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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

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-H. ARMSTRONG ROBERTS

*Co-operation Necessary* - Page 3

# As the Editor Sees It

## The Barden Bill For Federal Aid To Education

Nation-wide interest has been aroused by the Barden Bill For Federal Aid to Education. This interest divides itself into two camps—pro and con. The bill specifically limits federal aid to education to public schools, prohibiting the use of any federal funds for parochial or private schools.

### Catholic Opposition

As might be expected the Catholics are vigorously opposing this bill, calling it "unjust, un-American, and devious." They claim that "Catholic school children deserve their share of federal aid to education," and are urging Catholics throughout the country to write letters to their congressmen demanding that the Barden Bill "be killed in Congress." Posters are placed at the doors of cathedrals directing members of the congregation to register their disapproval of the bill.

This is the characteristic attitude of Catholics. Their reasoning is that federal funds which would go to parochial school children would not go to the school itself. The argument is fallacious, because the children are the school; without children there is no school. It is urged that to transport parochial school children in public school busses is only helping the children and not the school. This also is fallacious reasoning. The school bus which provides transportation for public school children is a part of the public school system. When any facility or service provided for the public school system, is transferred to or appropriated by parochial schools, or parochial school pupils it means that such public school facilities and services are misappropriated and that public tax funds are being used for the support of parochial schools.

### Support For Barden Bill

On the other hand there is wide-spread support for the Barden Bill. At the recent meeting of the Central Conference of American Rabbis, the three hundred Rabbis in attendance were unanimous in their opposition to any Federal or State aid to educational institutions maintained by religious groups—Jewish or Christian. "We believe," they said, "that Federal or state aid should be limited to public schools alone, and that schools that are maintained solely to preserve or advance any particular religious faith, be it Jewish or Christian, should be maintained out of private, not public resources."

Christian groups throughout the country have endorsed the Barden Bill including many protestant denominations. Protestants and other Americans united for the separation of church and state have given their unqualified endorsement to the Barden Bill. It is the only bill thus far introduced in congress that safeguards the public treasury against the inroads of religious organizations that are seeking hand-outs from the government.

### Court Rules

Another encouraging thing is that the courts are ruling in a number of cases against the use of public school funds and facilities for parochial school pupils. The Washington State Supreme Court has ruled that public school districts are under no obligation to transport parochial school pupils. The Court stated, "To extend these facilities to children attending as many religious or sectarian schools as may exist within the district . . . would involve a burden on public funds which is not contemplated by and

which is in conflict with the principles of uniformity and consolidation."

The decision of Judge E. Turner Hensley of New Mexico has corrected the outrageous situation that existed in that state, where the Catholics had practically taken over the public school system.

We are making progress in our fight for the preservation of our public school system and against the determined effort of Catholics to get public funds for their schools, but the battle is not completely won, we must not let up in our efforts. We would suggest that every reader write your congressman on this matter.

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## Dangerous Policy

To incriminate a denominational institution on the floor of the Convention casts suspicion upon such institution which does more damage than can be corrected in many years of constructive promotion. Before any institution is so incriminated every possible effort should be made to ascertain all the facts in the situation and, upon the basis of indisputable facts, to correct the situation without resorting to the devastating suspicions aroused by public incrimination.

It was Satan's policy in the beginning to raise a question in the mind of Eve concerning the justice of God. That question wrought the greatest havoc ever experienced in human life. It is still the policy of Satan to raise questions and spread suspicion. In fact, such questions and suspicions will cause more actual damage than the existence of the irregularities charged against the institution and is far easier to correct the irregularities than to correct the suspicion.

The easiest way to get one's name into the headlines of the press is to make a public charge, even though unfounded, against one of our denominational institutions. It is also the cheapest way to gain publicity.

A case in point was the charge of modernism in the Southern Seminary by Oscar Gibson on the floor of the Oklahoma City Convention. If there is modernism in the Southern Seminary, there is a way to correct the situation and at the same time strengthen the institution instead of crippling it by creating unfounded suspicion.

We know personally too many men on the Southern Seminary faculty and their doctrinal integrity to believe that the charge of modernism is true. That institution has stood for the great fundamentals of the Baptist faith throughout its history. We believe it still stands for those fundamentals. However, if there is anyone in the Southern Baptist fold who wishes to make sure of the Southern Seminary's doctrinal integrity, there is a fair and Christian way to go about it.

In fact, there is a Christian approach to every problem in our denominational life; an approach which will be constructive instead of destructive; which will give encouragement instead of playing into the hands of the sensational seeking enemies of the Cause of Christ.

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## Reverence

It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before Him.

# God Is Companionable

## A Devotion by the Editor

"No man hath seen God at any time."

Who is God? What is He like? Is He approachable? If we wanted to meet God, talk with him, ask his interest, his help how would we go about it?

What difference does it make who God is or what He is like? Does it make any difference in our thinking, in our conduct, in our relationships? It makes a very great difference what we think of God, who He is, because men tend to become like what they conceive God to be.

Who is God? Jesus tells us that He is a personal spiritual being. As a spiritual person it is the essence of the nature of God to commune with other spiritual beings. In God's creative work he was not satisfied with the creation of the physical universe. The Spirit of God rested only when He had created a spiritual being like unto himself, and with whom He might commune. One of the basic necessities in the life of a personal, spiritual being is to have some one with whom he can talk, to whom he can speak of his hopes and desires, with whom he can plan for the carrying out of his purposes and aims. A kindred characteristic of a personal, spiritual being is companionship. Companionship is that ability to feel with another, the union of emotional reactions. Personal beings unite in loving the same objects, in rejoicing over the same good fortune, in grieving over the same sorrows, in hating the same evils. Still another characteristic of personal, spiritual beings is the capacity for fellowship, bearing with one another the same burdens, meeting together the same problems and difficulties, co-operating together in the same tasks.

Jesus revealed God to be the perfect person. Instead of God's perfection making Him distant, austere, and unapproachable, His perfection brings Him near, intimate, and easily approached. He is perfect in knowledge and perfect knowledge is always more understanding toward the ignorant. God is perfect in power and perfect power is most helpful to the weak. God is perfect in righteousness, and perfect righteousness is most patient with and kind toward the unrighteous.

So it is the perfection of God that assures us that He is easily approachable, that He will commune with us, that He will bear our burdens with us, that He is sympathetic toward us, that He is patient with us, and that His power is always available to help us in our times of weakness.

Against this background God is presented as our heavenly Father, where the ideal is perfect love, communion, and fellowship.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" John 1:18.

## ARKANSAS BAPTIST

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## From the Editor's Desk

### Keeping Faith with the Cooperative Program

Co-operation is necessary to enable the boys pictured on our front page to climb the tree. The tree is too big for the boys to climb unless they co-operate. Likewise the proposed 1950 budget for Arkansas Baptists is too big to climb without the full co-operation of all the Baptist forces and interests of the state.

Unless Arkansas Baptists, including pastors, churches, denominational headquarters with all of its departments, the institutions and their Boards of Trustees, keep faith with one another in the promotion of the Cooperative Program, our whole State program will suffer.

#### Entree to Constituency

The Executive Offices, together with all the departments at headquarters, are earnestly, conscientiously, prayerfully, and energetically engaged in the work of building and enlisting a great Baptist constituency in the state of Arkansas. Without this evangelistic, promotional, and enlistment work, our denominational program would collapse and our denominational institutions would find that they would have no appropriate or effective entree to the Baptist constituency of the state. It is important that our Baptist people of the state understand the vital work of promotion and co-ordination which is possible only through the Baptist Headquarters and its various departments.

Last week we challenged the pastors and churches of the state to get behind the 1950 Cooperative Program budget and promote it in the churches one hundred per cent. We called attention to the danger of designations to special or favorite causes. All such designations weaken the over-all program and when the over-all program is weakened the favorite agency or institution is weakened. Now we believe that the institutions of the Convention should take this same matter to heart. We believe that these institutions would best serve their own interests and secure their own future by encouraging the churches to support the Cooperative Program one hundred per cent instead of designating a part of their funds to favorite institutions.

Our Arkansas Baptist institutions can render a great service to themselves and to the whole denominational program by promoting the Cooperative Program instead of appealing for designations. In the long-run it will work to the disadvantage of any institution to receive a regular monthly allocation from a church budget above the contribution of that church to the Cooperative Program.

#### Crucial Year

The year 1950 is a crucial year among Arkansas Baptists. If we are divided on our promotion and support of the 1950 Cooperative Program budget, we shall do ourselves irre-

parable damage and cripple our work for years to come. If we unite our forces, including our denominational leaders, our agencies and institutions with their Boards of Trustees, our pastors, and our churches, in the promotion of the 1950 Cooperative Program budget, we will thereby set a pattern which will solve our problems in the future.

Provision is made in our denominational calendar for special offerings and for designations. This provision should adequately satisfy our desire and our need for designated gifts. We have our special offering for Foreign Missions promoted by the W. M. U.; the same agency promotes offerings for Home Missions and State Missions. We also have our special Sunday School offering for State Missions. The Orphanage is authorized to make its appeal for a Thanksgiving offering. The Hospital is authorized to appeal to the Baptists of the state for a Mothers' Day offering for charity purposes. We have our Christian Education day in the summer.

We ask in all good conscience, would it be keeping faith with our over-all denominational program, and with the Cooperative Program, and with those who are promoting and supporting the Cooperative Program, for any agency or institution of the Convention to go directly to the churches and ask to be included in the church budget for a designated allocation.

Brethren, unless we face this matter fairly now, we shall increase our problems and come to grief later on.

To climb this tree, we must have your unqualified co-operation.

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### False Reasoning

The United States News gives some startling figures on government spending. From 1789, the year George Washington became President, to June 30, 1940, the United States Government spent 167 billion dollars, according to the News. Skipping the war years and beginning with 1946 to 1949 inclusive, the United States Government spent 177 billion dollars. This means that the United States Government spent 10 billion dollars more in the four years, 1946 to 1949, than it spent in the 151 years, 1789 to 1940. The cost of World War II was not included in either of these figures.

In the face of these figures, President Truman is reported as charging those who are urging "drastic cuts in government expenditures" with "selfish interests," and calls such cuts a "great blunder." He maintains that such cuts "would fall hardest on those expenditures which are most important to our domestic economy."

Such reasoning on the part of the President is contrary to basic economic principles, a re-

### Post-Convention Reaction

It has been interesting and also encouraging to observe the reactions to certain movements which were dominant in the sessions of the Southern Baptist Convention in Oklahoma City. The movements referred to were: to go to Chicago in 1950, to San Francisco in 1951, and the location of the Western Assembly at Glorieta, New Mexico.

It seems obvious from first hand observation at the Convention and from comments in the press since the Convention, that there was a bloc composed of Illinois, Kansas, New Mexico, Arizona, California, Washington and Oregon, that voted solidly on all these issues.

It has been claimed that a new pattern has been set up for Southern Baptists, that "there is a new set of thinking in the minds of the messengers in general, which has not gotten into the minds of the leadership of the Convention" (Murrin). The fact is that this new pattern and this new thinking comes from the new and recently acquired territory in the far West. We venture to prophesy that the far western area of the Southern Baptist Convention will discover that it has made a grave error in combining its forces to dominate the sessions of the Southern Baptist Convention, and if it persists in such tactics as has been openly admitted, the reaction throughout the rest of the territory of the Southern Baptist Convention is likely to be most unfavorable to the far western area.

We publish elsewhere two letters which are typical of the reaction we have observed thus far and which is growing in volume and area. These letters are from Dr. C. C. Warren, First Baptist Church, Charlotte, North Carolina; and Dr. W. H. Knight, Executive Secretary-treasurer, Louisiana Baptist State Convention, Alexandria, Louisiana.

Southern Baptists have made phenomenal progress during the little more than one hundred years of their history. They do not need a "new pattern" or "new thinking." What Southern Baptists need is more thinking along the lines that have led to their present growth and achievements, evangelism, doctrinal integrity, stewardship.

versal of the laws of economic stability; it is saying that the United States Government must spend itself rich. The President first called for four billion dollars in increased taxes; since it has become obvious that four billion dollars in new taxes is impossible without wrecking the national economy, he has dropped that request and is openly advocating deficit spending to cure the present recession.

To see the fallacy in the President's reasoning, one needs only to apply the same principle to any business firm, and claim that when the firm begins to run in the red the remedy is to spend more instead of cutting down the overhead.

But it becomes obvious every day that the government does not operate on a business basis,

# Kingdom Progress

## Five Years of Progress

First Church, Star City, reports on the progress of the church and the expansion of its program during the five year pastorate of Luther F. Dorsey, who recently resigned the Star City Church to accept a call to the pastorate of First Church, England.

During Pastor Dorsey's ministry at Star City, a debt of \$4000 on the Educational Building was liquidated and extensive repairs were made on the church building, and improvements on the church grounds.

The church budget doubled during this period and the percentage gifts to the Cooperative Program increased from ten per cent to thirty per cent. The organizations of the church have been expanded by the addition of new departments and an enlarged staff of workers.

Pastor Keith Babbs and the Immanuel Church, Warren, had the services of Pastor J. W. Buckner, First Church, Crossett, in a "Stewardship Revival" from June 26 to July 3. One hundred and eight members of the church signed the tithing pledge. Other achievements during the week were: several additions to the church, Sunday School attendance of 187, and an offering of \$345.

Evangelist W. J. Morris was engaged in a revival meeting June 26 to July 3, with Pastor Charles P. Brazil, and the Pleasant Hill Church, Phenix City, Alabama; at Shady Grove Church, J. S. Compere, pastor, July 10-24, Senath, Missouri. Other meetings scheduled by Evangelist Morris are with Pastor Judson M. Cook and Shiloh Church, Phenix City, July 31 to August 7, and with the Baptist Church at St. Francis, August 14 to 28, Charles Holland, pastor.

## Evangelist Gauntt

By B. V. FERGUSON

Ford F. Gauntt enters the field of independent evangelism. Evangelist Gauntt has a host of friends in Arkansas and is remembered by the good work he has accomplished in this state. He has worked in two or three associations as missionary and has held several good pastorates in the state. His last work in Arkansas was with the soldiers in Fort Smith.

I am sure that those who know him will be glad to know that he has entered the field of evangelism and many will want to use him. He can be reached at 608 Dorchester, Muskogee, Oklahoma.

First Church, Waldron, has begun construction on a new Educational Building, a three story structure, to house all departments up to the adults, in addition to a pastor's study, library, kitchen, and fellowship hall.

Billy Massey of Lunsford, was ordained to the gospel ministry June 19, at Black Oak. Leslie M. Rihard, pastor at Lepanto, preached the ordination sermon.

Pastor K. Owen White, and the Metropolitan Church, Washington, D. C., recently had the services of Milton DuPriest of Temple, Texas, and Dale Crowley Jr., of Washington, D. C., in a Youth Revival. The meeting resulted in 71 additions to the church, 48 of this number were received by baptism.

## Expression of Appreciation

The Central Association expresses its appreciation to S. A. Wiles, who resigned as Associational Missionary effective June 15, to accept the pastorate of the Antioch Church, for his outstanding work in the association during the past two years and eight months, and commends him to the membership of the Antioch Church in the Central Association.

Appropriate resolution was adopted by the Executive Committee of the association as submitted by a resolutions committee composed of John L. Dodge, J. C. Melton, and Edward Anderson.

Frank Shamburger, Educational Director, Immanuel Church, Little Rock, will be the adult conference leader August 1 to 5, during the Sunday School Leadership week at Hollister, Missouri.

The Immanuel Church, Little Rock, enrolled 608 in the largest Vacation Bible School in the history of the church. There were twenty-two conversions in the school.

Second Church, Hot Springs, is planning the immediate construction of the second unit of the over-all building plan of the church. This unit will provide for four nurseries, two beginners departments, a ladies' lounge, adult department, and kitchen, on the first floor.

Second and third floors will provide for four intermediate departments, and a Young Peoples' department. March 5 is the date set for the completion of the new building.

## Pastoral Changes

C. E. Pennington, pastor of Hatfield Church near Mena, has resigned his pastorate to enter the New Orleans Seminary.

C. W. Tapley has accepted the Valley Hill Church near Heber Springs and is now living in Heber Springs.

C. L. Weigel, Conway, has accepted the work at Oak Bowery Church, near Conway. Mr. Weigel is on the staff at State Teachers' College, Conway.

Roy O. Fowler, missionary for Little River Association, reports his new address as 612 Clark Street, Nashville.

Ellis Green has moved from Wiville to Brinkley.

G. W. Napier has resigned the pastorate at Hardy Church, and moved to West Plains, Missouri. Walton Abee is supplying the pulpit until a pastor is secured.

L. C. Tedford is leaving First Church, Cornington, August 15 to become Dean of Men at Ouachita College.

John Westfall, Tulsa, Oklahoma, has accepted the call to pastor Glendale Church near Booneville, and has moved on the field.

Waif Hamilton has resigned First Church, Stamps, to become the pastor for North Jackson Church, Jackson, Tennessee.

## It All Happened In Three Months

A church budget subscription of 22 subscribers to the Arkansas Baptist; 17 addition to the church, seven by baptism and ten by letter; increase in Sunday School from 31 to 113; proportionate increase in Training Union; organized W. M. U., G. A., R. A., an Sunbeam; committed to regular payments to Cooperative Program and Associational Missions; now in the process of constructing five Sunday School rooms—all this since April 17.

This is the record of the Hardin Church Harmony Association, Paul Bates, pastor.

Plans for the immediate future call for re-decorating the church inside and outside, and for a revival meeting to begin August 21, conducted by Associational Missionary S. D. David.

## Unusual Revival

Pastor H. O. Malone, Lake Village Church, says the largest crowds in the history of the church attended the recent revival conducted by Angel Martinez, with Charles Shacklett in charge of the music. There were fifty seven additions to the church by baptism, twenty by letter, many re-dedications, and a large number who professed faith in Christ and united with other churches.

The church has enjoyed a continuous revival spirit for the past two years, with two hundred and sixty-five additions, one hundred and fifty-three by baptism.

The First Church, Smackover, raised in cash and pledges on Sunday, June 12, \$5,213.65 for the Ouachita College emergency campaign, \$4,042.65 of this amount was given in cash and the remainder was pledged to be paid within five months.

According to the action of the church these pledges will be borrowed from the building fund in order to make the full amount available to Ouachita immediately when the pledges are paid the money taken from the building fund will be replaced. It is expected that the offering will finally reach \$6,000.

Calvin Ussery, Calvary church, Texarkana conducted revival services at Second Church Monticello, June 5-15. There were thirty-one additions. Services were held in the new, unfinished auditorium of the congregation.

Second Church's new building, which includes an auditorium and space for completely departmentalized Sunday School with room for 350, will be completed within eight weeks. Wesley A. Lindsey is pastor.

First Church, Crossett, announces an addition to the staff, Harold White assumed the duties of associate pastor, July 1. Mr. White is former pastor of North Crossett Church. His training and previous experience qualify him for the heavy responsibilities he is assuming. He will have charge of the educational and training work, church music, and two missions sponsored by the church.

The church also announces plans for the construction of a new auditorium and educational building.

Caretaker of the grounds of the new campus of New Orleans Baptist Seminary is to be a DP. He is Evalds Smits, a native Latvian and in his country a well-known agronomist. Accompanying Mr. Smits will be his wife Irina, his eleven-year-old son, Zigrida, and his mother-in-law, Ludmila Kozuchova.

## New Brotherhood Sets High Goal

The newly organized Brotherhood of the Baptist Tabernacle, Little Rock, is undertaking as its first project, the raising of \$10,000 for the completion of their new Educational building.

This Brotherhood was organized on June 8, with Fred Key, President; D. E. Daughenbaugh, M. L. Blair, Flay Tolleson, Vice Presidents; Roy M. Peterson, Secretary-treasurer; Herbert Valentine, chorister; Mrs. Richard Hale, pianist. Ralph D. Dodd is pastor.

The Harmony Associational Brotherhood had a fish-fry at the home of S. D. Davis, Associational Missionary, on July 5. Eighty-nine members were present, representing 13 Brotherhood organizations in the association. E. Short is president of the Associational Brotherhood of the Harmony Association.

Bill Pratt was ordained by the Lonoke Church, June 28. He is pastor of Pleasant Hill Church. Bill worked in Vacation Bible Schools during June under the direction of the Pukas County Association, and plans to do summer field work under the direction of the Religious Education department of the Baptist State Convention during July and August. He will return to Ouachita in September. Bill's father, who has been pastor of Lonoke Church for twenty-five years, preached the ordination sermon.

Calvary Church, Texarkana, had a successful Bible School, reports pastor C. C. Ussery, with an enrolment of 166, average attendance 158. There were five professions of faith.

A motorcade of Young People from Second Church, Hot Springs, attended the Youth Revival at Immanuel Church, Little Rock, Monday evening, July 18.

First Church, Pine Bluff, recently enjoyed a two-day revival with Dr. R. G. Lee bringing four great messages. There were three additions to the church. Dr. Edward J. Caswell, Louisville, Kentucky, will supply the pulpit for two months.

L. C. Craig, pastor of North Dallas Church, Dallas, Texas, formerly of McGehee, while renewing his subscription to the **Arkansas Baptist**, reports a most successful four-year ministry in Dallas. There have been 653 additions to the church, 271 by baptism; all departments in the church have more than doubled; a two-story educational building has been added to the physical property; the offering to the Cooperative Program is five times what it was when Pastor Craig accepted the pastorate. Two young women who are missionary volunteers are being assisted in their college work by the church.

Mr. Craig says, "Please state to our Arkansas friends that our health is excellent, and we are enjoying the greatest ministry of our lives."

George J. Barth, graduate of Southwestern Theological Seminary and Baylor University, has accepted the pastorate of Saline Church, Bradley county, and will move his family to Warren August 1.

First Church, Marianna, is sponsoring a new series of radio programs, "The Spiritual Awakening," over radio station KXJK, Forrest City, each Sunday morning from 7:30 to 8:00 o'clock. Pastor B. A. Miley will do the speaking.

## Chaplain Transferred

Captain Holman L. Ferguson, Post Chaplain, Army Chemical Center, Maryland, formerly of Swifton, Arkansas, has recently been transferred to the Far East Command, Yokohama, Japan, it has been announced by the Post Adjutant's Office here on the Army Chemical Center, Maryland.

A graduate of William Jewell College, Missouri, Chaplain Ferguson also did post-graduate work at the University of Hawaii; Peabody College for Teachers, Nashville, Tennessee; and at Harvard University, Cambridge, Massachusetts.

Upon enlisting, Chaplain Ferguson took his basic training at the Chaplains School, Harvard University, Cambridge, Massachusetts, and has served with the 529th Quartermaster Unit in Ryukus for 18 months.

Enroute to Camp Stoneman, Pittsburg, California, Chaplain Ferguson will be at home to friends in Swifton, Arkansas.

## The Goal Rush of 1949

The First Church, McGehee, Theo T. James, pastor, is promoting a **Goal Rush** during the months of July and August. Goals are set up for all departments of the Sunday School, and each Sunday some department is responsible for leading the **Goal Rush** for that day.

Goal-diggers are organized into the **Forty-Niner's Band**. To qualify for membership in the band, a person must sign a pledge to be present at each service and to dig for goal by inviting others to attend the services.

Pastor James is preaching a series of sermons appropriate to the **Goal Rush** campaign.

Wake Village Church near Texarkana, which has been meeting in a school building, recently held ground-breaking ceremonies for the construction of a new \$35,000 building to include an auditorium and educational facilities.

Holly Springs Church near Little Rock, which was organized 40 years ago with only five members, recently observed a homecoming celebration and a Thanksgiving service. Harry Myra is pastor.

Billy Massey of Lunsford, was ordained to the gospel ministry June 19, at Black Oak. Leslie M. Riherd, pastor at Lepanto, preached the ordination sermon.

W. A. Abee of Hardy was recently ordained as a minister. The council was composed of: P. O. Freeman, Thayer; R. A. Hill, Tuckerman; Charles Tibbels, Black Rock; with several other ministers visiting.

First Church, Malvern, experienced a successful Bible School with a total enrolment of 242 and average attendance of 197, as reported by Pastor T. K. Rucker.

## A Great Program at Fordyce

A short time ago First Church, Fordyce, celebrated the second anniversary of pastor J. T. Elliff. Some statistics were given. Average attendance for the year ending April 30, was 393 in the Sunday School; this is an increase of seventy-one. The Sunday School has averaged four new members per Sunday during the past year; there are 631 enrolled; the average attendance for April was 462. There have been 185 additions to the church during the two years of Brother Elliff's pastorate, 117 of whom came for baptism. Total gifts to all causes the past two years have been \$65,508.58. The church now gives 43 per cent of its budget through the Cooperative Program.

## Simultaneous Revivals

By C. E. MATTHEWS

How can Southern Baptists have a revival in 8,554 churches at the same time? Our answer is: by following the program as outlined in the book, entitled **The Southern Baptist Program of Evangelism**. This program is not one of theory. It is genuinely practical, tried, and proved. The crusade is to be conducted around the unit of the association. There are 380 associations west of the Mississippi River; hence, there will be, or should be, 380 associational-wide simultaneous revivals going on at one time.

### Elect Steering Committee

Right now every one of the 380 associations should have a steering committee set up in preparation for the crusade. The steering committee, its personnel, and its duties are found in Chapter Two of the book mentioned above.

### How About Preachers For Revivals?

This question is being asked: Where shall we get 8,554 preachers to do the preaching in that many churches? The answer is:

**First**, in every instance possible the pastor should do his own preaching, a practice which is common in many of our best churches. Thousands of our pastors conduct revivals in their own churches occasionally and some do it altogether. Some of our largest churches have not had a visiting evangelist in years, the pastor doing the preaching in the revival each year.

**Second**, then we urge our churches to use all of our general evangelists, retired ministers who are still active, and ordained ministers who serve in our educational and eleemosynary institutions.

**Third**, then there are the part-time churches with a pastor serving more than one church. There are 3,502 part-time churches west of the Mississippi River. If a pastor serves two churches, we suggest that he prepare both churches for a revival, conduct one of the revivals himself, and have a visiting preacher conduct the other.

If a pastor serves three or more churches, we suggest that he prepare them all for a revival, conduct the meeting in one of them, and secure a preacher for the meetings in each of the others. In some instances the pastor of more than two churches has succeeded in preparing his churches for the revival then securing preachers for each of them while he gives supervision to them all, going from one to the other.

There are thousands of ministerial students in our educational institutions who will be available for this crusade, provided they are engaged immediately so that they will defer absences from class in order to be away from school the two weeks of the crusade. The universities and the seminaries have an overall maximum absence of eleven and of two weeks respectively for any one student. If absences exceed this the student cannot get credit for the course. Absences for two weeks of this revival would appropriate at least six of that maximum number in universities and all in seminaries. It is easy to see that this can be worked out if students are contacted in time.

If this does not answer the need, then contact your South-wide or state secretary of the Baptist Brotherhood and secure a good layman to preach. Perhaps the pastor and the church would already know some layman who is qualified and available.

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

# A Smile or Two

**Jewish Population Shifting:** Because of shifts in the Jewish population of various countries, a radical redistribution of effort is needed in work with the Jews, according to the International Committee on the Christian Approach to the Jews, meeting in Edinburgh, Scotland, June 13-18, (c. f. E. P. S. No. 20).

The Committee, sponsored by the International Missionary Council, faced the inescapable fact that, as a result of the Nazi persecution, the Jews of Europe (excluding the USSR) have been reduced from 6,500,000 to 1,200,000. In North America the numbers have increased, and South America, with 380,000 Jews in Argentina alone, is a growing area of Jewish settlement.

Under the present Israeli government's policy of religious tolerance, Israel constitutes a particular challenge and opportunity. Immigration is estimated to be proceeding at such a pace that by 1953 only one person in four will have been resident in the area before 1948.

—*Ecumenical Church Press.*

**Clergymen Picket Movie House:** A citizens committee comprised largely of church people picketed showings of the motion picture, "Birth of a Nation" at the Chief Theatre in Albuquerque, New Mexico, claiming the movie "glorifies the Ku Klux Klan" and "hurts the Negro."

Among those protesting the showing were Ira J. Bailes, president of the Albuquerque Ministerial Alliance and minister of the Monte Vista Christian church; Clarence E. Parr, Congregational clergyman and chairman of the Alliance social action committee; and J. W. Ford, pastor of the African Methodist church here.

According to Mr. Ford, the picket line was thrown around the theatre after the management refused a request to withdraw the picture.

—*Religious News Service*

**Progressive Farmer Cites 'Rural Ministers of the Year':** Thirteen clergymen from as many Southern states have been named "Rural Ministers of the Year," by The Progressive Farmer, an agricultural monthly published in Birmingham, Alabama.

The citations, to be made annually in recognition of service to people of the entire community and for cooperative action with various community agencies, were announced for the first time. The designated churchmen will receive scholarships from Emory University to a three weeks' School for Town and Country Religious Workers.

Each of the 13 ministers cited was said to have achieved unusual distinction in one or more types of community activity, and was nominated for the Progressive Farmer award by church members, governmental and community agencies, and others.

A special citation went to Dr. Webb Brame, pastor of the First Baptist church in Yazoo City, Mississippi, for leadership in rural-urban activities, and the title "Rural Minister of the Year" went to the following:

The Rev. J. W. Lester of the East Bethlehem Baptist church, Kent, Ala.; the Rev. Joel Cooper of the County Parish Methodist church, Mountain Home, Ark.; Dr. J. W. Blake, district superintendent of The Methodist Church, Tallahassee, Fla.; the Rev. J. C. Adams, of the Methodist church of Franklin,

Ga.; the Rev. Sam VenderMeer of the Brethritt County Presbyterian church, Morris Park, Kentucky.

Also, the Rev. Jack Cook of the Methodist church in Coushatta, La.; the Rev. Reese Rogers of the Salem Baptist church, Collins, Miss.; the Rev. Garland A. Hendricks of the Baptist church at Apex, N. C.; the Rev. J. L. Drafts of the Mt. Hebron and Union Lutheran churches, Leesville, S. C.; Dr. Charles B. Betts of the Salem Associate Reformed Presbyterian church, Atoka, Tenn.; the Rev. A. J. Mohr of the Lutheran church in Bellville, Tex.; Murray L. Wagner, Church of the Brethren, Weyers Cave, Va.; and the Rev. Joseph P. DeBardi of the Drummond Chapel church, Morgantown, West Virginia.

—*Religious News Service*

**Church Group Would Limit Federal Aid to Public Schools:** Federal aid to education should be "confined to schools operated as public enterprises by state or local governments," according to the executive committee of the Council of Churches of Syracuse and Onondaga County, New York.

The committee said that while it in no way "expressly approved" the principle of Federal aid to education, it supported the position taken by the New York State Council of Education when it favored the exclusion of private and parochial schools from such assistance.

According to the Syracuse group, such a limitation "is clearly aimed at preventing Federal tax funds, directly or indirectly, from being used to weaken the public school itself, and is further aimed at preserving the historic separation of Church and State which has made it possible for all faiths freely to advance their claims in the United States."

—*Religious News Service*

**Warns Indifference May Destroy Church:** A warning that the Christian Church might be "destroyed by indifference, smothered with empty pews or killed with disregard," was made before delegates attending the convention of the International Christian Endeavor Society meeting in Toronto.

Dr. C. Ritchie Bell, former moderator of the General Assembly of the Presbyterian Church in Canada, declared "these things are more deadly than lions, bullets, swords or prisons."

He deplored the type of youth who refused to line up with the Church "because they got nothing out of it."

"Certainly," he went on, "there must be something the matter with the Church or with himself, if he gets nothing out of it, for ought we only to join in a thing which pays good dividends?"

"There are only two armies," Dr. Bell declared, "right versus wrong, light versus darkness, and if a man is not in the one he is in the other. If he is not definitely in the ranks of those who, with all their faults, are out for the things for which Christ died, then he is reckoned in the same ranks as those who practice murder, cruelty, lust, oppression, wrong, and who are deliberately extending the kingdom of darkness on the earth."

—*Religious News Service*

A preacher dialed long distance in order to call a clergyman friend in a distant town.

"Do you wish to place a station-to-station call?" asked the operator.

"No," came the answer, "parson-to-parson, please."

—*Illinois Baptist*

Voice on phone: "Are your father and mother at home?"

Little Johnny: "They was, but they ain't now."

Voice: "They was, but they isn't—where's your grammar?"

Johnny: "She went out, too."

—*Baptist Observer*

Stubbornness we deprecate,  
But firmness we condone.

The former is our neighbor's trait,  
The latter is our own.

—*Watchman-Examiner*

Corporal: "What's the big idea—saluting that truck driver?"

Private: "Truck driver, my eye. Cantcha read? That sign says 'General Hauling.'"

—*Illinois Baptist*

Teacher: "Your answer is about as clear as mud."

Pupil: "Well, that covers the ground, doesn't it?"

—*Biblical Recorder*

Two battered old wrecks of humanity were sitting together on a park bench, when one informed the other, "I'm a man who never took advice from anybody."

"Shake, old fellow," said the other, "I'm the one who followed everybody's advice."

—*Sanatorium Outlook*

A pompous physician who was inclined to criticize others was watching a stone-mason build a fence for his neighbor, and thought the mason was using too much mortar. He said, "Jim, mortar covers up a good many mistakes, does it not?"

"Yes, doctor," he replied, "and so does the spade."

—*Anecdotes*

"He said you were a sculptor," the witness testified, "but that you should wash more often."

The Attorney scowled. "Give me his exact words."

"Well," answered the witness hesitantly, "he said you were a dirty chiseler."

—*Quote*

P. O. Clerk: "Lady, you've put too much postage on this letter."

Lady: "Heavens! I hope it won't go too far."

—*Biblical Recorder*

Agent: "Now that you are married and have a wife, you will want to take out some insurance."

Newlywed: "Shucks, no. Why, she ain't the least bit dangerous."

—*Biblical Recorder*

A minister relates the following experience: After the service one Sunday morning he was approached by an old lady who expressed great appreciation over his discourse. "You can never know what your service meant to me," she said, "Why, it was just like water to a drowning man."

—*Selected*

# Prisoner Of War Inspires Advance Mission Program

A mild-mannered former prisoner of the Japanese will soon complete his fifth year as a foreign missionary to the home folks. When Dr. M. Theron Rankin, South Carolina, was elected on D-Day, June 6, to become the seventh executive secretary of the hundred-year-old Baptist Foreign Mission Board at Richmond, Virginia, he had no desire to quit China where he had worked for twenty years.

## First Missionary Secretary

But he was the first missionary ever to be offered the job and only a missionary can know what's what on the foreign front. Before he took over January 1, 1945, Dr. Rankin had acquired a working knowledge of the Board's missions in Africa, Europe, the Near East, and Latin America to add to his intimate knowledge of the Orient. He had studied the home field, too, and he dared to believe that if somebody would challenge the churches to tackle the work of Christian education and evangelism as a global task, they would be better churches.

He remembered the national record of 1942-45 in industry. "The American people just played around at the job of winning a world war," he reasoned, "until they were given a colossal task. When they realized they had to equip all the Allies in order to win, they amazed even themselves with the results. Baptists are like that; they'll piddle at the job of world evangelization until doom's day unless they begin to see that a church of any size can be world-wide in scope if it has a world program."

## Selling An Idea

In five years Dr. Rankin has traveled a hundred thousand miles in the Southern parts of the U. S. A., in addition to at least one trip abroad annually, to sell the members of 26,000 Baptist churches a vastly enlarged program of world missions as the only hope of permanent peace. At first it was general, but he and his associates spent the first three days of 1946 in a hotel room in a small Virginia town, working out a program of advance, station by station, country by country, in the three big areas of the Board's missions. After that he presented the Advance Program of the Foreign Board.

His record as a missionary and his utter sincerity backed up his words, and that program was unanimously adopted by the Southern Baptist Convention in May, 1948. In 1949 the Convention adopted a program of advance for its total life. Now "Advance" is the keyword of the largest body of Baptists in the world.

The man who got the idea first is still traveling all over the territory, speaking in state conventions, city-wide schools of missions, regional assemblies, and local churches, and talking with laymen, women leaders, pastors, and young people about Christianity from the hearth to the "utmost parts." Missions in Dr. Rankin's vocabulary is no geographical term; it is all of life. He gets around so much nowadays, his partner in the world mission enterprise since their marriage in China in 1922 finds it hard to keep up with his work.

## Tells God

"If Theron Rankin didn't pray about all he's doing, I'd never know what the score is," Mrs. Rankin complained mildly one day. "At family prayers he tells the Lord more than he ever gets around to telling me."

The executive secretary's prayers are echo-

ed all over the territory. Three slogans are in use: "Every Baptist a Tither," "Fifty-Fifty by 1950," and "That the World May Know." Church folks in the Southern half of the U. S. A. are getting apologetic about splurging on themselves; they feel guilty if they spend



M. Theron Rankin

more than half of their regular receipts in their own church community.

## Advance Program

They are also beginning to think in big terms about church work. The overseas staff of the Convention which was one time frozen at 350 has grown to 679 and the goal is now 1,750. Instead of 119 centers in 25 nations, Southern Baptists are now talking about 300 centers in 35 or more nations; and that calls for an annual overseas budget of \$10,000,000 instead of the niggardly \$3,000,000 now in force.

Proportionate gains in all denominational activity will be realized, the Foreign Board has proved, if these goals are attained for foreign missions.

The man who inspired this program of advance is anything but an ecclesiastical big shot. Only five feet eight, just 160 pounds, he suffers badly by contrast with his predecessor, the massive Dr. Charles E. Maddy of Raleigh, North Carolina, and he is so modest and self-effacing, he disappoints those who look for pomp and piety.

Dr. Rankin is not even aware of it. He has no illusions about himself and cares nothing whatever for appearances, and his absolute faith in God and his hard-hitting logic give him stature on anybody's platform. Whether in conversation with a businessman or in an address before the Convention, he is powerfully convincing.

## No Priorities

For speaking engagements he has no priorities. On the train back from a state convention he found that the man next to him in the diner was a young preacher who was struggling hard to keep his church awake.

"My people need a message on missions," he confided after the conversation got going. "I know we can't expect the Board secretaries to come to a little church like ours, but if you could let me know some time when you are coming our way, we would be glad to arrange a service any time of the day or night, to hear you speak."

## What Arkansas Baptist Foundation Can Mean to the Arkansas Baptist Hospital

By J. A. GILBREATH, ADMINISTRATOR

An endowment to the Arkansas Baptist Hospital will provide income in excess of that which is collected from our pay patients. This will make possible many improvements such as an adequate charity program, a larger school of nursing, modern hospital equipment, adequate personnel for the improvement of nursing service, and additional hospital beds for much needed psychiatric and contagious patients.

With the present trend of rising costs in the operation of a hospital, it is fast becoming evident that some source of income other than that received from our pay patients must be obtained. State and Federal institutions receive money from taxes, but religious institutions must rely on their denomination. The Arkansas Baptist Foundation will assure our institutions of a subsidy over a period of years regardless of economic conditions.

Income from an endowment source will make it possible for this hospital to set up an elaborate charity program which will prevent refusing aid to indigent patients. Our calls for charity are increasing daily. For example, there is a child in our pediatric department who has been in the hospital since September and has been to surgery on six occasions. This child must remain here possibly for months longer, and the hospital must bear the expense of the entire case.

Income from an endowment would make possible increasing the size of our nursing school. We are now limited to 200 students. This forces many of our Baptist girls to go elsewhere for their education.

The Foundation will enable the hospital to buy modern hospital equipment, as it is made available, which will mean an up to date institution in every respect. At present there are many items of equipment unavailable to us due to cost.

Additional income from endowment source would allow us to compete with other institutions on a salary basis and thus assure the hospital of adequate personnel in quantity, but particularly in quality.

Endowment income would also assure us of additional building facilities which would house psychiatric and contagious patients. There are no institutions in the state today, except those belonging to the State of Arkansas, that can take care of mental cases and cases which must be isolated such as tuberculosis and poliomyelitis.

In summary, The Arkansas Baptist Foundation will mean better service to the patient, better equipment, and a school of nursing second to none in the South.

Dr. Rankin put down his fork and took out his little red book and a pencil. "What Sunday would you like to have a missionary message?" he asked as he thumbed the pages.

"Would you come for a Sunday?" gasped the young man.

The foreign secretary spent the day in the village church. "They are wonderful folks up there," he reported at the home office the next day. "I had a grand time with them."

He averages about four Sundays a year in his home church, Richmond's First Baptist.

The genius of American Christianity, Dr. Rankin contends, is religious freedom. Hierarchy no matter how innocently developed is a permanent threat to liberty. In his leadership of the foreign mission activity of six and a half million church members held together by no bonds except that of voluntary co-operation, M. Theron Rankin believes Southern Baptists can prove that true Christian democracy is more effective than church union under any form of moral or social coercion.



## The Jewish Work of the Home Mission Board

By J. B. LAWRENCE

Dr. Jacob Gartenhaus is no longer connected with the Home Mission Board. The Executive Committee on March 3 passed a resolution severing his connections with the Board. This action was taken because of a situation which had developed that made Dr. Gartenhaus no longer usable as an employee of the Board, and in the mind of the committee the change was for the good of the Jewish work. But the work of our Board for our Jewish friends will go on. There will be no letup in the effort to win the Jews to Christ.

A young man of promise, Frank Halbeck, who comes with superb recommendations concerning his moral, spiritual, and intellectual integrity, his Christian character and co-operative spirit, has been elected as field worker and superintendent of the Jewish work.

I can assure all our pastors that they can invite him into their churches and pulpits with the assurance that he will come only to inspire the members of the churches to become interested in the work of winning our Jewish friends to Christ.

He has a fine program worked out by which, in co-operation with the churches and the various denominational groups, a real, vital, and effective effort can be made to win the Jews to Christ. He has dedicated himself to Jewish evangelism. He has no personal projects or side issues to absorb his time, but will devote himself exclusively and assiduously to the task of making the Department of Jewish Evangelism a real soul winning department.

The objective of the program he is promoting is to win Jews to individual profession of faith in Christ through personal contact by the members of our churches with individual Jews. It is not a program for soliciting money from our Baptist people, but a program of personal service by our people. The members in our churches who are interested in winning the Jews to Christ will be encouraged to do so.

This is the New Testament method. It is the only way we will ever win our Jewish friends to accept Christ. We must go after them individually by individuals. It is designed to create good will between the members of the churches and our Jewish friends. The workers will be urged to take advantage of every opportunity to increase favorable contacts and friendships with the Jews, and to cash in on these friendships for Christ.

Brother Halbeck, the field worker of the Department of Jewish Evangelism, will seek to co-operate with every agency of the Southern Baptist Convention. He will also seek the co-operation of every organization in the church—Sunday School, Baptist Training Union, Woman's Missionary Union, and Brotherhood—and will use the evangelistic and missionary organizations already functioning, such as the evangelistic committee, the missions committee, the community missions committee, in reaching, winning, and enlisting our Jewish friends for Christ. It is his purpose to get the members of our churches to become personal witnesses for Christ to our Jewish friends.

This is a church-centered program, and Brother Halbeck will work to enlist the resources and organizations already existing in the churches with the purpose of helping the members of the churches to become personal soul winners among the Jews. It is designed also to help the Jews who accept Christ to

## Convention Expenses

By JOHN L. DODGE

There are several things in connection with the annual meeting of the Southern Baptist Convention which present problems. One is the matter of adequate housing for the large number of messengers and visitors attending. Another is the matter of entertaining the Convention. It was recommended to the Convention in session at Oklahoma City that a registration fee be required of all messengers which would, at least, help bear the expenses of entertaining the Convention. This recommendation was overwhelmingly defeated. This writer feels that it was good that the recommendation was defeated.

In lieu of the registration fee, an additional sum of \$15,000 was added to the budget to take care of the expenses of the annual session of the Convention. I am sure that other pastors and churches feel about this matter as the pastor and the First Church of Hot Springs, Arkansas. We do not believe that it is fair and just to expect the local churches of the city in which the Convention is entertained to bear the burden of all the expense of the annual session of the Convention. After all, we the members of Southern Baptist Churches constitute the Convention, hence the expense of the annual session should be borne by the various churches of the Convention. Of course the churches of the Convention contribute to the \$15,000 for the Convention expenses when their offerings go to the distributable funds of the Convention.

Perhaps the following suggestion would be workable giving an abundant amount to take care of the expenses of the annual meeting of our Convention, hence releasing the \$15,000 to be used for missionary purposes in needy fields.

There are 26,822 churches in the Southern Baptist Convention. No church, I am sure, would object to contributing one dollar per year for Convention expenses. Someone, perhaps, will say that of these 26,822 churches there are a number of very small churches. Suppose we eliminate the small churches and ask those with 500 or more members to write in their budgets five dollars per year for Convention expenses. Would this work? Why not? In this manner the churches of the Convention would be paying the expenses of the annual meeting and not placing the burden upon the local churches of the city in which the Convention meets, nor would it be necessary to take from the distributable funds \$15,000 for this purpose. No one would be hurt, everyone would share, and the expenses would be paid. Let's try it.

become members of our churches and to feel at home in a Christian group.

Our strongest churches are in our cities where our Jewish people live. The members in these churches have an opportunity to meet the Jews as individuals and to become friendly with them, thus opening the way for personal testimony about Christ. Once having established a friendly relationship with an individual Jew, he can be invited as a personal guest to special church services and can be given tracts with the hope that they will be read. It is the personal contact that counts. In fact, there is little, if anything, that can be done by the promiscuous distribution of literature to Jews. If Jews are won to Christ it will be by the personal soul winning efforts of the Christians in our local churches.

Brother Halbeck has outlined a program which, if implemented by the churches, will reach the Jewish people for Christ.

## Ridgecrest News

By MARY ANN MORSE

### Second Sunday School Week

Nearly 1,800 persons attended the second week of the Sunday School conference at Ridgecrest, Southern Baptist summer assembly grounds, Ridgecrest, North Carolina.

Dr. Duke K. McCall, secretary of the executive board of the Southern Baptist Convention, was principal speaker of the week, and delivered eight sermons in the six days of the conference. Throughout the week he emphasized the need for a personal response to the will of God and decision to work for Him in a truly consecrated manner.

"Every Sunday School worker should have a sense of divine calling in his work," he said. "We should not give our energies to the Sunday School simply from a sense of loyalty such as we have for the Garden club or the Rotary club, but we must have in us a conception of God's purpose in our work."

Dr. McCall also emphasized the need for effective prayer in sincerely seeking the guidance of the Holy Spirit in carrying on God's work.

Over 40 re-dedications and decisions for full time service were made on Sunday at the height of the conference.

Those planning to build new churches or enlarge present facilities had opportunity to speak to W. A. Harrell, secretary of the department of church architecture, and with Hardie C. Bass, architect with the department, who attended both Sunday School conferences.

Earl Waldrup, secretary of the visual education service of the Sunday School Board, showed religious movies daily and conducted seminars on the use of visual aids in religious education.

### Ridgecrest Staff

Eight Arkansas students are members of the staff at Ridgecrest, Southern Baptist summer assembly grounds, where they hold a variety of jobs in the dining hall, offices or grounds of the assembly.

Approximately 300 students are chosen from among 1,000 applicants, for the summer. For their leisure hours, a well-rounded program of recreation, Bible study, and musical activities is maintained by competent directors. A wide variety of recreational activities, including softball, tennis, hiking, swimming and handicrafts is available to those interested.

Bible study classes are taught four days a week by prominent scholars attending or teaching at various conferences. Talented students find ample outlet in the staff choir, orchestra and men's and girl's choruses as well as in the dramatics club, for their artistic abilities.

Through all the activities at Ridgecrest is the spirit of consecration and seeking of the will of God which makes Ridgecrest a real mountaintop experience for the students who are staffers each year.

Those from Arkansas on the staff are Logan Atnip, Baylor University; Bill Cook and Shirley Crafton, Ouachita College; Marvin Stiles, Little Rock Junior College; and Pat Titsworth, Ola Mae Eeds, Bobbye Jones, and Donnie Prince.

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God saw Abraham's faith, and counted him righteous; man saw Abraham's works, and counted him righteous; so he was justified before both God and man.

—000—

Excuse ourselves as we will, we must at last come to terms with Jesus who offers life to everyone.

## Radio Commission

By S. F. LOWE

Two actions of the Southern Baptist Convention in its Oklahoma City session enlarged the scope of service of its Radio Commission to place it in the audio-visual field and to provide a "Year-round Baptist Hour."

First, upon the recommendation of its Executive Committee the Convention voted that the Radio Commission "broaden the scope of its functions and to serve as the central agency which shall work in co-operation with the other agencies and states in the production of audio-visual materials..." Thus the Radio Commission is charged with the responsibility of serving as the production agency of the Convention in the field of audio-visual aids. This involves the development of a program, the building of an organization and the securing of equipment sufficient to meet the audio-visual requirements of the Convention including its agencies, the State Conventions and the churches. Such undertaking is to be made in closest co-operation with all our Baptist leadership. A pattern of such co-operation will be effected as soon as practical.

In this same action the Convention voted that the distribution of such visual-aids shall be made by the Sunday School Board.

Again, the announcement by the Radio Commission of a "Year-round Baptist Hour" beginning October 2 of this year is of more passing significance. A great program of gospel message and music every Lord's day, blanketing our Convention territory will render an unparalleled service. Such continuous program will build audience in a way not previously possible. The cost of such service will be substantial, and will be financed from money received through fan mail. The Executive Committee report which was adopted by the Convention carries this item concerning such "Year-round Baptist Hour":

"In response to the Radio Commission's request for approval of a full time Baptist Hour, we approved the request with the understanding that funds will be raised by direct approach to individuals and in no wise in violation of the Business and Financial Plan Article VI covering "Special Solicitations" and that churches or church organizations will not be used at any time as promotional agents and that no appeal for funds will be made over the radio broadcast."

The Radio Commission will seek to meet these two staggering responsibilities in the full consciousness of an unparalleled service to be rendered our Lord and His cause. We trust that our spirit will be so humble and our service so selfless that he will empower us to achieve magnificent results to His own glory. To this noble end we sincerely appeal to all our Baptist people to pray for your Radio Commission and its director both in public meetings and in private devotions.

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## Baptist Hospital Sets Up Polio Ward

The Baptist Hospital was the first in the state to set up an isolation ward for polio cases during the current polio epidemic. For this purpose the hospital converted the prayer room and the store room as a cost of \$5,000, and which provides twenty-five beds.

The conversion required electric wiring, moving of partitions, painting, and the installation of equipment which would enable this ward to operate entirely independent of other departments in the hospital.

There were eighteen patients in the ward July 15; the total number of patients admit-

## Letters to the Editor

Dear Dr. Duncan:

I have read your editorial comment of June 16 with reference to the problems confronting the Southern Baptist Convention, with reference to our newly acquired western territories and the aggressive attitude of the brethren in these territories. I wish to commend your editorial and to give my sanction to your position stated. I am afraid we have reached out beyond the traditional territory of the Southern Baptist Convention to an extent that we are perhaps to experience further embarrassment. I am wondering if something ought not to be done to bring us back to the program and methods of procedure which proved so satisfactory and successful for one hundred years of Southern Baptist history. I think there is something for our leadership to "mull over" in their minds during next year.

*Cordially yours,*  
W. H. Knight,  
Executive Secretary-Treasurer,  
Louisiana Baptist Convention.

Dear Dr. Duncan:

Although chairman of the committee that recommended admitting the Oregon-Washington churches, I most heartily concur in your wish that it would be expedient, or at least becoming of our western brethren if they could curb their enthusiasm. We have, as you say, a great mission opportunity and we can co-operate with our brethren in the extension of the kingdom but it was not contemplated that post-convention echoes would include "the westerners really took over."

I was not impressed that this was the attitude of the brethren from Oregon and Washington but it was evident that some of the messengers from the West needed the age-old advice to "make haste slowly."

I believe this aggressiveness, plus the Convention's decision to go to San Francisco, has had an unfavorable reaction upon the brethren from the West, and I shall not be surprised if an effort is made at Chicago to change the meeting place of our Convention for 1951.

*Cordially yours,*  
C. C. Warren, Pastor,  
First Baptist Church,  
Charlotte, North Carolina.

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Often our hopes, which are for the second or third best, are not fulfilled because God has better things in store for us.

—000—

To follow Jesus only for the bread of this world is to miss the bread of life.

ted is thirty-two. The approximate length of time a patient remains in the hospital is fourteen days.

Some of the precautions used in this isolation unit are the sterilization of all linens before sending them out to the laundry; all left-over food is sterilized and run through a disposal unit; paper plates are used and then disposed of so that nothing goes back to the kitchen from this ward.

The Hospital Auxiliary, directed by Mrs. J. M. Flenniken, president, has rendered a remarkable service by sewing for this emergency polio ward. Hundreds of pieces of linen have been made by the women of the Auxiliary; for two weeks there have been five or six women meeting daily at the hospital and making sheets, sleeping garments, and other items used in meeting the needs of the polio patients and the nurses who care for them.

## New Books

### "The Small Sects In America"

By ELMER T. CLARK  
Abingdon-Cokesbury Press

Distinguishing characteristics of the several hundred small religious groups in the United States—the fastest growing segment of organized religion in our country today—are presented by Dr. Elmer T. Clark in **The Small Sects In America** to be published July 11 by Abingdon-Cokesbury Press of Nashville and New York.

In the forthcoming volume, a completely revised and enlarged edition of the work first published in 1937, Dr. Clark has brought data regarding groups appearing in the first edition up to date and has included many others which have developed in the past 12 years. With the technical skills and objective treatment of fact which mark good reporting, Dr. Clark, who is editor of **Methodism's World Outlook**, records in this book the history, beliefs, and current status of some 200 sects which are active in this country today.

### J. B. Tidwell Plus God

By ROBERT A. BAKER  
Broadman Press

Mrs. J. A. Thompson, Reviewer

Ground-breaking ceremony for Tidwell Building on Baylor campus, give occasion for renewed interest in the biography of Dr. Tidwell by Dr. Robert Baker.

The twelve chapters dividing the varied phases of J. B. Tidwell's life, are headed by phrases from the Bible, indicating the author's recognition of the fact that Josiah Blake Tidwell was led by God. Events show that the young man was obedient to the voice, and followed with joy and persistent energy, a long difficult road to a place of large service that will produce rich harvests to the end of time.

The successive stages of his life form an epic of adventure; his struggles to acquire formal training for his mind, his beginning pastorates in Alabama; his call to the presidency of Decatur College, in North Texas; his rise to prominence in Texas Baptist education, to the headship of the Bible department in Baylor University, his life work for 35 years.

The \$600,000 structure to bear the name of Tidwell Bible Building, according to statement of President White at ground-breaking, "will help Baylor to keep Bible-centered liberal arts education as the core of the school's efforts to teach men and women how to live."

### Sixty Original Sermon Outlines

By J. B. MAXWELL  
Price \$1.00

These outlines are brief but suggestive. The author, J. B. Maxwell, is pastor of the First Baptist Church, Ozark.

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### Baptists Purchase Camp Site

Co-operating Baptist Churches of Independence County have purchased thirty-nine acres of the proposed site for Southern Baptist Assembly grounds, two miles Southwest of Bethesda, near Batesville.

The site is located in the hilly sections of that community, overlooking the White River, with the rolling foothills of the Ozarks in the background. Plans are made for the building of cabins, dormitories, dining hall, tabernacle, and other facilities to meet the needs of a successful assembly for the North-central section of the state. The Union Grove Assembly has been dissolved.

## 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 DeVault On the Field

Miss Doris DeVault, State Young People's Secretary, has arrived on the field. We welcome her to Woman's Missionary Union of Arkansas, and trust that the women of the State will call on her when she can render service to the young people in the various churches.

### Thanks From Bottoms Baptist Orphanage

Dear Friends:

As Orphanage chairman of the State W. M. U., I am writing to you on behalf of the Orphanage, to thank Arkansas women again and again for all you have meant to this Home. The monthly contribution to the Home Helper Fund is a regular reminder of the interest of W. M. U. in the work here.

We also appreciate the number of women who have visited the Home, and having seen first hand the needs of the Home, have gone back to their churches to arouse interest and help to take care of those needs.

We cordially invite and urge Arkansas Baptists to visit the Home and be informed of our needs, and to see the work that is being done.

Gratefully yours,

H. C. Seefeldt,  
Superintendent.

### Y. W. A. Houseparty At Ferncliff

Young Woman's Auxiliary Houseparty will be held at beautiful Ferncliff July 23-24! The Houseparty will begin Saturday afternoon and close after lunch Sunday. Young women from all over the State are expected to attend this outstanding event on the Y. W. A. calendar.

Among the missionary speakers will be Miss Lois Glass, China; Mrs. John Shepard, appointee to China; Miss Evelyn Stanford, Home Missionary to the French; Mrs. J. G. Watson; and Miss Rachel Fong, Chinese National.

A wonderful week-end of fellowship and inspiration is in store for each Y. W. A. member who attends.

### There Is Still Time!

There is still time to send your Intermediate girls to G. A. Camp! There is still time to send your boys to Royal Ambassador Camp! The Intermediate Girls' Auxiliary

encampment at Ferncliff begins July 25 and closes July 30. Junior R. A. Camp, under the leadership of E. A. Ingram, will be held at Ferncliff August 1-6. Intermediate R. A. Camp, also at Ferncliff, will be under the leadership of Ivyloy Bishop, and the dates are August 8-13.

Let's go to camp!

### Inter-Racial Methods Institute

Eighty-three women, representing missionary societies in Negro Baptist churches of Arkansas, met in a two-day session at the Arkansas Baptist College, Little Rock, Dr. T. W. Coggs, president, to discuss organizational methods and plans. The theme of the institute was "Look-Learn-Lead."

Participating in the conference periods and speaking on missions, were Miss Gwendoline Luster, Mrs. C. H. Ray, Mrs. R. H. Jones, Miss Dollie Hiett, Mrs. Ralph Douglass, Mrs. Ford Maggard, Mrs. Harvey Elledge, Mrs. Mae Crouse, Mrs. E. A. Ingram, and Miss Nancy Cooper. Other speakers were Dr. Roland Smith, Dr. B. L. Bridges, M. V. B. Hudson. Devotional periods were conducted by Mrs. B. L. Bridges, Mrs. R. J. Fields, Mrs. R. A. Glasco, Mrs. D. D. James, Mrs. A. M. Warren. The sessions were presided over by Mrs. M. L. Coleman, Mrs. T. B. Johnson, Mrs. Ida Drew, and Dr. T. W. Coggs.

Following the first afternoon session, a reception was held at the home of Dr. and Mrs. T. W. Coggs with Pulaski County Associational W. M. U. co-operating in furnishing refreshments.

This was the eighth annual Inter-Racial Methods Institute sponsored by Southern W. M. U. and promoted by Arkansas W. M. U.

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### BAPTISTS ARE NOT PROTESTANTS

By M. E. Dobb

There are four main religious groups in this country, namely: (1) Jews, (2) Baptists, (3) Roman Catholics, (4) Protestants. Baptists have never protested anybody's religion. Protestants came out of the Catholic church, protesting certain doctrines and practices of the Catholics. Baptists did not come out of the Catholic church. Baptists started out with John the Baptist, and there were Baptists 400 years before there were Catholics. As a matter of historic fact, the Catholics split from the Baptists.

—The Baptist Record.



"Evangelism According to Christ," Dr. Gaines S. Dobbins' latest book, is winning wide acclaim as a basic manual on New Testament evangelism. The author has been a member of the faculty of Southern Seminary, Louisville, for more than a quarter of a century, and his years of teaching Evangelism have gone into the making of the book. He says of the book: "I have written this . . . in the conviction that we must make the evangelism of Jesus Himself our studied model."

"Evangelism According to Christ" was chosen by the Sunday School Board as the Board's gift to the recent graduating class of Southern Seminary. In the accompanying picture, Dr. Dobbins presents copies of the book to two Seminary graduates: James Bray Sawyer, (center), Norfolk, Va., and Frederick A. Delk, Savannah, Ga.

### Towering Arkansan On Southern Seminary Faculty

By ERWIN L. McDONALD

Southern Seminary, Louisville, added considerably to the stature of its faculty when it elected Dr. Theron Douglas Price, six-foot-six-incher, to be assistant professor of Church History.

Dr. Price was born at Magazine, Arkansas, June 25, 1916, to William Henry and Willie Anne Cobb Price—the youngest of eight children. When he was nine, the family moved to Booneville, Arkansas, and it was here that he completed his public school education, graduating from high school in 1933.

Converted at nine, Dr. Price was preaching at the age of 16. During his junior and senior years at Ouachita College, Arkadelphia, he traveled 360-mile round-trips to serve as pastor of Mount Zion, a part-time church north of Clarksville.

For two years during his graduate study at the Seminary the professor was pastor of Buechel, Kentucky Church. Although he declares that his connection with the Buechel church had nothing to do with it, he married a Buechel damsel, Miss Leslie Lee Jones, who was well on her way to a career in journalism. Their marriage was an event of June 26, 1943. They have welcomed to



Dr. Theron Douglas Price

their home two children: T. D. (Douglas), now three and one-half, and Sara, two.

After finishing his studies at Southern Seminary—Th.M., 1940; Th.D., 1945—Dr. Price attended Yale University for two years, 1944 and 1945. He is completing work there this summer on his dissertation for the Ph.D. degree, writing on the topic: "Missionary Vocation in the Student Volunteer Movement."

# News of Interest

By Baptist Press

Albert McClellan, editor of the Oklahoma Baptist Messenger since 1945, has accepted the position of publicity director for the Executive Committee of the Southern Baptist Convention. He will begin his new duties August 1.

The Oklahoma editor was unanimously elected by the Executive Committee at its semi-annual meeting in Nashville, June 15-16. He succeeds C. E. Bryant, who resigned to become director of press relations at Baylor University.

As publicity director for the Executive Committee, McClellan will edit **The Baptist Program**, promotional publication sent to Southern Baptist pastors, and the **Baptist Bulletin Service**. He will direct the Baptist Press, a news service to the religious and secular press, and will serve as press representative at the meetings of the Southern Baptist Convention.

L. S. Sedberry, pastor of the Lockeland Baptist Church, Nashville, Tenn., has been elected general secretary and treasurer of the Commission on the American Baptist Theological Seminary to succeed Dr. E. P. Alldredge. He has accepted the new position, effective July 1.

The new general secretary is a native Tennessean, and a graduate of Vanderbilt University and the Southern Baptist Theological Seminary. He has been a successful pastor of churches in Tennessee for nearly 30 years, and has served as chairman of the Commission on the Seminary for the past two years.

At the vote of the Commission, Mr. Sedberry will give his full time to the promotion of the Seminary among Southern Baptists. He will also represent Southern Baptists in the expenditure of Convention funds used in connection with the school. Dr. Alldredge has served on a half-time basis since his retirement from a Baptist Sunday School Board position nearly four years ago, and he joins with others in highly recommending Pastor Sedberry for the full-time position.

Many pastors in the Southern Baptist Convention who have not attended sessions of the Convention because of crowded conditions are planning to attend the meeting in Chicago, May 9-12, 1950, if the results of a random sample of Southern Baptist pastors can be taken as an indication.

Of the 200 pastors responding to a questionnaire sent out by Porter Routh, secretary of the Department of Survey, Statistics,

and Information of the Baptist Sunday School Board, only 95 attended the Convention in Oklahoma City, but 156 are planning to attend the meeting in Chicago.

In order to get a cross section of Southern Baptist life, Routh sent the questionnaire to pastors of city, town, village, and open country churches in all of the states of the Southern Baptist Convention.

The survey showed: 74.3 per cent of the city pastors attended the Oklahoma City meeting, but that 95 per cent indicated they are now making plans to be present in Chicago, and three-fourths of these plan to take their wives; 58.3 per cent of the town pastors were in Oklahoma City, but 80.6 per cent plan to go to Chicago; 27.1 per cent of the open country pastors were in Oklahoma City, but 68.7 per cent plan to go to Chicago.

For the date of the Convention, a majority of those questioned favored the week of May 7-14; but three times as many favored the May 9-12 dates as favored the May 10-14 dates. Nearly four times as many pastors of open country churches favored the May 9-12 dates as favored the May 10-14 dates and nearly five times as many pastors of churches in small towns favored the May 9-12 dates. These pastors evidently find it difficult to get supplies for Mother's Day services.

Joel Sorensen of Stockholm, Sweden, has accepted the position as youth secretary of the Baptist World Alliance, according to an announcement made here by Arnold T. Ohrn, general secretary of the Alliance.

Sorensen will assume his new duties in connection with the third Baptist World Youth Congress which is to meet in Stockholm, August 3-9. Approximately 3,000 Baptist young people from nearly every country in the world, except Russia, are expected to attend the meeting.

An Oklahoma City attorney, W. R. Wallace, who takes time out from his work as legal counsel for a large oil company to engage in personal soul-winning, has suggested that each messenger who will attend the Southern Baptist Convention in Chicago in May, 1950, covenant now that he will seek to win at least one person to Christ during the period of the Convention.

"Preachers are always insisting that laymen should do more work in witnessing for Christ at every opportunity," Wallace writes. "Our preachers could, and I be-

lieve would, give us a great demonstration in Chicago of what can be done in winning souls to the Savior if this challenge and opportunity is presented to them."

In a letter to Dr. C. E. Matthews, director of evangelism for the Home Mission Board, Judge Wallace stated, "If every Southern Baptist messenger would go to Chicago with the serious intention of trying to win someone to Christ—every messenger aflame with evangelism and looking on that city as the Savior looked on Jerusalem when He wept over it—these messengers would move into Chicago actually on fire for souls. This might start a revival that would save the United States and the world situation.

"If the United States is to be saved from Socialism and Communism, it must be done through Christianity and a national revival. If each messenger would ask each person he contacts if he or she is a Christian and pray for these parties, a revival would break out in Chicago such as the world has not seen since Pentecost."

E. J. Rogers retired recently as pastor of the Kensington Baptist Church, Kansas City, Mo., after 29 years of service—but the members could not forget all of the service the pastor had given.

An "appreciation fund" was started, and on July 15 the former pastor will see a lifetime dream come true: He will board a plane for a month's trip to Jerusalem and the Holy Land. The church gave the former pastor \$500 extra to spend on the trip. And they gave Mrs. Rogers \$500 to spend while he is away.

The old Mays home where Luther Rice died on September 25, 1836, while touring South Carolina on behalf of his beloved missionary causes, has been torn down and the timbers used to complete the Luther Rice Memorial building at the Pine Pleasant Baptist Church, nearby.

In 1936, at the request of the late Drs. Rufus Weaver, Charles A. Jones, and W. S. Brooke, the Southern Baptist Convention took note of the Luther Rice centennial, and \$1,487.88 was raised at the meeting of the Convention for a suitable memorial. A part of this money was used to erect a canopy of crushed gravel and cement over the grave in the Pine Pleasant cemetery, and the balance was spent this year in the completion of the church building.

At the dedication exercises held on June 8, Pastor J. Aubrey Estes of the rural Pine Pleasant Church presided. Dr. Charles F. Sims, assistant secretary-treasurer of the South Carolina State Convention, explained the back-

ground of the Luther Rice Memorial fund; Dr. Robert E. Naylor, pastor of the First Baptist Church of Columbia, South Carolina, spoke on "Luther Rice and Christian Education"; and Dr. Robert G. Lee, president of the Southern Baptist Convention, spoke on "Luther Rice and Foreign Missions."

Following the service, a wreath was placed on the tomb of Luther Rice.

Southern Baptist mission receipts, given through the Cooperative Program and through designated causes, show a 10 per cent gain over 1948 for the first six months of 1949, Dr. Duke K. McCall, executive secretary and treasurer of the Convention's Executive Committee, has announced.

Dr. McCall called attention to the fact that receipts for the first six months of 1948 showed a gain of 23 per cent over the first six months of 1947. He also noted that Oregon was reported as a Southern Baptist Convention constituent group for the first time. The Oregon churches gave \$625.51 for world missions during the month of June.

Total receipts for the first six months are \$5,847,899.81 with \$3,154,081.01 coming through the Cooperative Program.

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## God Has No Other Plan

S. D. Gordon imagined a conversation between Christ and the angel Gabriel soon after the Ascension. Gabriel asked Jesus what plans He had made to let all the world know how He lived and died and rose again.

The Master replied: "I asked Peter and James and John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has heard the story and has been caught, thrilled and thrilled by the power of it."

But Gabriel looked as if he could see difficulty in the Master's plan, and he said: "Yes, Master, suppose after a while Peter forgets. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—church things maybe—suppose they get so busy that they do not tell the others. What then?"

Back came that quiet voice of the Lord Jesus; "I have no other plan."

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"And I, if I be lifted up from the earth, will draw all men unto me."

# The Last Stop

By J. H. LEE

**EDITOR'S NOTE:** J. H. Lee is a deacon in the Matthews Memorial Church of Pine Bluff. Recently he was in a hospital and while there he wrote these lines.

In Hebrews 9:27 we read these words: "It is appointed unto men once to die, but after this the judgment." Such an appointment should engage our most serious attention. Since God alone knows the time of this appointment He does not tell us in advance when we shall be called upon to leave this earthly life. So in traveling along the highway of life we are continually unmindful of the fact that we know not what tomorrow/will bring, or what it has in store for us. We can see evidence of this on every hand. A happy home of yesterday may be plunged into sorrow today. Then there may be regret for not making preparation to meet the circumstances that come upon us. But discouragement may quickly burst forth into hope, lifting us up and sending us merrily on our way.

Again we are thinking that life is really worth living after all. Once again we may be tempted to forget that we know not what tomorrow may have in store for us. We may even forget our Maker and the Creator of this universe in which we live.

But sooner or later in this life we must make that last stop. We are all on board the train of life, but not every one is going to the same destination. And when we come to the end of the line, we will not have time to ask for a transfer or a return ticket at death's door to receive another chance on life's train. We will not have a chance to correct mistakes. But to each of us there is an opportunity to avoid this mistake or disaster involving our future destiny at the end of the line.

In Acts 16:31 we have these words "Believe on the Lord Jesus Christ and thou shalt be saved." We have but to choose Christ as our Engineer, to be sure of our right destination. But whether we reject or merely neglect this salvation, the consequences will be the same. Our destination then would be a hell of eternal torment which awaits all who have spurned God's offer of salvation through Jesus Christ. God created man in his own image and intended for him to enjoy the fulness thereof.

But to the Christian there are four "musts" in life. First, we must admit our guilt and sin. Second, we must submit our lives to the will of God. Third, we must commit our ways unto the Lord. Fourth, we must transmit

to others the message of the gospel.

Mankind is lost and does not know it, does not realize it and therefore does not seek salvation. The lost are saved only when some one seeks them out. If Jesus is your Engineer on this train of life, how long has it been since you told some one what a great Engineer He is, and about how each one of us has an opportunity to prepare himself for a safe and profitable journey; and that God has left His Holy Word, the Bible, as our guide? If we grasp this opportunity of telling others, we will reach the end of the line with a record of having borne witness to the acceptance of responsibilities to God, to ourselves, and to others.

Let us take stock of our own lives, our own way of living. If some one is watching us or patterning his life after us, are we leading him in the right way or to the right destination? We are an example to some life. We might be the only Bible they know. They can read and know our lives easier than they can open God's Word and read it. If we will examine ourselves carefully and critically we can do a lot toward making sure that when we come to the end of the line, we will have arrived with the satisfaction of serving our allotted time, to the satisfaction of ourselves and to the benefit of our associates.

It is God's plan that we must first accept and believe on His Son, and then to tell others. Have you examined your ticket lately? Are you on the right train? Are you a regular attendant in the Sunday School and the worship service? You will not only receive a blessing by going, but the opportunity to witness to others that you are on the right train; that Jesus is your Engineer and that Heaven is your destination.

Make a careful check now of your ticket on life's train. Make sure of your reservation and that Jesus is the Engineer. Then when you come to the end of the line you will not hear the words, "Depart from me, I know you not," but the glorious words, "Well done, thou good and faithful servant; enter thou into the joys of the Lord."

Failures in one direction may be allowed by our heavenly Father in order that we may be driven in another direction. If we are sincere God will lead us in the way that is best for us.

—W. W. Melton.

Worry is interest paid on trouble before it is due. —Dean Inge.

## Crumbling Convictions

By E. L. WILLIAMS

Convictions are mighty things. We do not hold them, they hold us. We hold opinions, we are held by convictions. Convictions do not matter about some things, but like life and death, time and eternity, salvation and doom must be deep and abiding. It is convicted men and women who plow deep furrows in the field of time. Men who have convictions about liberty defy tyrants and lead revolutions. Convictions concerning religion made crusaders and martyrs. Those who find nothing in their religion to hold and challenge their deepest nature will drift with the tides to rest and die upon barren shores.

We have not forgotten our articles of faith; we would still defend them vigorously but they do not grip and master us. We view with a sort of apathetic complacency the gradual crumbling of their majestic structure. We have acquired a sort of slipshod mental attitude to their value. It no longer shocks us that an evangelical preacher denies the deity of our Lord, his bodily resurrection, or his personal return. If he says a few words about brotherly love and purely human virtues we are not troubled much when one of our number ridicules the blood of the cross, if he is a sweet-spirited and so phrases his teachings as to offend no one.

The conviction that men without Christ are lost has greatly weakened in our churches, and we are not moved to that earnestness that warns with tears. The man or woman with such convictions is not in harmony with our lukewarm, easy-going age. We need fires lighted by the Holy Ghost that our souls may be melted and our convictions of truth remolded and crystallized. God, give us convictions.

—Baptist And Reflector

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## God's Day

The secret of any sermon is the response it stimulates. Hence, the brief discourse of the "littlest" fellow last Sunday morning was the equal of that preached from any pulpit.

It was pouring rain as we prepared to leave for Sunday School. Someone remarked, innocently enough, "Isn't this a messy day?" Then the sermon from the five-year-old: "You mean you don't like God's day?"

There wasn't anything to do but apologize. There was no point in explaining. "You mean you don't like God's day?" There's a sermon. It is brief enough for a text but effective enough to score without elaboration as a sermon. Think about it.

—John Jeter Hurt  
Christian Index

## The Baptists

By MRS. S. M. LINDSAY

The Baptist fellowship is one of the largest free church communions in the world. In the United States alone, there are more than fifteen million Baptists. While it is commonly held that the Baptists are a body of Christians distinguished from other denominations by the view that they hold respecting the ordinance of baptism, this is not the major idea in our churches.

After three hundred and ten years of Baptist history in America, one faces the question: What have the Baptists contributed to Christianity?

First: We have magnified the New Testament. In the realm of religion, we have helped greatly to keep Christianity close to the New Testament pattern. The Baptists accept the New Testament as their sole authority in religious matters. We have no creed but the New Testament, and we believe it is the privilege and responsibility of each Christian to interpret it for himself.

Baptists believe in one God. They believe in the deity of Jesus Christ. They believe that Jesus Christ is the one and only Head of the church; that all believers are equally priests unto God; that ordination, while it recognizes position, bestows no power; that the local church is independent and sovereign. Baptists believe that all men are sinners needing a Savior, and that salvation is only and altogether through simple faith in Jesus Christ, who died for our sins. Baptists believe in immortality. Baptists stand for the Bible.

Baptists stand for regeneration, or "the birth from above," as a basis of church membership. Baptists stand for believer's baptism, the immersion of the believer in obedience to Christ's command, as a symbol of death to the old life and resurrection to the new. Baptists stand for the separation of church and state, and for the largest measure of civil and religious liberty.

Baptists stand for education, evangelism, world-wide missionary endeavor, and economic justice for men everywhere.

Second: We have fought successfully for a free church in a free state. Since Roger Williams established the first Baptist church in Providence in 1639, Baptists have proclaimed this ideal and have been a definite force in having it become the established way of thinking in America. We believe in a free church in a free state, each contributing freely and helpfully to the other, but with no financial or administrative dependence of either upon the other.

—The Watchman-Examiner

# Wavering Worshipers

By BURTON A. MILEY

Elijah asked Israel, who was gathered at Mt. Carmel by royal proclamation, "How long halt ye between two opinions?"

A picture comes to mind. A man is walking a footlog which forks and he places one foot on one prong and one on the other. The farther he walks the farther apart the prongs become and the greater the crisis. A choice must be made.

Israel was guilty of trying to live for other gods than Jehovah. To them Jehovah was tribal a national God. Other nations enjoyed greater prosperity. Therefore, the gods of other nations must be superior to Jehovah, or no prosperity would excel that of Israel. While Jehovah was kept for his worth, other gods were added. They became guilty of polytheism.

Many find themselves in this dilemma. It is brought about by the feeling that God is too small and insufficient for the needs of the individual. I have known so-called Christians to have such a small God that in time of anxiety they ran to the fortune teller, diviner, and crystal-gazer to learn. Their God had to be augmented. Others have had to augment by false ideologies, dishonest practices, impure social relations. God was all right for one in Sunday clothes, but not sufficient for one in work clothes. He was sufficient for one in Sunday clothes, but not for one in evening clothes.

Israel did not want to break completely with Jehovah, neither did they come all the way out for Him. They annexed other gods and thereby brought shame to themselves. Jehovah refuses to be in partnership with other so-called deities. He is the sovereign God of the universe and has full claim upon his worshipers. Those who waver and withhold from Him are guilty of mutilation, because they cut down to a pattern too small for usefulness. Many waver in worship because they have not one god, but many to whom they must give allegiance. Conflicts and disloyalties are inevitable. A choice needs to be made.

A crisis precipitated Israel's decision. It had not rained for three and one-half years. Even the King was out looking for a waterhole with a little grass about it for the royal stock. Elijah, the stern prophet, confronted the King with the challenge to prove God's ability, and the King called the people to Carmel. False religion had failed. Baal was defeated. His prophets were shamed. The test was over for them. Elijah called for God to manifest himself and the ability of God was shown in

a moment. Many wait for a crisis to precipitate decision. Happy is the person who can decide wholly for God when no crisis exists. When one has a guilty conscience, he is likely to interpret any hardship as from God. God does not willingly afflict his subjects. The purpose of God is not to make life unbearable, with hardship and disaster and losses, but to give more abundant life in order that hardships brought about by our failures, ignorance, and lack of wisdom may be overcome. For this reason we need to choose God and choose Him today.

Three things can be said concerning God. First, He is Able. One doesn't need God plus. He needs only God. God has been proved able by the one on sick bed, by the dying, by the disappointed, by the one of blasted dreams, by the weak, by the chronic-sufferer. God is able. Try Him. "Taste and see that He is Good."

Then God is willing. Not all big people are willing to help the smaller. Not every able person is possessed of willingness to help the weaker. God is. No one is too small for His help, for He is constantly, continually, perpetually, willing to help any one anywhere, under any circumstances.

God is able and willing but He must await the individual's choice. Quit walking the prongs and get with God! Make your choice and try Him fully. He has never failed and we need fear no failure now. God can do nothing until we fall on our faces before Him and cry in full decision, "The Lord, He is God. The Lord, He is God."

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## Where They Clash

By CHARLES A. WELLS

One of the sharp, clear ways that Christianity stands up against Communism is in regard to human values. In the Christian mind the individual is of supreme worth; the state must be subservient to this ideal—a principle which is a fundamental doctrine in democracy. But to the Communist such ideals are trash. There are instances without number in Russia where families have been starved to death because the state was using hunger to promote the collectivization of the soil, or to force migration, or to "liquidate undesirable elements."

This writer was in Russia in 1933 and witnessed unforgettable evidences of this heartless policy during the so-called "Kulak Rebellion." Christianity will forever cry out against such inhumanities. This is why Christianity can never come to terms with Marxist materialism. With compassionate love and pity for the Russian people, Christianity will always seek to break the grip of Communism on the minds and lives of men.

## Should We Make Them Come?

"I let my boy decide for himself on religious questions," said the father, "I was forced to go to church when I was a boy, and I didn't like it, so my son is going to make up his own mind about religions, when he wants to. Real Freedom!"

"Let's see if that's true," I replied. "You say you let your boy make up his own mind. Do you mean that if he decided to join a gang of thieves you wouldn't raise your hand to hinder him?"

"Certainly I'd stop him" snapped the father, "Stealing is against the law; I don't want a law-breaker in my family."

"Yes," I replied, "stealing is against human law, and also against divine law. You would discourage your son from breaking the Eighth Commandment, 'Thou shalt not steal,' but you will not try to keep him from breaking the First Commandment, which says, 'Thou shalt have no other gods before me,' or the Fourth which says, 'Remember the Sabbath Day to keep it holy.'"

"I hadn't thought of it in that way," said the father, surprised, "Really I should encourage my son to keep the Fourth Commandment just as much as the Eighth, shouldn't I?"

"Yes," I went on, "in the long run your son will have to choose whether or not he will be a thief, idolator, a sabbath breaker. But you should give him all the encouragement you can to help him choose the right rather than the wrong—are you in Training Union yourself, Mister?"

"Well, no that's just for children, isn't it?"

"Not at all. We have departments in the Training Union, as in the Sunday School, for every age group. You need to be in both for one is the laboratory, the other the lecture period of Christian education."

"All right, I'll try it Sunday night. And say—I'm going to bring my boy!"

—Church and Home News,  
Central Church, Jonesboro

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## Stepping Stones

A biologist tells of how he watched an ant carrying a piece of straw which seemed a huge burden for it. The ant came to a crack in the earth which was too wide for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it.

What a lesson for us! The burden can become the bridge for progress.

—Biblical Recorder.

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The place to stop crime is not in the electric chair but in the high chair.

—Arkansas Methodist.

## Trained Leadership For Negroes Imperative Need

By S. A. NEWMAN,  
Fort Worth, Texas

The most immediate missionary opportunity of Southern Baptists is provided by the 10,000,000 Negroes of the South. This is particularly a challenge because more Negroes are Baptists than are members of all other churches combined.

We reaffirm the conviction that the greatest service Southern Baptists can render to our Negro neighbors and the greatest aid to improvement in race relations will be in aiding them in providing an adequately trained leadership for their church life. It is estimated that 75 per cent of their ministers have grammar school education or less. A year ago the Convention asked the commission of the American Baptist Theological seminary to consider supporting a survey, to be undertaken jointly by the National, Northern, and Southern Baptist conventions, in the amount of \$5,000 each year for two years. Enabling provisions are now being arranged to make possible this survey, to begin January 1, 1950. A study of Negro churches, ministers, and educational facilities is planned.

Your committee recommends: That the Convention again endorse the undertaking of the proposed survey on Negro Baptist churches, schools, and ministers:

That the Southern Baptist Convention committee be requested to increase the percentage allotted to the American Baptist Theological seminary whenever it can be done:

That the Home Mission Board be requested to enlarge its program of aid to Negro Baptist colleges by providing each college with an additional professor in the field of religious education:

That the Home Mission Board and various state conventions be requested to provide scholarships for ministerial students at the American Baptist Theological seminary and at our Negro Baptist colleges.

—Baptist Standard

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## You Are Important

In the midst of your darkest day stop long enough to remind yourself that you are important. Any man who has been created in the image of God is never useless. You may not have found the work for which you are best fitted. You may not see how your life is contributing much to the world's welfare. But one eternal fact remains—you are important. You have been granted a gift from heaven which no human power can duplicate—a personality. You have been endowed for two worlds—this one and the one to come.

—Baptist Service Bulletin

# Department of Missions

C. W. CALDWELL, Superintendent

## Church Responds To Challenge

Kelso Church in Delta Association has made such progress during recent months that it should be an inspiration to all Baptists of Arkansas. It is an example of the marvelous growth of the Baptist work in the Delta section of the state.

The church was organized nine years ago by J. H. Chavis, with six members. A revival meeting was conducted which resulted in 54 people being added to the church by baptism. For a number of years following the church carried on a half-time preaching program with a non-resident pastor. The step that led to outstanding accomplishments was taken following a revival meeting conducted by D. C. Bandy, 18 months ago, while he served as rural evangelist in the Department of Missions. He challenged the church to call a pastor for full time and recommended that the Department of Missions give supplementary aid of \$50 per month for six months. The associational missionary, Allen McCurry, also advised the church along the same line and moderated the service when Lawrence Ferriell was issued a call for full time work. The first Sunday he was

there the Sunday School had 48 in attendance. Within eight months the church was self-supporting and has since built an educational building, a pastor's home, and is talking of purchasing a bus.

The Sunday School now averages 130 in attendance and the Training Union has around 100. During the 18 month pastorate of Brother Ferriell, 112 people have been baptized, 61 added to the church by letter, and over \$8,000 paid into the church treasury.

On Sunday, July 3, the church held dedication services for their new addition. The Superintendent of Missions preached at the morning hour to a packed house. A splendid program was conducted during the afternoon at which time Theo James, pastor of First Church, McGehee, preached. J. H. Chavis told of the beginning of the church, and Missionary Allen McCurry related the progress under the leadership of the present pastor, Lawrence Ferriell.

In addition to all of the above accomplishments, the church is proud of the fact that two young women have surrendered for foreign mission work and are now in training, also, one young man



Kelso Baptist Church, Delta Association, Lawrence Ferriell, Pastor

has surrendered to the ministry.

Do you not agree that \$800 spent in getting that church launched on a full-time preaching program with a pastor on the field has been well used? This church, like many others, was hesitant to call a pastor for full-time but with the aid of the Mission Department they undertook it and now are happy they did. Many of the churches receiving aid on their pastor's salaries have become self-supporting within a few months.

We congratulate Pastor Ferriell and Kelso Church for the fine way they are carrying on.

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### RUBBING OUT THE NAUGHTS

By H. H. HARWELL

A letter came to the office of one of our state mission secretaries recently, in which was enclosed a small check and a note say-

ing "This will rub out the 'oughts' (naughts) on the record of our church."

This strikes me as a good story, and worth passing on.

When all of our churches can be led to forward some amount (even a small sum) for missions, it will mark a new day for evangelism, for our denomination and for the Co-operative Program.

For, when a church gives something, it will soon want to give again, and increasingly more, as time goes on. Better than that, however, will be the blessing that will come upon a people united. Revival fires would break out everywhere, souls will be saved, and our Lord's work would be prospered.

Let us encourage more churches to "rub out the 'oughts'." Missions need it, but the churches need it more. And evangelism waits on it.

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# Prayers of Confession

By MRS. ROLAND LEATH

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

Perhaps some teacher has wondered about the application of these lessons from the Psalms, to the everyday lives of those who attend Sunday School regularly, desiring to be fed spiritual food. The more we study and meditate upon the richness of them, the more we have from them to give to the lives in our care. This particular lesson should stand as a searchlight to reveal the truth of God to the souls of men, women, and young people. We all need to know the truth concerning sin and forgiveness. We all sin; some sin in a greater degree than do others, but all sin. When we sin and fail to repent, we get colder and colder, farther and farther from the Lord and the joy of our salvation. There is a way out, a way back, when we sin; that way is repentance and confession; when we follow that way, God forgives and restores. That marvelous truth is clearly taught in this lesson.

Seven of the Psalms are called "Penitential Psalms," they are: 6, 32, 38, 51, 102, 130, and 143. Two of them are in our printed text; these go hand in hand. Psalm 51 is a prayer of confession, while Psalm 32 is a song of praise because of the forgiveness which followed the confession. Both were written by David following the dark, grievous period of sin in his life. It will be well for the teacher to refresh his memory as to this chapter in David's life, found in Second Samuel 11:1 through 12:23, and to give briefly the highlights of the story to the class as a background for the study.

## Confession

David committed sin after sin, following his initial sin of indifference. It has been pointed out that David fell prey to the tempter when he was not praying and following God as he should. Instead of going to battle with his soldiers, David was indulging in a period of idleness and ease. He was not meditating or praying; he was not busy about his kingdom obligations; he was idle. He saw a beautiful woman, desired her, and became guilty of adultery, for Jesus said, "He who looketh upon a woman to lust after her is guilty of adultery." The desire in David became an act, followed by the sin of murder. That sin was followed by a stubborn self-will as David closed his heart toward God, and for a time refused to seek forgiveness. God sent the

## Sunday School Lesson for July 24, 1949

**Psalms 51:1-2, 7-13; 32:1-5**

prophet Nathan, who with his parable, brought the full weight of the guilt of his sins upon David. When fully convicted, David began to confess.

David started as all sinners must start who get through to God—with a confession of transgressions and an acknowledgement of the love and mercy of God. He knows he has sinned greatly and the tender mercy of God is his only hope. He confesses everything; notice he wants God to blot out all the sins of which he is guilty.

When a stencil is cut for a mimeograph machine and a mistake is made, a certain liquid eradicator is used to erase the error. Some forms of erasing would be futile; the special preparation will do it. Thus it is with us, only the tender, gracious, loving mercy, and grace of God can blot out sin. Again David pleads for forgiveness as he furthers his confession, calling upon God to wash him, cleanse him, and purify him.

In his confession, David holds back no angle or degree of his guilt: he is guilty of transgressions, of iniquity, of sin. To our minds these words are usually synonymous. Let us define them thus: the transgression might mean a violation or offense against God; iniquity stresses the depth of wickedness to which the wrong-doer has fallen; sin reveals the error or mistake he made in going against God. David had done all of these in his heart, in his plans, in his actions, and in his silent rebellion.

Always with sincere confession there is humility and a desire for a new start. David prayed for God to thoroughly purge him, free him from the stain of his sin, and create within him a clean heart and a right spirit. Then, and then only, could he have again the joy of his salvation. It seems evident that David's

confession was real and lasting when he asked for the chance to teach other transgressors God's way of forgiveness. When we have been through the fire and God leads us out, we are fully able to point the faltering feet of another to God.

## Forgiveness

Such happiness floods the human heart when the burden of sin rolls away! No wonder people have shouted when saved, or when a loved one was saved. We quench the fire of rejoicing too much in this age. We need more experiences of genuine heart-felt religion. After salvation, the one who strays away and falls into sin again, knows this happiness when God forgives and restores.

This happiness is David's experience in Psalm 32. He has confessed and God has forgiven him. Now he joyously says, "blessed" or "happy" is he when the Lord hears and answers. We studied three words describing David's sin, and three describing the burden of his prayer in Psalm 51. Three times here he describes how God answered his prayer: He forgave his transgression, covered his sin, and did not impute or reckon his sin against him. This God did, because the penitent one had confessed and asked for the righteousness of God to blot out the sin. Such a man is happy and free.

Forgiveness of God changes every thing. David said when he kept silent, kept his secret sin to his heart and refused to confess, he was miserable. He suffered the pangs of conscience; he was nervous and almost ill. "My bones wasted away," God's hand was heavy against him and he felt the judgment of God. When he determined to make a clean confession, God forgave. His praises now rang out: the man who trusts in Jehovah has His loving kindness about him. "Be glad . . . rejoice . . . shout for joy," David wrote because God had forgiven and there was no barrier between his soul and God. This is the wonderful privilege of every man—to be right with God.

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If you are a true Christian, you go about Christ's business as if it were your own.—Selected.

## Is Matthew 28:19 To Be Taken Seriously?

By J. N. BARNETTE

Did Jesus mean what he said, "Go ye therefore, and teach all nations?" The Cross is the answer. Are we taking Christ seriously? Our lives and our works provide the answer.

As churches, have we done our best? Here before me is the record of a number of churches. All of them report an increase in Sunday School enrolment of 200 or more for the past six months.

A report shows another group of churches with Sunday Schools no larger than they were one year ago, although these churches are surrounded by many people not in Sunday School.

Have we done our best as pastors? One pastor started two classes for married people, ages 17-24 years, and in three months had forty enrolled.

As superintendents, have we done our best? One superintendent organized four new departments in January. On May 1 these four departments had 144 present.

As classes, have we done our best? One class of adult men gained a net of one per Sunday for fifty-two weeks.

As teachers, have we done our best? Of course, there is no outward compulsion. We are not outwardly forced to teach. There is a much higher obligation, the love of Christ.


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

## “Will There Be A Check In The Mail?”

The above question was recently addressed to all of our Preacher brethren in Arkansas pastorates who are not members of the Ministers Retirement Plan and the Widows Supplemental Annuity Plan. Although eligible, these brethren have for one reason or another failed to take advantage of these plans which are fostered by the Southern Baptist Convention solely for the benefit of our preachers when they reach retirement age or become disabled physically.

We think it worthy of time and space to pass along here excerpts from letters recently received from a number of our brethren who are retired or disabled and are now receiving annuity or disability benefits:

“It is a privilege and pleasure to call the attention of any and all pastors, who are not participating in the Ministers Retirement plan, to my grateful appreciation of the annuity payments. Now that I have retired and am in bad health, the value to me of this income is inestimable.”

Chas. W. Daniel.

“Sooner than most of them think, many pastors will have to retire. If they are in the retirement plan they will not feel it necessary to try to hang on to a pastorate to have a living, or to apply for State relief.”

H. F. Vermillion.

“Every preacher should by every consideration be a participant in ‘This Retirement Plan.’ It is self help, and is both ‘sure and steadfast.’”

F. A. Whiteley.

“I find that my monthly check is a great help to me since I am unable to work. It is hard for a Minister to realize the importance of this plan until he has to retire from active service and then he has the time to pause and think of the value of such a plan.”

Bose W. Christopher.

“I wish every preacher in Arkansas could realize the benefit of participating in this plan. I have received many times the amount I paid in. This check coming each month gives us a feeling of security.”

L. B. Burnside.

“I think our young preachers and the many churches not co-operating should do so. Certainly God will bless their effort in this glorious task. On the first of each month I receive a check. This is indeed a help as my health is very poor and I cannot work at all.”

Steven C. Vick.

“As a retired Minister I would first of all like to express my appreciation for the benefit I have received from the Retirement Fund. Having received full benefit it is my desire to impress upon the minds of all the active ministers the importance of becoming a member of this Retirement plan so that they too may receive the benefit I have. I think it is a great thing that a Minister has

this opportunity to prepare during his active days for the time when he is no longer able to serve.”

H. C. Barnes.

“I am now in my seventy-second year. I have been disabled for over three years with heart trouble. I can be up part of the time but cannot preach at all. I sincerely wish I could influence all of the Ministers of our great denomination to become members of the Retirement plan. You should do it today for tomorrow might be too late.”

W. E. Carder.

“The Old Age problem is greatly relieved by the monthly checks from the Relief and Annuity Board. I am very glad that I entered the plan early—about 1922 and then joined under the new plan. It makes retirement time much less depressing.”

C. D. Wood.

“At sixty-five I was a sick man forced to give up my pastorate and go into retirement. My physician said that my work was done—My means of making a living in a large way gone. Thanks to the Grace of God and our beloved brethren who promoted the Retirement plan we receive our checks regularly every month. By our Retirement check we are sure of food and raiment and go on in the love of God and of His Saints doing all the good we can knowing that our needs are cared for.”

John H. Byers.

Think brethren, think! “Will there be a check in the mail?” Write to your Executive Secretary TODAY for particulars about the plans. We will come to see you personally about them if you invite us. Think brethren, think! When you are “laid on the shelf” from old age or disability, then what?

## Arkansas Baptists And Their Debts

*We have made another token payment on our old debts. We paid all the deficiency on the old notes and now we have made the seventh token payment on the old bonds. There remain three more payments. Each payment amounts to approximately \$46,000. We are on the home stretch now. Let's walk on out with it. Here is the outline of a sermon by the late Arden P. Blaylock. We remember how his heart was in this movement.*

As Baptists we are in the most momentous movement of our generation. We are at the watershed of our history. The issues are so great, the outcome so far reaching in effect, the results so potential as to be almost incomprehensible.

### What Are These Debts of Ours?

First: They are honest obligations from which we had and have value received. We,

along with other groups entered into an era of expansion. We borrowed funds for enlarged programs, programs of soul winning; for buildings, much needed buildings. Those buildings stand and are in use today. They have more value for the purposes intended than the amount we owe. No Baptist has any right to complain about these obligations. We received the money. We have value received for every rollar we owe.

Second: These debts are our greatest barriers to the accomplishment of our mission and work. They hinder missionary work. They fetter Christian Education. They impede progress in every direction. They shackle our hands and tie our feet.

Third: These debts are our greatest challenge. They challenge our devotion to Christ, our loyalty to His causes, our love for lost souls, our denominational honor and pride. They question the sincerity of our very profession of faith in Christ. In the light of the suffering of a Ghandi for the untouchables of India, they ask “do you love the lost of your State and Southland as did he the masses of India?” In the light of Kagawa's sacrifices they ask us, “Do you love the unsaved as does he the masses of Japan?” The world is watching. They are judging our love, loyalty, and devotion by our reactions to this call.

### What Should We Do With These Debts?

First: We should take them to God in prayer.

Second: We should lay them on the hearts of our people. We ask God to lay them on our hearts. These debts were made for us and ours. The benefits accruing have blessed us and will bless ours. They represent thousands of hours of heart service. They should weigh on our hearts until in the strength of Israel's God we rise up and get rid of them.

Third: We should pay them. One-third of us can pay them. It is possible to enlist one-third of a great group in a movement of this kind. The law of averages sustains that fact. Previous experience supports that fact. Properly enlisted, one-third of us can pay these debts. More than one-third will get in on this enterprise, but one-third of our people properly enlisted can pay these debts. Twenty-five thousand of our people will give as much as one, two, three, or four dollars. Five thousand others will give five dollars. Two thousand five hundred others will give ten dollars. One thousand will give \$25.00. One thousand others will give from \$50.00 to the price of a bond, and fifty others will give fifty thousand dollars. It can be done.

### Why Should We Pay These Debts?

First: We need the tonic of a great undertaking.

Second: We need the solidifying and unifying effect of a great common objective.

Third: The world needs an example of Christian sacrificial loyalty.

Fourth: The graciousness of our creditors demands that we do it.

Fifth: Honor demands that we do so.