seminary they went to Mexico as missionaries. Their first three children died of diphtheria.

When he retired as missionary he organized a Bible School to educate preachers, and taught in it to the end.

Albert McClellan, Publicity Director of the Southern Baptist Convention, preached in revival services recently at the Nogales Avenue Church of Tulsa, Oklahoma, J. W. Wade, pastor.

There were twenty-four additions by baptism, and twelve by letter.

Jesse Bowman, formerly a business man of Richmond, has been pastor of the church since 1942. The church recently completed a revival with Percy Ray, Myrtle, Mississippi, doing the preaching.

*** Christian Horizons ***

British Baptists Plan Advance: The Baptist churches of England are sounding the note of advance under the leadership of M. E. Aubrey, who is approaching the later stages of his secretaryship of the Baptist Union. A plan of action at national and local levels is being evolved. One of the most striking evidences of Baptist vitality has been the great assemblies organized recently in London. At these meetings, which were attended by more than 20,000 young people, the challenge to missionary service was sounded. In addition, London's largest hall was filled with 10,000 Baptist women at a special meeting.

Dr. Garbett Appeals to Political Leaders: Dr. Cyril Forster Garbett, Archbishop of York, London, appealed here to leaders of all political parties to join in letting the people know the "extreme gravity" of Britain's economic plight so that all groups might collaborate in meeting the situation.

Addressing the diocesan conference at York, Dr. Garbett compared the nation's present condition to the crucial days after Dunkerque when the country stood unarmed and alone against victorious German forces.

He said that unless political leaders unite in telling the people the grim facts of the situation, the nation will be faced with starvation, mass unemployment and ruin. Up till now, he claimed, the people have not clearly understood the gravity of the crisis.

Rural Ministers Advised to Study Family Counselling: Rural ministers should become more expert in family counselling, it was recommended at the sixth annual Convocation on the Church in Town and Country in Lincoln, Nebraska.

The recommendation was made by a commission charged with developing a tentative Protestant policy on rural economic and social relations. It also urged rural clergymen to familiarize themselves with the various social services available in their areas.

Minister Delivers Two Sermons At Once: The Rev. H. Moellering, pastor of First Lutheran church in Papillion, Nebraska, delivered two sermons on November 13 at churches 800 miles apart.

The clergyman made a wire recording of a 20-minute sermon which was played back to his home congregation while he delivered another, in person, at a church in Cincinnati, Ohio. He also recorded prayers and an abbreviated liturgy for use in his church during his absence.

To make the service as realistic as possible, the wire-recording was made from the pulpit. Mr. Moellering explained that a previous attempt to record the sermon from his study proved unsatisfactory.

Ask Income Tax Exemption for Clergy: Canadian clergymen should be exempt from the payment of income taxes, it was proposed in the House of Commons by J. A. Byrne, Liberal member from British Columbia.

The proposal gained support from members of other parties, but the government made no statement concerning its stand in the matter.

Churchmen Form Committee on Interracial Problems: Ministers and laymen of Thomasville, Georgia, have formed a joint committee for settling interracial problems here.

Dr. T. F. Callaway, pastor of First Baptist Church and chairman of the Thomasville Committee on Interracial Cooperation, said the group is "eager to share its pattern with other Southern towns."

The minister said the committee irons out difficulties ranging from broad legal problems to specific instances of friction.

For example:

The street leading to the Negro High School here is a muddy bog when it rains. No sidewalks line the street and students must of necessity walk in the mud.

Negro citizens took their problem to the committee. White members agreed the situation was bad. The twelve members unanimously agreed to petition the City Commission to have the street paved—and they are certain their joint requests will bring action by the city.

Improvement of Negro housing and addition of Negroes to the police force are latest objectives of the committee.

"We meet together once a month," Dr. Callaway said, "and try to work out problems in a spirit of Christianity. We discuss them frankly. As a consequence, we have a wholesome and sympathetic relationship between the races in Thomasville."

Dr. Callaway said the committee was primarily concerned with obtaining legal, industrial, and educational justice for the Negro. He said there had been no attempt to break down segregation.

Although there have been few local instances of interracial strife, Dr. Callaway said the committee handles such cases with "tact and understanding" and "seeks to solve them in a commonsense manner."

Dr. M. L. Walton, Negro dentist and member of the committee, termed the interracial group "indispensable."

Negro Methodists Advise on Race Relations: The West Alabama Conference, African Methodist Episcopal Zion Church, went on record at a meeting here as believing that "the individual Southern Negro can do more than groups of Northern friends to improve the attitude of the dominant (white) race."

The resolution said that a "friendly, harmonious community could be achieved by one Negro after another making white friends."

"Northern friends can help us a great deal and can fight for rights and privileges with the ballot and in other ways where we are helpless," the resolution said. "On the other hand, when the Southern white man finally takes an open stand for the Negro and it spreads throughout the South, there will no longer be any problems."

"We must demonstrate to the world that we are reliable, dependable citizens," the resolution added, "and that we are expecting the treatment accorded good citizens."

Canadian Baptists Seek Record Expansion Fund: Baptists of the Convention of Ontario and Quebec have launched a four-week campaign to raise \$300,000 for church extension work in Canada, India and Bolivia.

This is the largest amount ever sought at one time by the Convention.

A Smile or Two

He (at the football game): "See that bench substitute down there on the bench? I'm sure he'll turn out to be our best man."

She: "Why, you darling! Isn't this rather sudden?"

—Watchman-Examiner

Mother, teaching her young son arithmetic: "Now, take the Smith family, for instance. There's Mummy, Daddy and Baby. How many does that make?"

Bright Son: "Two and one to carry."

—Baptist Observer

Rastus: "All money these days is tainted."

Sambo: "What do you mean by tainted?"

Rastus: "'Taint yours and 'taint mine."

—Arkansas Methodist

"Gimme an all-day sucker," the youngster demanded of the candy man.

He was handed one.

"Looks kind of small," remarked the youngster looking at it doubtfully.

"Yeah, the days are getting shorter."

—Exchange

"Bill told me I was the eighth wonder of the world."

"What did you say?"

"I told him not to let me catch him with any of the other seven."

—Borrower

After reviving the patient, the doctor asked: "How did you happen to take that poison? Didn't you see the word 'poison' on the label?"

"Yeah, I saw it but I didn't believe it."

"Why not?"

"Because right under the word 'poison' was another word in bigger letters that said 'Lye'."

—Relaxation

A young woman who had parked her car in forbidden territory returned some two hours later to spy from afar a large impatient policeman curled up in its front seat awaiting his prey.

Making a quick decision, she stepped into taxi, rode home, and telephoned the Police Department that her car had been stolen.

An hour later, the car was returned by the same traffic policeman, quite proud of his alertness.

—Watchman-Examiner

"What animal," asked the teacher of the class in natural history, "makes the nearest approach to man?"

"The mosquito," timidly ventured a little boy with curly hair.

—Exchange

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

"Really?" Mr. Churchill replied, puffing deeply on his inevitable cigar.

"Tell me, how long does it take you to sting a bee?"

—Word and Way

A little girl was moving from California to Boston with her parents and was greatly excited.

The night before the departure, saying her prayers as usual, she finished off with:

"God bless Mommy and Daddy and my little brother Tommy; and this is goodbye to God—we're moving to Boston tomorrow."

—Arkansas Methodist

Letter Of Protest

Reverend James Overton
Bentonville, Arkansas
Dear Sir:

I read with disgust a portion of your remarks to the Arkansas Baptist Convention. Why do you Southern Baptists continue to number Catholicism with Red Communism? Is it the intense fear of a force far more powerful on the lives of a great number of men that your paltry few Southern Baptists seem to have on the lives of their flock?

Can the Baptists stop the spread of Communism as was done by the Holy Father in Rome? Is that what you fear? Perhaps you're one of the hate-mongers preaching the fallacy that Catholics owe their allegiance first to Rome then to the United States. I've been one to be content to let such babblings go un-answered. Now I'm tired of you so-called ministers of God constantly downing another religion.

For four hundred years you have been "protesting." What have you to protest? You have your churches and your own congregations. Why don't you start building a positive faith instead of a negative one? Are you one that believes it is necessary for a person to be a "white" Anglo Saxon Protestant in order to be a "true American?" If so, then I take a solemn oath and covenant with God as my witness to fight you and your kind with what peaceful and legal means are at my command.

A. A. BENSABAT JR.
Catholic American

Mr. A. A. Bensabat Jr.
2246 South Parkway, East
Memphis, Tennessee
Dear Sir:

Upon my return from the Arkansas Baptist State Convention last week, I found your letter of November 16 in which you severely criticize the sermon I delivered before the Convention Tuesday morning, November 15.

In this sermon I was simply giving voice to my deep and well-founded convictions—a right which I have under the Constitution of the United States of America, and a right which I would die to maintain for myself as a Baptist and for you as a Catholic.

Sincerely yours,
JAMES A. OVERTON.

NOTE—It might also be stated that all who do not line up with the Catholic Church have been numbered with Red Communism by the Catholic hierarchy. It might be said, too, that American money and influence halted the spread of Communism even in Italy and the rest of Europe instead of the "Holy Father in Rome."

It is a fact well known to every reader of the daily press that Communism was thriving in the Catholic countries of Europe until American taxpayers' money came to the relief of these countries and halted the spread of Communism where the Pope was helpless to do anything about it.

This Catholic brother might well be informed that Baptists have been on the job for two thousand years instead of four hundred. And when all of Europe was made so dark by the persecutions of the Roman Catholic Church, that a long period of history is known as "The Dark Ages," the true followers of Christ kept the evangelical faith alive, even though they had to keep their meetings secret from their Roman Catholic tormentors. History speaks for itself.

—Editor

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"Wisdom is knowing when to speak your mind and when to mind your speech."

—The Evangelist

Bits From Ouachita

By JUANITA HOLT
Student Editor

Ouachita's new 70'x176' science building will cost \$230,900.00, will house \$70,000.00 worth of equipment and is being built to accommodate the science department of an enrollment of 1,000 students.

The style of the new library building is functional architecture. It is being designed to provide numerous modern rooms and offices. The main reading room will seat around 300. The card catalog will be built in the wall, which is the modern trend in new libraries and will hold 25,000 cards.

Eighteen states and three countries are represented in the 759 enrollment of Ouachita this year.

There are 134 ministerial students enrolled, thirty special religious workers, and sixteen have indicated their choice for foreign missions. For business and commerce seventy-eight have been totaled, with 177 enrolled for public school teaching, and fifty prefer surgery, dentistry and engineering.

Nineteen new professors, administration and maintenance members have received positions at Ouachita College. The entire faculty consists of fifty-four members.

The Ouachita Board voted to adopt an athletic program policy in keeping with the standards of the North Central Association. The policy is: "The group of students who participate in athletics should not be favored above other students in such matters as the distribution of scholarships, loan funds, grants of finance aid and remunerative employment; the administration of such matters should be independent of the athletic department."

Sponsored by the Baptist Student Union, Ouachita recently had its annual Vocational Emphasis Week. This week of services was to aid the students who have not made a definite choice of their life's work, hoping that they might find some worthwhile vocation through seeking God's Will.

"If Southern Baptists succeed in a \$10,000 goal in 1950, and 1,750 missionaries are sent to foreign fields as a result of this goal, our Baptist colleges will be called upon to supply the missionary personnel. Never before in history has such a challenge faced our educational institutions," stated Dr. S. W. Eubanks, president of Ouachita College.

Nine Ouachita students were selected in Who's Who Among Students in American Colleges and Universities. Those selected are Clarice Brown, P. C. Church, Jiggs Ramsey, Roland Reed, John McClanahan, Velda Pogue, Jim Crittenden, Emil Williams, and Dewey Stark.

The Ouachita class in "Radio Technique" presents two programs over KVRC, a full time commercial station. They are now offering a series of Poe's stories at 10:45 Monday nights and stories for children at 4:30 Tuesday afternoons.

Ann Wollerman Day has just recently been observed at Ouachita. Miss Wollerman is a missionary to Brazil and her work is partly sponsored by Ouachita students.

At the meeting of the Board of Trustees, Dean Harold A. Haswell of Bolivar, Missouri, was elected to become head of the Educational Department of Ouachita. Mr. Haswell is now Dean of Southwest Baptist College.

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We can ill afford to allow our fears to rob us of freedom and of our capacity for thinking. Let us take some risks rather than submit to autocratic control of minds and hearts of men.

—W. O. Carver

Misunderstanding in Charges That Illinois Used High-Pressure To Get 1950 Convention

By Baptist Press

The General Committee on Entertaining the Southern Baptist Convention, a committee of the Illinois Baptist State Association, released here this week the following statement clearing away misunderstanding on how Illinois promoted Chicago as a meeting place for 1950:

"In a few of the Baptist state papers and other publications has appeared a statement which tends to make it seem that Illinois Baptists at the Oklahoma City convention used questionable methods in presenting the Illinois Baptist State Association's invitation for the Southern Baptist Convention to meet in Chicago. That statement, referring to applause which greeted speeches favoring the Chicago invitation, is as follows:

"This didn't happen accidentally, for the night before many of the Illinois messengers were instructed to be on hand and to be scattered over the entire auditorium. They were to applaud when mention of sufficient rooms was made. It is the old Mississippi strategy of appearing to have much by having it scattered over the entire building."

"In order to determine to what extent this statement is true, the Illinois Baptist State Association's general committee on arrangements for entertaining the convention in Chicago sent a questionnaire to each person from Illinois who attended the convention in Oklahoma City. That questionnaire contained the following questions:

"At the Southern Baptist Convention in Oklahoma City:

1. Were you instructed to applaud during speeches favoring the Chicago invitation?

2. Were you instructed not to sit with other Illinoisans during consideration of the Chicago invitation so that the Illinois people would be widely scattered in the audience?

"This questionnaire was sent to 136 persons, one of whom had moved, leaving no address. One hundred twenty-seven of the 133 replying answered the above questions in the negative.

"Five persons answered both questions in the affirmative. One person answered question No. 1 in the negative and question No. 2 in the affirmative. Three of these six persons indicated that they did not follow those instructions. Only three of the 133 persons replying indicated that they followed these instructions.

"This questionnaire indicates that the above mentioned statement is somewhat lacking in accuracy. The committee feels that this statement does not correctly portray the activities of Illinois Baptists attending the convention in Oklahoma City and regrets the appearance of the inaccurate publicity."

Note: We are glad to have the statement through the Baptist Press relative to the invitation of the Illinois Baptist delegation to the Convention to meet in Chicago in 1950. However, all the questions are not entirely cleared up yet because it is obvious, and is admitted in this statement, that instructions were given, and that some obeyed those instructions. We are not told who gave the instructions or on what authority these instructions were given. We believe that such instructions were out of order, and should never be given to any delegation at any convention anywhere in the land. It seems evident from this statement that very few of the Illinois delegation participated in the tactics that were reported in the Illinois Baptist, and we congratulate our Illinois brethren on the repudiation of such tactics.

—Editor

Talent Developed By Hobbs

What Is That In Thine Hand?

By MRS. GUY E. WILLIAMS

Hand-Carved Pulpit

It was Sunday morning. Bob Mason sat with his wife in their customary pew in Calvary Baptist Church, located on North Pierce Street in Little Rock. During the sermon he began to notice the pulpit which was a cheap plywood affair. It seemed to him that a pulpit should be beautiful, a little ornamental and impressive, since it is the focal point of any church auditorium.

He thought of the new church building the congregation was planning to erect and he began to visualize the kind of pulpit that would be in keeping with it.

he wondered, just in case he didn't like them, how he was going to say so without hurting Bob Mason's feelings.

The work got underway. Few of us can understand the big job this loyal worker had undertaken. At that time he owned part interest in Reliable Wood Products Company and in his spare time he did the cabinet work in his shop.

Bob prefers walnut for his church furnishings; in fact, for almost everything. Some of the walnut he ordered from St. Louis but the carved molding which he has used to give an ornamental outline to the design was imported. Altogether there is about \$200 worth of material used.

Most of us think of a pulpit only as a place where the preacher can lay his Bible. This isn't true with one that is well planned. The one in Calvary Church is divided into three sections and after taking a look at the back, one realizes how very useful it is. In the center section back is a place for the sound equipment, amplifier, and recorder. This is covered with sliding doors. Below are shelves for song books and other supplies. In a smaller section on one side, doors open for a place built to hold the communion service. On the opposite side there are shelves for the collection plates.

And of course, on top there is a place for the Minister's Bible, and it's behind a hand-



Robert Mason, Artist.

Hobby of Making Things

Once Bob had made a talk to a group of boys using the text, "What is That in Thine Hand?" Exodus 4:2. He spoke of Moses' rod, David's sling, and the lad's fishes and loaves, and how God directed that they be used. He, too, had something in his hand—a chisel, and he had a special talent which he says, "Was sorta dished out" to him. Almost all his life he had a hobby of making things in wood.

"When I was a boy in high school up in Lower Merion, Pennsylvania," he said, "I guess I spent more time in the wood shop than I did in the class room."

During World War II he was a navigator in the Air Corps and sometimes when he had a little time to kill Bob took to his hobby again and has beautiful little articles which he carved while in the European Theater.

It was then that he did his first church carving-work. "We had nothing there to make our places of worship look churchy," says he, "so I constructed an ornamental cross and candle sticks for the chaplain of our bomb group. These he carried from place to place until the war was over."

Word With Pastor

After services at Calvary Church were over Bob had a word with Pastor Wilbur Herring, and asked him how he would like to have a pulpit built for the new church. He, like any pastor, was delighted, but he didn't quite understand about the hand carved plaques and

Left Panel



"Christ At The Door"
By Warner and Salliman

some open Bible carved in wood. Mr. Mason believes that every pulpit should have a permanent conspicuous open Bible for a symbol. Viewed from front or back this solid walnut pulpit with its dark finish is a thing of beauty.

There are places on either side for flowers and the writer had the privilege of doing the arrangements for the picture, the first flowers to be placed on top of this exquisite work of art.

The Plaques

And now about the plaques, for they, more than anything else, make this pulpit out-



Center Panel — "Head of Christ"

standing. Bob carved out three of them, a large one for the center and a smaller one on each side. The choice of just what to select as his theme was up to him and what better selections could he or could anyone make than to build it around the life of Christ. He turned to Biblical art and found a countless number from which to make his choice. In the front center he carved a large plaque from a picture, Warner and Salliman's "Head of Christ." The face is strong and virile. The portrait was painted to illustrate Luke 9:51, "He steadfastly set His face to go to Jerusalem." It preaches a sermon in itself of how Jesus came to earth not merely to tell us what to do but to do something for us, something we could not do for ourselves.

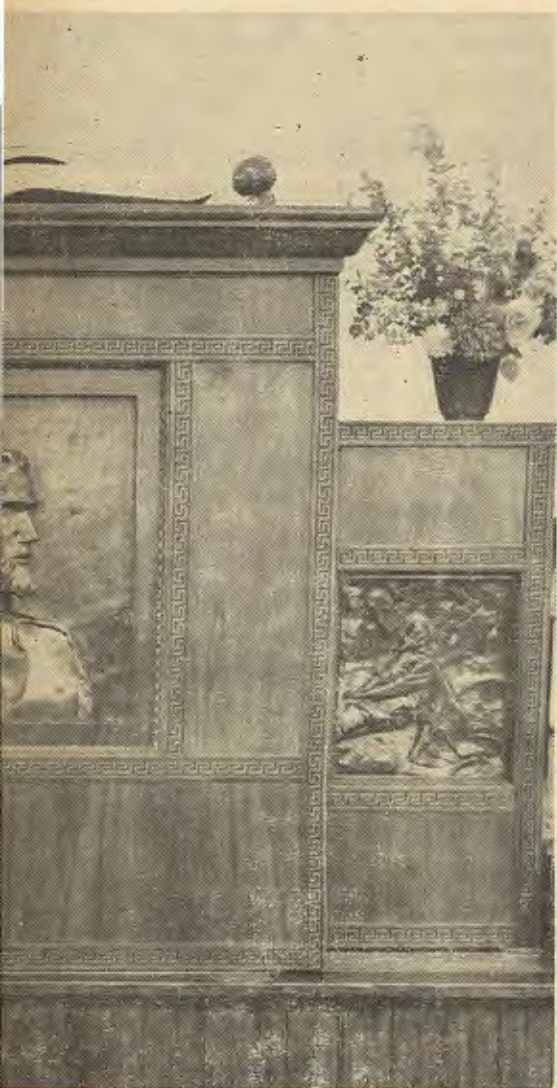
On the left Mr. Mason chose another picture by the same artist, "Christ at Heart's Door." It is evangelistic in its appeal and portrays the moment when human destiny hangs in the balance, when Divine love patiently waits upon human reluctance, (Rev. 3:20) "Behold I stand at the door and knock."

On the right wing is one of the noblest works of sacred art ever produced, "Christ Gethsemane" by Heinrich Hofman. It is a strongly emotional treatment of the incident

Dedicated To Christian Art

Calvary Church Little Rock

A Record of Achievement



by Warner and Salliman

We feel the beauty of it, the serene self surrender of it, the transfiguring glory of it. We see the perpetual issue between Heaven and earth. It is to harmonize man's will with that of the Heavenly Father.

When Bob finished the first plaque and showed it to "Wilbur" (his congregation affectionately call him by his first name) he exclaimed, "It's beautiful and why can't we paint up the inside of the old church and move the new pulpit in now?" "But only one portrait is ready to be set in," Bob told him, "however, we could use plain walnut panels in the blank places until the carving is completed."

Don't Tell Wilbur

And that is what they did. The members did the paint job themselves and Bob Mason worked hours on hours on the unfinished plaques. He spent eighty hours on one small one and over a hundred on the large one and as he worked he prayed. How easily he could spoil a feature when carving about the face by digging in too far or taking off the end of the nose. Hands also are tedious. Carving is much harder to do in some ways than painting. In the picture of "Christ at

On October 1, 1947, Wilbur Herring became pastor of the Calvary Church in Little Rock. Calvary was a small church, and being without a pastor, the attendance was quite small. The first time Mr. Herring supplied the pulpit, prior to becoming pastor, there were thirty-five persons in the congregation.

He was led to accept the Calvary pastorate, not because of large numbers or an impressive church plant, but by the conviction it was God's will that he do so.

Calvary was originally a mission of the Pulaski Heights Church, Little Rock. It became a full-time church in the spring of 1937. Former pastors were Otto Sutton and P. J. Crowder.

During the ministry of Pastor Herring, the Sunday School enrolment increased from 197 to 430; attendance has increased from 86 to 250; on last Easter Sunday there were 381 present. The Training Union has tripled in enrolment and attendance. A Brotherhood has been organized with forty-three charter members. There have been 327 additions to the church, 111 coming for baptism.

Receipts have increased from approximately \$10,000 a year to \$30,000. An Educational Building costing \$25,000 has been constructed and paid for except for the small sum of \$1,000.

The church has licensed four men to the gospel ministry during Pastor Herring's pastorate at Calvary: Nathan Toms, G. A. Casey, Luther Young, now a student at Bay-

lor University; and Lee Lindsey, a student at the New Orleans Theological Seminary.

Pastor Herring is a graduate of the University of Arkansas School of Law. He took additional work at the University of Virginia, and at Stanford University. It was following his two years service as a naval officer in World War II that he surrendered to the ministry. He served as assistant pastor of the Saint Charles Avenue Church in New Orleans, and as president of the San Marcos Baptist Academy, San Marcos, Texas, before coming to the pastorate of the Calvary Church.

Growing Pains

One of the immediate needs of the Calvary Church is the tripling of the size of the present educational facilities, and this is in the plans for the coming year. The congregation



Wilbur Herring, Pastor

Right Panel



"Christ In Gethsemane"
By Henrich Hofman

Heart's Door," for instance, the cedar of Lebanon must be done with a definite touch and well defined lines. Painters may blur their colors.

The entire congregation has received an inspiration from seeing this work of art and from knowing the love and generosity which prompted it. They figure its monetary value to be worth around \$1500, but money couldn't have bought it.

Now Bob has something else in mind, that is, when they get the new church, but don't tell Wilbur, he hopes to build the Communion table and chairs to match.

also needs a much larger auditorium. Every Sunday morning chairs are placed in all available spaces to accommodate the congregation.

Pastor Herring is considering plans for two services on Sunday morning or a junior church in order to take care of the increased attendance. The program of enlistment and evangelism includes the work of three full-time community missionaries, and the church hopes to establish two missions within the next two years. Also, they are looking forward to a magnificent church building, but before it comes, there must come a stronger and larger church membership.

As Pastor Herring said on his second anniversary, "The building is still ahead of us, but first we must build a great church." The entire congregation at Calvary has caught the spirit of enthusiasm and deep consecration of their pastor, and many individuals, like Mr. Mason, have rendered signal service to the church.

Mrs. Bill Dickey, who once directed the choir, was instrumental in securing choir robes through a friend, who is in the clothing manufacturing business. Grover Tuey, an electrical engineer and member of the church, is largely responsible for the chimes. Mrs. Herring, the pastor's wife, is responsible for the new Hammond Organ. In one day she secured pledges in the amount of \$1,300 for the purchase of the organ. Then she made the down payment and signed a personal note for the balance.

The Origin Of Baptist Churches

+ + +

By the late J. H. GRIME

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The Shibboleth of Baptists for nearly two thousand years has been: "No code of doctrine, or schedule of practice, that cannot be sustained by God's Word." A "thus saith the Lord" settles all questions with a true Baptist.

We have Baptist churches here today in great numbers, and I am asked to state their origin. My answer in brief is this: They had their origin in Heaven, and their make-up was devised by God Himself. "To the law and the testimony."

The Prophets' Testimony

Seven hundred years before the first Baptist was born, God through the prophet Isaiah, told us about him and his work in these words: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it" Isaiah 40:3-5. Then just before the closing of the canon of the old Scriptures, the Eternal Word, that was afterward "made flesh and dwelt among us" John 1:14, spoke through the prophet Malachi in these words: "Behold I will send my messenger, John the Baptist, and he shall prepare the way before me; (Christ) and the Lord, whom ye seek, shall suddenly come to His temple, (the church) even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts" Malachi 3:1. Christ was coming to His temple, not the Jewish temple, but His temple, the church. And John the Baptist was coming before Him to prepare the way. After these thrilling promises and assurances, the world went to sleep religiously, and slept for some four hundred years. It is true that the Jewish Theocracy trudged along in a perfunctory way; but if God visited them during that time, we have no record of it.

Prophecies Fulfilled

Finally, this first Baptist, this child of prophecy and promise, was born of Elizabeth and Zacharias, a priest, and God named him John, Luke 1:13. His birth was a miracle, as both his father and mother were past age when he could have been born according to the laws of procreation, Luke 1:18. He was filled with the Holy Spirit from his mother's womb, Luke 1:15. Then, Jesus Christ was born six months later of the Virgin Mary, Luke 2.

John led a secluded life in what is known in the Bible as desert country, Luke 1:80. When the time was fully come, of which the prophet seven hundred years previously had spoken, God called him forth. The Bible says, "There was a man sent from God whose name was John," John 1:6. He first appeared in the Jordan Valley, clothed in raiment made of camel's hair, which was impervious to water, and began to preach, saying: "Repent ye for the Kingdom of Heaven is at hand," Matthew 3:2; and baptizing in the river Jordan such as gave evidence that they had repented, Matthew 3:8; and had the "Knowledge of salvation by the remission of their sins," Luke 1:77. John's mission began "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother

Phillip, tetrarch of Iturea and the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness," Luke 3:1-2. Tiberius Caesar began his reign August 19, A. D. 14, thus definitely settling the time of the beginning of John's ministry.

God Given Title

When John began his ministry, God gave him the official title of Baptist, and he was known after that as John the Baptist. The prophet seven hundred years previous had said, "Thou shalt be called by a new name, which the mouth of the Lord shall name," Isaiah 62:2. It stands out a plain and undeniable fact, that Baptist is the only new name ever uttered by the mouth of the Lord. To deny that Baptist is the scriptural and proper name for His people to wear, is to dispute the word of the prophet Isaiah, and set aside God's Word.

God Sent Missionary

John's work was: "To make ready a people prepared for the Lord," Luke 1:17. One day while this God-sent Baptist was engaged in baptizing people, Jesus Christ the head of the church came, and was baptized by this Baptist preacher in the River Jordan, Mark 1:9. Christ then took the material prepared for Him by this Baptist preacher sent from God and constituted the Church. This occurred on a mountain in Galilee not far from Capernaum. It is described in the Bible as follows: "Now ye are the body of Christ, the members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues," I Corinthians 12:27-28. If you will turn to Matthew 10, Mark 3, and Luke 6, you can read the process of this transaction, and see the first church roll ever made out in the world.

This church was under the tutelage of Christ for some three years, and laboring under a commission limited to the lost sheep of the house of Israel, Matthew 10:6. Under this commission they spoke the Greek and Hebrew languages, with which they were familiar.

The Commissioned Church

But just before our Lord stepped on the cloud and rode away to the right hand of the Father, He gave them the enlarged commission to all nations. This involved a multitude of languages that they could not speak. They were told to "wait until they were endued with power from on high," Luke 24:49. On Pentecost they were baptized with the Holy Spirit, and their tongues were loosed, and they could carry the message to all nations and tongues.

They began operation under this enlarged commission to all nations and peoples on the day of Pentecost. From here they were "scattered abroad and went everywhere preaching

the word," Acts 8:4. Churches began to multiply, hence from this time we have churches in the plural. The churches are the executive bodies within the Kingdom. The Kingdom is an absolute monarchy, while the churches are pure democracies within the limits of the Kingdom.

Two Extremes

There are three phases of church construction within what is denominated Christendom. First, universal; second, hierarchal; third, congregational. Within these three groups there are four distinct lines of church polity, ranging from an absolute monarchy on the part of Roman Catholicism, to a pure democracy on the part of Baptists. Without discussion, it is easy to see that this presents the two extremes, between which there is no affinity, on the part of Roman Catholicism that represents the universal church theory, and Baptists who represent the local churches of Jesus Christ. Between these two the entire gamut has been run, filling the scale with every conceivable form and fashion of organization and doctrine.

Baptists and Catholics are antipodes, holding nothing in common. In fact, they hold only two independent systems of doctrine. There is no other code of doctrine in Christendom but what every statement of their principles, or the principles upon which it rests, can be found within either the Baptists or Catholics.

The Catholics hold the universal church theory, and being a monarchy, their system of church polity is called the Papacy from the Latin papa, and are under the control of the Pope, its head, the world over, without the right of appeal.

With Baptists, the Kingdom of Jesus Christ is an absolute monarchy, with Christ as its head, and the Bible is its code of laws, and it admits of no change. The churches are the executive bodies within the Kingdom, and are pure democracies with the Bible as their only bond of limitation, and love their only bond of brotherly fellowship, and a "thus saith the Lord" their only rule of action in both faith and practice.

—Baptist and Reflector

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Big Business With God

Enlarged Plans for World Advance in 1950 Laid by Foreign Mission Board in Semi-Annual Session

"The test of Christian missionary undertaking abroad is not the number of souls won, but the vitality of the native Christian constituency," Dr. Theron Rankin, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, told members of the Board at its recent semi-annual session in Richmond, Virginia.

To finance its program in 27 nations during 1950, the Board approved a budget of \$3,264,714.32 to be added to the Lottie Moon Christmas Offering for a total budget of \$5,250,000. Dr. Rankin declared that Southern Baptists are "in big business with God. This business requires the courage and faith to think and plan in bid terms."

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Take time to laugh—it helps to lift life's loads.—Selected.

State-Wide Evangelistic Conference

Second Church, Little Rock, Jan. 16-18, 1950

Program and Speakers

Monday Night

- 7:15 Laymen After the Lost R. C. Wisner
Nelson Tull
- 7:45 Where Are The Soul Winners?
..... Edgar Williamson
Where Are The Souls to Be Won? .. Barnette
- 8:20 Special Music Arkansas Baptist College
- 8:40 Sermon Dr. Perry Webb

Tuesday Morning

- 9:00 Song and Praise
- 9:10 Scripture and Prayer Phil J. Beach
- 9:20 All At It Don Hook
- 9:40 Associational Simultaneous Crusades Discussed
- 10:10 Evangelism: How the New Testament Preachers Did It E. P. J. Garrott
- 10:30 Special Music
- 10:35 Preparing A Church for Evangelism Lloyd Sparkman
- 11:00 Dealing With a Lost Soul .. M. Ray McKay
- 11:25 Song and Prayer
- 11:30 Sermon Dr. Perry Webb



J. N. BARNETTE

WANTED

One thousand pastors, Missionaries, Evangelists, Gospel Singers, and other church workers to attend all services.

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Tuesday Evening

- 7:00 Song and Praise
- 7:20 The Women and the Crusade Miss Nancy Cooper
- 7:40 Youth's Place in the Crusade .. Ralph Davis
and Fred Vogel
- 8:15 Music
- 8:30 Sermon Dr. Perry Webb

Wednesday Morning

- 9:00 Song and Praise
- 9:15 Scripture and Prayer Charles Hampton
- 9:20 Teaching Them to Observe All Things W. B. Tatum
- 9:50 Prayer and Compassion Harvey Elledge
- 10:15 Old-Fashion Prayer Meeting, led by Joe Shaver
- 10:50 A Revival or Else Charles Wells
- 11:25 Special Music
- 11:30 Sermon Dr. Perry Webb
Adjourn

Tuesday Afternoon

- 2:00 Song and Praise
- 2:15 Extension Revivals Ralph Douglas
- 2:35 Testimonies About Mission Revivals
- 2:50 Projecting the 1950 Crusade C. Y. Dossey
- 3:30 Conferences—
General Chairmen and Organizers W. O. Vaught
Publicity and Financing O. L. Bayless
Census T. K. Rucker
Extension Service in Revivals R. A. Hill
Radio B. B. Sawyer
Prayer M. E. Wiles
Fellowship D. C. Bandy
Music Ray McClung



C. Y. DOSSEY



DR. PERRY WEBB

4:30 Adjournment

Why I Tithe

By J. G. COTHMAN

This is a personal testimony. Like many of you I was not taught to tithe from childhood. It has been my joy to search the Scriptures, read stewardship books and tracts, and to discover God's plan of financing His work. Time and time again, I have been asked, Why do you tithe?

- I tithe because it is taught in the Bible as a workable principle.
- I tithe because God owns the world and all that there is in it—and he owns my life.
- I tithe because of needs which must be met in the church where I belong and in my denomination.
- I tithe because it makes one a partner with God and helps save one from covetousness.
- I tithe because there are spiritual blessings in so doing.
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Some things we must face this year in addition to things already mentioned, is Sewerage disposal, Fire Insurance and Protection, Sanitation in Kitchen and milk safe guard.

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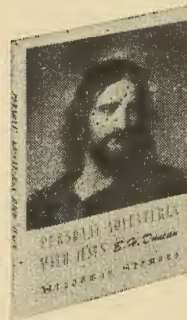
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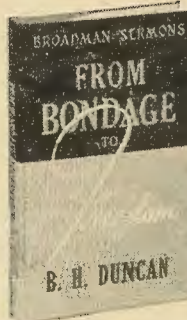
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Figures To Inspire

Sunday, December 4, 1949

NOTE: Acting upon a suggestion made by D. Blake Westmoreland, Jr., pastor of the First Baptist Church, Warren, we invite the churches to report once each quarter on the average for the past three months. After each quarter such report mailed to the Religious Education Department will be published in this space in the Arkansas Baptist. The first report will be made during January, 1950, for the months October, November and December, 1949. Reports should be sent in during the first week in January. ALL WEEKLY REPORTS FOR "FIGURES TO INSPIRE" SHOULD BE MAILED TO THE Religious Education Department, 212 Baptist Building, Little Rock, Arkansas, NOT LATER THAN MONDAY OF EACH WEEK.

January, Denominational Emphasis

Bible Study for All Church Members

1. Co-Operative Program
2. Student Life - Commitment Day, January 15
3. Church schools of missions
4. The Theological Seminaries

Associational Officers' Meeting:

1. Promote Bible Study Week, January 2-6
2. Start new Sunday schools
3. Plan to help churches visit all members in February
4. Complete plans for February work.
5. Consider locations for new Sunday schools
6. Arrange for delegation to Ridgecrest
7. Hold Sunday school workers' meeting: Theme—"The association's goal toward the 500,000 enrolment again."

In the Churches

1. Observe Bible Study Week, January 2-6
2. Check Standard of Excellence ratings and apply for recognition
3. Establish quotas for enrolment and attendance for all classes each month
4. Have Student Life-Commitment Day
5. Use the weekly officers and teachers' meeting to produce better teaching (See the Sunday School Builder for special helps)
6. Set church goal for enlargement in keeping with convention-wide objective of 500,000 gain in enrolment.

Ouachita Association Hymn-Sing

The very first Quarterly Hymn-Sing for the churches of Ouachita association took place Sunday afternoon, November 13, at Two-Mile Church. One hundred eight people attended, representing eight churches. Mrs. Dean Newberry, who is the newly-elected Associational director, planned the program and accompanied the singing which was led by A. L. McDaniel.

The following churches brought special numbers: Grannis, Cove, Two-Mile, First, and Dallas Avenue, Mena.

The next Hymn-Sing is scheduled for February 13, at Grannis.

Convention-Wide Sunday School Conference

Dallas, Texas, December 27-30

The general theme for the conference with pastors, educational directors, Sunday school superintendents, and associational officers for the Convention-wide Sunday School Conference in Dallas, Texas, December 27-30, will be "Christian Education for the Masses."



R. G. Lee
Speaker

Testimonies and messages from leaders who have succeeded in an unusual way will feature this conference. Ample time will be given for general testimonies and questions.

An attractive and helpful feature will be a testimony by Dr. E. H. Westmoreland, pastor, Main Street Church, Houston, Texas, as to how this church provided, in the \$800,000 educational building, a place for every member of every family.

The first week in October the Sunday school of this church occupied the new building, setting up seven Nurseries and four Adult departments with thirty-four classes.

Student Night At Christmas

Listen! Do you hear a familiar note? Yes, it's time for the annual STUDENT NIGHT AT CHRISTMAS program.

Every full-time pastor in the state of Arkansas has received a packet of information about this annual Student Program. In the packet is a poster announcing the time and place of the meeting; also three different programs that may be presented. Students on the campuses throughout the state are planning and presenting these programs at the college churches now. When they get home for Christmas they will be ready and desirous of telling the folks back home about their college activities.

Plan now to have a "Student Night at Christmas" program in your church. Use your students, inform the folks, and watch the program of Christ and His church grow. Don't forget it's time NOW to plan your STUDENT NIGHT AT CHRISTMAS program.

Dr. Frank H. Leavell Dies in Nashville

Word has just been received of the death of Dr. Frank H. Leavell, 65, in Nashville, Tennessee. His death was sudden and due to a heart ailment. He had been connected with Baptist Student work for 27 years. A more appropriate obituary will be forthcoming.

Summer Field Work, 1950

The summer field workers are scheduled to go to the following associations during the summer of 1950:

- July 5-13—Intensive training at the Arkansas Baptist Assembly, Siloam Springs
- July 14-22—Big Creek Association (a few teams will likely work in White River Association)
- July 22-29—Tri-County Association
- July 29-August 5 — Arkansas Valley Association
- August 5-12—Delta Association
- August 12-19—Central Association
- August 19-26—Caddo River Association

Training Union Study Course Awards

During the year October 1, 1948 to September 30, 1949 the following churches of Arkansas requested 200 or more Training Union study course awards:

- First, Fort Smith—388
- Baring Cross, North Little Rock—276
- First, Springdale—266
- First, Camden—243
- First, Little Rock—212

New Hope Music School

The New Hope Baptist Church, Black Oak, recently held a School of Church Music with Mrs. A. M. Norton of Lake City as the teacher. Although the weather was very rainy during the school, there was an average attendance of fifty-two.

| | S.S. | T.U. | A.d. |
|--------------------------------|-------|------|------|
| Little Rock, Immanuel | 1,275 | 458 | 10 |
| Including Missions | 1,537 | 696 | 13 |
| First Smith, First | 1,245 | 503 | 2 |
| El Dorado, First | 910 | 265 | 11 |
| N. Little Rock, Baring Cross | 803 | 318 | 6 |
| Including Missions | 975 | 434 | |
| Little Rock, Second | 771 | 147 | 4 |
| Hot Springs, Second | 768 | 195 | |
| Camden, First | 601 | 220 | 6 |
| Including Missions | 846 | 344 | |
| Pine Bluff, South Side | 582 | 261 | 3 |
| Including Mission | 665 | 316 | |
| Fayetteville, First | 585 | 236 | 4 |
| Including Missions | 647 | 290 | |
| El Dorado, Second | 568 | 246 | 2 |
| Magnolia, Central | 550 | 172 | 4 |
| Including Missions | 679 | 210 | |
| Little Rock, Tabernacle | 539 | 170 | |
| El Dorado, Immanuel | 530 | 319 | 5 |
| Including Mission | 585 | 381 | 6 |
| Hope, First | 521 | 155 | |
| Crossett, First | 514 | 193 | 1 |
| Arkadelphia, First | 505 | 220 | 2 |
| Including Mission | 536 | | |
| Warren, First | 502 | 159 | 1 |
| Hot Springs, Central | 482 | 181 | 1 |
| Fort Smith, Immanuel | 476 | 190 | 1 |
| Russellville, First | 452 | 169 | |
| Including Mission | 536 | 200 | |
| Pine Bluff, Immanuel | 449 | 169 | |
| Paragould, First | 433 | 203 | |
| Including Missions | 587 | 265 | |
| Hot Springs, Park Place | 431 | 142 | |
| Fordey, First | 430 | 195 | |
| West Helena, | 423 | 147 | |
| Malvern, First | 421 | 164 | |
| Paris, First | 420 | 173 | 3 |
| Including Mission | 473 | | |
| Little Rock, So. Highland | 409 | 149 | 4 |
| Ft. Smith, Grand Ave. | 368 | 146 | 7 |
| Springdale, First | 359 | 252 | 3 |
| Including Missions | 561 | | |
| Rogers, First | 358 | 117 | |
| Ft. Smith, Calvary | 357 | 93 | |
| Searcy, First | 357 | 96 | |
| N. Little Rock, First | 353 | 136 | 1 |
| Including Missions | 367 | | |
| Smackover, First | 351 | 129 | 1 |
| Siloam Springs, First | 343 | 204 | 1 |
| Hot Springs, First | 342 | 98 | |
| Norphlet, First | 327 | 216 | |
| Pine Bluff, Second | 309 | 145 | 8 |
| El Dorado, West Side | 290 | 116 | |
| Gentry, First | 270 | 145 | |
| Mena, First | 283 | 135 | 7 |
| Little Rock, Calvary | 262 | 98 | 2 |
| *Fort Smith, Bailey Hill | 255 | 94 | 1 |
| Dumas, First | 253 | 93 | |
| Including Missions | 285 | 113 | |
| Jacksonville, First | 250 | 95 | |
| Little Rock, Reynolds Memorial | 228 | 76 | 5 |
| Gurdon, Beech Street | 221 | 77 | 1 |
| *Little Rock, Hebron | 191 | 110 | 1 |
| Bentonville, First | 180 | 57 | 1 |
| Sweet Home, Pine Grove | 140 | 85 | |
| Hoxie, First | 150 | 73 | |
| Warren, Immanuel | 144 | 114 | |
| Hot Springs, Grand Ave. | 144 | 63 | 4 |
| El Dorado, Joyce City | 130 | 89 | 1 |
| Pine Bluff, Matthews Memorial | 123 | 92 | |
| Douglasville, First | 120 | 66 | 2 |
| Little Rock, Tyler Street | 120 | 53 | 3 |
| N. Little Rock, Highway | 118 | 53 | 4 |
| Ft. Smith, Northside | 115 | 69 | 2 |
| Fountain Hill, First | 114 | 127 | |
| Kelso | 113 | 102 | |
| Grannis | 106 | 79 | |
| *Hot Springs, Walnut Valley | 104 | 94 | |
| *Little Rock, Shady Grove | 104 | 74 | 2 |
| Little Rock, West Side | 101 | 48 | 1 |
| Little Rock, Bethel | 99 | | |
| Monte Ne, First | 65 | 68 | |
| Hot Springs, Immanuel | 58 | 40 | |
| Little Rock, Oakwood | 43 | 16 | 1 |
| Vimy Ridge | 13 | 13 | |

(*) Standard Sunday Schools.
—000—
"As a moth doth gnaw a garment, so doth envy consume a man."
—Chrysostom

Woman'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
MISS DORIS DEVAULT
Young People's Secretary

Associational Meetings, R. A. Focus Week

Six associations have reported fine association-wide meetings of boys, pastors, counselors, and fathers during Focus Week, November 6-12. The following chart states interesting statistics regarding the meetings.

| Association | Where Held | Church | Attendance | Churches Rep-resented |
|-------------|-------------|---------|------------|-----------------------|
| Mt. Zion | Jonesboro | Central | 120 | 9 |
| Miss Co. | Blytheville | Calvary | 201 | 11 |
| Centennial | Almyra | | 69 | 4 |
| Concord | Fort Smith | Trinity | 107 | 5 |
| Benton | Bentonville | | 88 | 6 |
| Liberty | Smackover | | 106 | 8 |
| Total | | | 691 | 43 |

The total attendance stated above includes twenty-five pastors, two educational directors, and forty-seven counselors of Royal Ambassador Chapters. With one exception, the general theme of the programs was "Ambassadors—Into All the World." The programs were planned by the associational young people's counselors: Mt. Zion, Mrs. Sam Messersmith; Mississippi County, Mrs. Emmitt Cross; Centennial, Mrs. Rodney Hagan; Concord, Mrs. C. A. Railey; Benton, Mrs. Ben Nelson; Liberty, Miss Anne Alexander. Many of the local chapters and counselors participated in the programs which were climaxed by missionary messages from one of the following visitors: John Abernathy, China; Miss Elma Cobb, Baptist Student Union secretary, Arkansas Baptist Hospital; Miss Doris DeVault, young people's secretary, Arkansas W. M. U. Liberty Association had their first Recognition Service, which was conducted by Brantley Vernon and presented by fifty-one members and counselors. These meetings have helped to deepen interest in the missionary education of Baptist boys, and more earnest work in each local church is planned for the immediate future.

Baptist Brotherhood of Arkansas

It's An Annual Affair



The pictures are of the annual Squirrel Supper sponsored by the Brotherhood of First Church, Rogers. The top picture shows some of the one hundred fifty people who were present; and the lower picture shows mainly the line-up of cooks who prepared the meal. These are, left to right, Harold Skelton, H. E. Varnell, F. O. Beaulieu, Joe Lyon, Elmer Sheaffer, Jack Gray, chairman; Homer Walmoth, Hermon Cooper, Reedy Rogers Jr., Virgil Foster, and James Featherston.



Dr. Forest Maddox of Siloam Springs was the main speaker for the occasion, which is described by Ira Lee, secretary-treasurer of the Rogers Brotherhood, as "A huge success."

Rel Gray is the alert and capable pastor of the Rogers church. Occasions like the one pictured above have fellowship values and other values which help to bind God's people together in the work of His Kingdom.

The 1950 officers of the Rogers Brotherhood are: S. O. Reynolds, president; Virgil Foster and Homer Patterson, vice presidents, and Ira Lee, secretary-treasurer.

* * * * *

Mail a post-card to the Brotherhood Department!
Send us the names and addresses of the newly-elected officers of your church Brotherhood. This will help us to keep our records up to date, and give a live mailing list.
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The Universal God

By Mrs. HOMER D. MYERS

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

**Sunday School Lesson for
December 18, 1949
Jeremiah 29; 31**

In the last lesson Jeremiah was emphasizing a personal religion; that each person is responsible individually for his salvation or the lack of it. Today's lesson teaches the "availability" of the Lord; God is universal; "Whosoever" will, may come to Him.

Jeremiah's prophecies concerning the Babylonian captivity have come to pass in this lesson, many people have been taken into Babylon as captives and many have been left in the land of Judah. Jeremiah, still despised and rejected, is left behind in Jerusalem, but he is writing the message of God to the captives in Babylon in the form of a letter, which is recorded in Chapter 29. In this letter the Lord assures the Israelites of his watchcare over them. of His everlasting love and protection, and of their future restoration. The letter was filled with practical admonitions to the captives in Babylon which may be applied to our lives as God's children today.

Live Normally

In verse four, the Lord assumes responsibility for their captivity—they had persistently sinned and sin must be punished. He had warned them and pleaded with them through His servants to no avail, so their rebellious spirits must be broken. They had been disloyal to God and had forced His judgment, but not His disfavor. He is still their loving Father, His grace abides with them, He wishes peace and happiness for them and not evil. "Many O Lord . . . are thy thoughts which are to us-ward . . . they cannot be numbered," said the Psalmist. The world cannot understand the wonderful, loving grace of God toward His own, sinners though we be, and the Psalmist says He thinks of us more times than can be numbered.

God had arranged for their captivity—now He commends that they make themselves as comfortable as possible in Babylon. "Build ye houses and dwell in them; plant gardens and eat the fruit of them;" live normal lives, settle down, for they were to be there seventy years. They were to marry wives and bear sons and daughters that their nation would not diminish.

Live Peaceably

They were admonished to be good citizens. God never encouraged anarchy. Jesus said we should render unto Caesar the things that are Caesar's and unto God the things that are God's. We should not rob God of the things, the time and talents that belong to Him, to give those things to the world; neither can we hold ourselves aloof from the rest of

the world and glorify God. Jesus said, "Occupy till I come." We have a testimony for the world; we should magnify the virtues of God by living a practical Christian life, and thereby reflect the light of Jesus Christ to a lost and dying race.

"Seek the peace of the city," seek the good and the welfare of the community where you live; "pray for it," "for in the peace thereof, shall ye have peace." The children of God would benefit from all the blessings that came to their fellowmen. They were not to manifest a bitter, reproachful attitude toward their captives, but like Paul in later centuries, "Learn to be content in whatsoever state we find ourselves." They were not buried alive; people should not get lost in a strange place, but should make the most of a bad situation, for God still lives, and He knows all about His own and their problems.

Live Wisely

Their lack of wisdom had caused their captivity; they had listened to the false prophets back home instead of to God's prophets, who would have saved them if they had obeyed. Now much of their trouble is because they still listen to the false prophets; (29:8-9). The false teachers had insisted that God was too good to allow the sufferings Jeremiah had prophesied; now their tune changes when those things are coming to pass, and they begin to sow discontent and spread gloom. They should know by now these are false prophets, but the Lord tells them again to ignore them for they are merely guessing, and expressing their own dreams and ideas.

Live Expectantly

The Israelites have settled down in deep despair and their mourning is described as that of a mother who weeps for a lost child; as separation brings heartache and sorrow, so the Jews down in Babylon were weeping their hearts out; the Psalmist expresses it thus: "How can we sing the Lord's song in a strange land." When they had the opportunity to praise the Lord at home, they were singing unto idol gods; they remind us of many people upon beds of affliction, who have neglected the Lord's service when they had health and opportunity but when illness strikes they make all sorts of resolutions to every minister they see, "to do better when I am well again." But with the return of health, their promises and vows are usually forgotten.

God was trying to teach the Israelites that their relationship to Him was a personal matter, and had nothing to do with time or

place. He was just as near to own and to bless in Babylon as in any spot on earth. The practical lesson of their day and ours is that no nation, be it ever so godless; no city, be it ever so wicked; and that no hillside be it ever so bare or ever so prosperous, is hidden from our God.

The lesson those people needed was: "Ye shall seek me, and find me, when ye shall search for me with all your heart," regardless of where they were or of their surroundings. Jeremiah comforts them in their tribulation and promises their return in seventy years. Their duty now was to live in a manner becoming to God's children and live with happy anticipation, with expectant hope, looking toward the day of their redemption from captivity.

All these practical points are worthwhile to the Christian today. We should live normally; build homes and enjoy them, and thank the Lord for them for the home is the foundation of society. We should live peaceably with all mankind, radiating Christian virtues for Christ's sake; and being good citizens for the honor and glory of God. We should live wisely—not as fools said the Apostle Paul, but redeeming the time because the days are evil. We should not be tossed about by every wind and doctrine, going astray after false prophets, but should stay close to the "Thus saith the Lord." Then, we should live in happy expectancy! We have a great God and everloving heavenly Father; "I'm a child of the King," says the poet, and we

The Cooperative Program

The Cooperative Program is a plan or method by which our pooled gifts reach all Baptist causes with the least cost and lost motion possible.

It is not in reality a program. It is a plan of mission finance. It is not an end in itself. It is merely a means to an end. The Cooperative Program is to our mission work what the line is to electricity—a medium or channel by which or through which our money reaches the places we decide upon ourselves in advance.

To carry the illustration further, a Missionary Baptist Church is the dynamo, the Cooperative Program is the line, or channel, and the causes named to get the money are the lights to bless in teaching, healing and preaching the gospel.

—L. G. Frey

should live the part. "Expect great things from God, and attempt great things for God," said another. "And He is able to do exceeding abundantly more than we are able to ask or think," said Paul. A fretting, whining, complaining Christian is no credit to God. We should take our troubles to Him—and leave them there. Then go out to witness and live among people, radiant with joy, thus is our faith manifested to a lost world; our attitude will carry far more weight than any words we may utter.

76th Annual Volume for 1950

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He's Right!

The following article was written by Dr. C. W. Caldwell, Superintendent of our Missions Department as it appeared in the December 7 issue of the ARKANSAS GAZETTE in the People's Column. We think he is exactly right, and we are happy to pass it along on this page for the benefit of those who might not read it otherwise.

To the Editor of the Gazette:

Much has been written and said about the sex criminals within the past few weeks. But one thing has been overlooked. Haven't you noticed the usual statement of the criminal when caught, "I had been drinking?" We get aroused over the fact that a little child has been raped and then slain but close our eyes to the fact that drinking was the cause of it all. What stupid people we are. We sell the intoxicating liquor which turns a man into a sexual maniac and then want to appoint a commission to study him.

Not only has "drinking" been the cause of many sex crimes but others as well. A man kills his wife and daughter and wounds another child while the other children watch with fear. Then his brother says, "he had been drinking." A jeep turns over and kills an innocent rider because the driver "had been drinking." A sheriff in a North Arkansas county is now in a hospital having been wounded by a man he asked to "stop drinking."

Oh, there is no way to know how many people are killed, wounded, and suffer in many ways from day to day because someone "has been drinking."

Solomon said: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

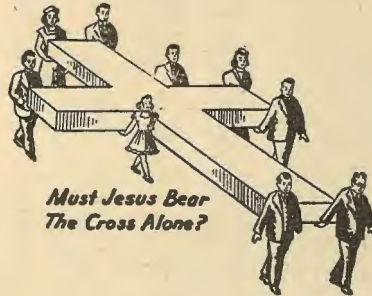
Something should be done to the man who raped and killed the child; something should be done to the man who killed his wife and children; something should be done to the man who wilfully shot the sheriff; but what will we do to "drink" which caused it all?

High Car Toll Laid To Drunken Youths

Liquor and the 'teen-age driver are responsible for thousands of accidents, according to Mr. Lou E. Holland of Kansas City, President of the American Automobile Association. He says that the practice of driving while intoxicated is increasing among 'teen-agers, many of whom think it is a mark of distinction to carry "booze bottles." The combination turns them into potential killers, and frequently actual killers. Mr. Holland denounces the "temptation to imbibe" which is becoming more and more widespread. He calls attention to the increase in roadside places where boys and girls can buy liquor:

"More than half the states allow gasoline stations to sell whiskey. This is an evil practice in its effect on adult drivers, but it is appalling when the 'teen-agers are considered. This mixing of gasoline and alcohol by young, irresponsible drivers has got to be stopped or the accident records will mount to tolls undreamed of heretofore."

The Answer



The following illustration will help you answer the foregoing question!



Conway Corporation Sues Central College

The Conway Corporation, and the City of Conway, have brought suit to recover a gift amounting to some \$45,000 which it is alleged was made to the college some years ago on condition that the college was to remain at Conway as a junior college. The plaintiffs are asking custody of the college's property in Conway until the claim be satisfied.

In 1929 Central College, through the Executive Board of the State Convention made promise to the Conway Corporation that if the corporation would make a contribution of \$41,000 to help pay off the existing indebtedness the Board of Trustees of the college would maintain the college as a junior college at Conway. At the same time the Executive Board agreed to make an annual contribution to the college amounting to \$10,000 in order to enable the school to maintain its accreditation as a standardized junior college. At the time the Convention was meeting that year (1929) this scribe was acting secretary and read the Board's resolution to the Convention. It seems that the Conway corporation claims to have made another contribution later on. Now, since the college has moved to Camp Robinson the Conway corporation is asking that it be reimbursed. We have received a copy of the complaint, but as we write this article we have not had opportunity to study the matter nor to discuss it with attorneys.

Once More

Once more we appeal to our churches and the alumni of Ouachita College for prayerful consideration of the Ouachita College Campaign which will close December 31. What we do must be done quickly. By the time you have read these lines many of our churches will have answered our appeal for a worthy offering on December 11 for this cause. Several churches have sent in additional sums to that already paid.

The following statement is an excerpt taken from a letter received December 6 from Stanley Jordan, pastor of the First Church of Springdale: "It is a great joy for me to be able to send you the enclosed check for Ouachita in the amount of \$1,000. This was done by order of the church yesterday morning. We have not forgotten Ouachita and are going to keep her in our hearts this year at least until we pay the full \$6,000 which we were originally asked to accept as our quota."

With that spirit prevailing we can do a worthy thing for our senior school which so desperately needs help now. We believe in Arkansas Baptists. We believe they want to and will do their best.

Mixup!

Did you get the wrong overcoat when you left the Convention? There has been a mixup on overcoats and if you know of a man who lost his overcoat or got the wrong one please advise our office and we will try to help him get the right coat.

Signs Of The Times

Never before have we been besieged with so many orders for stewardship tracts. We are not complaining. We are rejoicing. There is a reason for these demands. Our pastors and churches are setting about to meet the challenge of our 1950 budget with renewed energy and determination. They are stressing the tithe which is the Lord's plan of financing His kingdom work.

Brethren, we can, and by the grace of our Lord, we will raise the budget requirements for 1950. Many of our pastors have written us to say that they had gone back home from the Convention and with prayer and thought re-presented the matter of their 1950 budgets, and in every instance their churches have backed them up and increased their budgets to help meet the Cooperative Program needs for the new year.

Let us remember that there are no preferred items in our operating budget. If we fail to meet the budget every department, institution, and agency will suffer proportionately. No money for capital needs can be paid until and unless we meet the operating budget.

We need not argue our point further on "How We Can Do It." We can do it by simply following the will of our Lord through tithes and offerings. "... prove me now ... saith the Lord ..."