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Arkansas Baptist Newsmagazine, 1945-1949

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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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LITTLE ROCK, ARKANSAS, JULY 14, 1949

NUMBER 27



—H. Armstrong Roberts.

*Train up a child in the way he should go; and when he is old he will not depart from it. Proverbs 22:6*

**“Are the White Lies You Tell A Bad Influence on Jimmie?”**

Page 7



# As the Editor Sees It

(Continued from Last Week)

## Sour Notes

As might be expected, the Fundamentalist indulges its spleen in a tirade of bitterness and incrimination. If it does certain people any good to let off such steam perhaps we should not object too seriously because the fact is that this thing has been going on for years and the brethren who indulge in this type of derogatory and mud slinging campaign should have learned by now that the Southern Baptist Convention is growing and moving forward as if they did not exist.

Even the *Guardian*, the official Catholic publication of the diocese of Little Rock takes notice of the Southern Baptists meeting in Oklahoma City, stating that the Convention "has kept its record intact by condemning the action of the American Hierarchy in its attempt to acquire justice for the Catholic people of this nation." The "justice" to which the *Guardian* refers, is the appeal of the American Hierarchy for federal funds to support parochial schools. The *Guardian* seems to think that an injustice is done the Catholic Church when Baptists protest the granting of federal tax funds to support their schools.

The *Christian Century* behaves according to its usual form and Harold E. Fey applies his favorite designation, "The problem child," to Southern Baptists. Mr. Fey's report of the Oklahoma City Convention is amusing as well as interesting. He thinks that this problem child "is growing into a giant. He has now entered the struggling years of adolescence . . . his awkward frame is invested with great strength. His spirit is unmistakably becoming more social and expansive, his moods are volatile and unpredictable . . . like all adolescents he is sometimes a sore trial to those who love him most and an aggravation to short-tempered neighbors on whose rights he often tramples, sometimes with perverse delight, but he is also a challenge to those like this observer, who see in this young giant the tower of strength he might become for the Kingdom of God."

It might upset all of Mr. Fey's thinking about the Southern Baptist Convention if it should become known to him that the Southern Baptist Convention was a mature body before he, himself ever saw the light of day and that the Baptist denomination was fully adult when it witnessed the birth of the other denominations whom he thinks are so grownup and mature. While Mr. Fey is playing with his fancies, Southern Baptists and the Baptists of the world will move forward in their program of evangelism, missions, and stewardship unperturbed by his misgivings and fears.

## Pattern of Comity

Dr. John W. Bradbury, editor of the *Watchman-Examiner* gives a very comprehensive report on the Convention in that publication. Perhaps there is no one outside the territory of the Southern Baptist Convention who understands Southern Baptists better or has a keener insight into their affairs than Dr. Bradbury. We give below the closing paragraphs of his report.

"The decision of the Convention to visit Chicago in 1950 will be startling to many Northern Baptists. But it is well to bear in mind that housing messengers for a South-

ern Baptist Convention has become a major problem. Many have grown tired of standing in line for long periods to be assigned a room, only to find it in some far-removed outskirts of the city. There are not many Southern cities able to supply 10,000 rooms. Also it is self-evident that the pattern of comity between Northern and Southern territory prevailing up to recent years is breaking down. During and since the war, Southern Baptists have been spilling over into Northern states, and many of them there have a nostalgia for their own type of home church. This is leading to the organization of Southern type churches. The Home Mission Board of the Southern Convention is not legally restricted from any part of the United States. Neither, for that matter, is the Home Mission Society of the Northern Convention, which has operated and still supports institutions in Southern territory.

"It appears that the problem of the Southern Convention meeting in Chicago will be technical rather than fraternal. At first sight, Northern Baptists will be puzzled and perhaps shocked at the innovation. It is hoped that they will quickly recover that, whether they want it or not, they are to be hosts to the mightiest Baptist constituency in America. Magnanimity should prevail. No one in Chicago area belonging to the Northern Convention should become "marked" for giving Christian service and fellowship to the hospitable occasion. Let Northern Baptists greet their Southern co-believers with generous entertainment. We should not let this innovation impair the mutual affection and admiration of Northern and Southern Baptists. Let Northern Baptists show the world an example of Christian love and generosity toward their Southern co-believers."

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## "Honest Sunday"

Missionary George Grubbs of Kentucky uses the phrase, "Honest Sunday" in his appeal to farmer folk to tithe their income. He says, "I put all I have in the invitation just as I do when appealing to lost people. If a person will be honest with the Lord just one week, he likely will do so again."

The idea has the appeal of reason. For people who are honest with their neighbors and friends, with their clients and customers, certainly should be honest with the Lord on Sunday, when they should bring their tithes and offerings to God's house.

## Fund Drives

Again we are approaching the time when the community chest and other drives will be promoted throughout the country. And again we call attention to the wisdom of finding out what agencies and institutions which should be supported by the denomination fostering them, should share in these community funds.

There was a timely article in the *Arkansas Democrat* May 13, to the effect that a board is to be set up to pass on fund drives. Certainly the public deserves some consideration relative to the numerous drives for public funds.

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The only witness one has in heaven is Jesus Christ, and the only record one has in heaven is the record of Jesus Christ.

## Inspired Forgetfulness

A Devotion by the Editor

"The woman then left her waterpot."

Were you ever, when a child, sent on some errand, perhaps to the grocery for a loaf of bread and you ran head-on into a parade? The beat of the drum made every nerve in your body tingle with excitement, the march of the paraders thrilled your imagination, the sound of the music seemed to envelop you, and you marched down the street conscious that you were a part of the parade itself.

You were so absorbed, thrilled, and completely captivated that the purpose of your errand was blotted out of your mind and you never once thought of the loaf of bread. After it was all over you rushed home with the story of your exciting experiences and your mother asked, "Where is the bread?" You could only exclaim, "Oh." That's the first time you had thought of the bread since you left the house.

There was a woman who went to the community well for a bucket of water. It was an errand that came in the course of the day's duties. Insignificant as the errand may appear, it was essential in the day's program for the home.

There was a man leaning against the well curb, a stranger whose nationality was unmistakable—he was a Jew. He spoke to the woman and asked for a drink of water. This was so unusual—for the Jews had nothing to do with the Samaritans—that every sensibility in the woman became alert, watchful, and defensive. Deeper and deeper the woman became involved as the repartee continued, until at last, and now she knew what was happening, certain great realities were unmasked before her. It is not at all surprising that she forgot the errand on which she had come and left the water-bucket at the well as she went to tell others about Jesus. Having discovered Jesus, the routine duties of the day were forgotten.

When she discovered in whose presence she stood, when she recognized the revelations which he unveiled, when she felt the appeal of purity which he offered, when she felt the thrill of the new life which he provided, this woman forgot her errand and could no longer be held to the routine duties of the day. The small household tasks must give place to the larger and more thrilling opportunities in Jesus.

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:28, 29.

## ARKANSAS BAPTIST

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B. H. DUNCAN, EDITOR  
MRS. LESLIE W. BUCHANAN, ED. ASST.

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## From the Editor's Desk

# Proposed 1950 Budget Will Require Co-operation of All Arkansas Baptists

The Executive Board of the Arkansas Baptist State Convention, meeting in Little Rock on Tuesday, June 28, adopted the largest budget in the history of Arkansas Baptists. This budget will be recommended to the State Convention meeting in November.

It is probable that more time, thought, and prayer went into the making of this budget than has been true in recent years. In fact, work was begun shortly after the first of the year by the Steering and Planning Committee. This committee held two joint sessions with the Administration and Finance Committee. Extensive survey was made to discover the needs of the agencies and institutions of the Convention.

### Meets Minimum Needs

A very serious and prayerful effort was made in this survey to arrive at the minimum needs for current operations and capital improvements of all agencies of the Convention. The results of this survey served as a basis of study out of which grew the proposed budget. After several meetings of the Steering and Planning Committee, before whom the heads of institutions and agencies appeared in person, a proposed budget was recommended by this committee to the Administration and Finance Committee. This latter committee spent a whole day studying the proposed budget and after making some changes in the recommendations from the Steering and Planning Committee finally agreed upon the budget which was presented to the Executive Board.

Then on June 28 the Executive Board spent an entire day studying this proposed budget. The matter was approached prayerfully and with a seriousness of purpose and a desire to find and follow the Will of the Lord within the bounds of Arkansas Baptists' ability to provide adequately for the promotion of the Kingdom of our Lord as represented by the program of our Arkansas Baptist Churches and the Arkansas Baptist State Convention and its agencies.

The budget proposed by the Administrative and Finance Committee was approved with only minor changes by the Executive Board. You will find this proposed budget elsewhere in this issue. The total proposed operating budget is \$755,000; total proposed budget for capital needs \$220,000, making a grand total of \$975,000.

### Cooperative Program Budget

The agencies and institutions do not get all they would like to have in this budget; many of them feel that they need much more, but it is believed that this budget provides the fairest distribution of funds that could be determined upon under the circumstances and within the range of reasonable hope of realization.

This is a Cooperative Program budget. The Cooperative Program provides the best possible method of channeling our resources to the various causes represented in our program and on an equitable basis.

To raise this budget in 1950 will require that all pastors in the state promote the Cooperative Program in their churches and that the churches co-operate whole-heartedly in this program and that individual Baptists assume their stewardship obligation and tithe their income for the Lord. It is obvious that our denominational program cannot be advanced nor can this budget be raised unless our pastors are sold on it and get behind it with the full influence of their leadership. Our churches must re-examine the division of their funds between the local church program and the denominational program. If our churches, and particularly our larger churches, spend ninety per cent of their income on the local program and give only ten per cent to the Cooperative Program they are helping to defeat this advanced denominational program.

We believe that some of our largest churches should consider their denominational obligation and out of budgets that range from \$75,000 to more than \$100,000 per year should realize they are not carrying their part of the denominational load.

### Unfortunate Rumor

It is a proven fact that our Baptist people will respond to a great denominational program if they are challenged to do so. We have heard it rumored that some of our churches will designate their increased contributions to certain favored institutions and causes, and that others may reduce their gifts to the Cooperative Program in order that they may designate a part of their gifts to special causes. It is acknowledged that every church is autonomous and may so designate if it desires. However, we question the wisdom of this procedure. We believe that if these churches that are contemplating such action will take second thought and reconsider such action in the light of the whole denominational program they would not follow this sort of procedure but would line up one hundred per cent with the Cooperative Program.

Every church in our Convention is a part of our whole denomination. While no compulsion can be brought to bear on any church, yet it seems the part of wisdom for all the churches that constitute the denomination to support whole-heartedly all the causes of the denomination instead of discriminating against the denominational program in favor of some favorite cause. In this case every other cause and agency will be penalized, including State and South-wide causes. Every dollar withheld from the Cooperative Pro-

gram in order that it may be given to some preferred cause, reduces the income of every other cause fostered by the denomination.

### Children of Convention

All our agencies and institutions are children of our Convention and are dependent on the Cooperative Program for survival. We believe that a serious, honest, and prayerful effort has been made to allocate the funds of this proposed budget on an equitable basis. It is not claimed that the Executive Board or other Committees who have worked on this proposed budget are above mistakes, but we do believe that the sessions of all these committees, including the Executive Board, were marked by a maximum degree of seriousness of purpose and by the guidance of the Holy Spirit.

If all our pastors and churches and individual members will accept this budget in good faith and in the spirit of Christian fellowship and co-operation and raise this budget in 1950, it will mark a new day in the life of Arkansas Baptists. It will weld our people together as nothing else can possibly do, and it will make possible a larger support for all our state institutions in the future.

Brethren, we are challenged as never before. The challenge is not too great; the goal is not too high; the objective is not impossible of attainment. The only condition is this: Will Arkansas Baptists, from the denominational leader to the pastor, to the deacon, to the individual member; will our churches, from the large city church to the small rural church, rise to this challenge in the confident faith that "If the Lord delight in us, He will bring us into the land and give it us."

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### Embarrassing Position

The Federal Council of Churches now reports 729 state, county, and local councils of churches, according to Dr. J. Quinter Miller, associate general secretary of the Federal Council of Churches. All but eight states now have state councils. There are 230 councils with paid leadership, 499 with voluntary leadership.

As we reported in the *Arkansas Baptist* sometime ago, these councils represent the grass roots approach of the Federal Council to the churches. Ministerial Alliances which have no connection with the Federal Council received Federal Council programs, literature, and appeals. Baptist pastors are put in a position which is sometimes embarrassing.

Baptist pastors are always ready to co-operate in Ministerial Alliances for the mutual benefit of all Christian forces of the community. It is to the credit of these Baptist pastors that they are interested in every moral and spiritual issue of the community. Being members of local Ministerial Alliances and councils of Christian leaders, it appears to the general public that they are supporting or co-operating with the Federal Council, since the Federal Council claims these organizations.

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The greatest and most successful beauty treatment is the thinking of beautiful thoughts.



# Kingdom Progress

## The Suttons Commended

By John L. Dodge

The following statement concerning the services rendered the First Church, Hot Springs, by Mr. and Mrs. Norman Sutton was endorsed by the church on the occasion of their resignation, effective July 1, to accept a position with the Weller Avenue Church, Baton Rouge, Louisiana.

Mrs. Sutton first began her service in November, 1942, when she was employed as Church Secretary, which position she held for four and one-half years. About one year after coming to our church, she assumed the responsibility of Organist and has continued until now. She is a talented musician and inspires all who listen to her. She is a very able educational leader.

Mr. Sutton came to our church in June, 1946, as Minister of Music and Education, and has served faithfully and efficiently in both positions. He has served harmoniously with two pastors; has the ability to get along with people, and always put the duties of the Lord above all else. His sincerity, friendliness, and personality have endeared him to our hearts and we know these virtues will carry him far in his chosen profession.

Mr. Sutton is also a talented musician and he will be greatly missed by both the congregation and the choir.

We commend both of these fine young consecrated Christians for the dedication of their lives to the Lord's work. We commend them to the Weller Avenue Church to which they have been called, as faithful consecrated workers.

## That's All I Want

A child being asked to repeat Psalm 23, so dear to every believer, began: "The Lord is my Shepherd; that's all I want."

It was a mistake as to the actual words, but the meaning was good. Well would it be for us if we could say from the heart, "That's all I want."

It is all we need. Is it all we wish? "I shall want for nothing," the sentence has been translated.

The Shepherd is such that this must be so. He has proved His love in death—His sorrow upon Calvary tells the depth of His care for us. And now He lives to save us by His present life in Glory, and ever prays for and ministers to His loved ones. Truly with Him as Shepherd we have all.

For salvation, "That's all I want."

For guidance, "That's all I want."

For maintenance, "That's all I want."

For time and eternity, "That's all I want."

—First Baptist Messenger  
Atkins, Arkansas

Joe Shaver, a native of Arkansas and a recent graduate of Southwestern Baptist Seminary, Fort Worth, Texas, and John E. Jolly of Memphis, Tennessee, a student at the Southwestern Seminary, led in a Youth Revival at Second Church, Pine Bluff, June 18 to 26. D. C. McAtee, pastor, reports that a splendid revival was experienced in the church. There were 50 definite decisions for the Lord.

## A Phenomenal Record

During the two months of May and June that Dr. A. B. Pierce has been pastor of the First Church, Kosciusko, Mississippi, there have been 179 additions to the church and "more than half of them have come for baptism." Within this period an eight-day revival was conducted from June 19 to 26, in which Pastor Walter N. Hill of the First Church, Stuttgart, directed the music and Pastor Pierce did the preaching, wherein 128 members were received into the fellowship of the church, 68 of them were received by baptism.

Two services must be held on Sunday mornings to accommodate the attendance, services at 8:30 and at 11:00 o'clock, and there are overflow crowds at the evening services as well.

The enrolment in Sunday School and Training Union has greatly increased and an all time high record was set by the Vacation Bible School with an enrolment of 331.

The church under the leadership of Pastor Pierce is planning the construction of a new building to care for the increased numbers attending the worship services. Pastor Pierce says, "The Lord has truly been with us in a marvelous way and we praise His Name for it."

Pastor S. A. Wiles, who recently resigned as associational missionary of the Central Association to accept the pastorate of the Antioch Church in the Central Association, has achieved outstanding success in missionary work.

Pastor Wiles served as associational missionary in Central Association at two different times, with a pastorate at West Batesville coming between these two missionary engagements. The combined achievements of Pastor Wiles' missionary work adds up to an outstanding record, particularly in the organization of new churches.

During his service as associational missionary he was instrumental in organizing five new churches and leading them to adopt a full time program of work, with each established in its own building. Shorewood Hills church was organized during Mr. Wiles' first service as missionary. During the second period the following churches were organized: Memorial, Hot Springs; Gum Springs, Benton; Mill Creek, Lonsdale; Immanuel, Hot Springs.

Mr. Wiles also helped to set up and promote the work of an associational Sunday School Conference; an associational Training Union organization; an associational Music Festival; an associational W. M. U. organization. He also directed the monthly Workers' Conferences and participated in the executive committee meetings.

Among other achievements are listed: Twenty-four revival meetings conducted; ninety-two professions of faith; 508 sermons preached; \$2,021.79 collected on the field for associational missions.

Nine of the churches of the Big Creek Association are co-operating in a simultaneous revival, July 10 to 24.

An Associational Fellowship meeting was held in the First Church, Salem, July 1. Dr. H. L. Waters was speaker on this occasion.

## Wire or Write Your Congressman

From Dr. Joseph M. Dawson, Executive Director of the Joint Conference Committee on Public Relations, Baptists of the United States, comes a telegram regarding the Barden Bill, which appears on page six. We would suggest that you wire or write your congressmen and senators your approval of this bill.

An offering of \$22 for the Cooperative Program was given by the Vacation Bible School of First Church, Heber Springs. W. F. Montgomery is pastor. Their enrolment reached 150 with an average attendance of 124. There were nine conversions in the school.

During the month of June, there were 27 additions by baptism to the First Church, Newport News, Virginia, one by statement and fifteen by letter, making a total of 43 additions during the month.

"We have often wondered why men would consider it more important to expand their own business than to expand for the Lord's work."

E. E. Grier,  
Harrison, Arkansas.

Dr. Adiel J. Moncrief Jr., pastor of the First Baptist Church, St. Joseph, Missouri, was the fraternal messenger of the Southern Baptist Convention to the recent Jubilee Convention of the Baptists of Ontario and Quebec, Canada, meeting in Toronto. Dr. Moncrief spoke in a general session of the convention and also addressed the annual banquet of young people at the Royal York Hotel. He was formerly pastor of Walmer Road Church, Toronto.

## Resolution

WHEREAS, There is now pending before the Lower House of the 81st Congress of the United States, two measures dealing with the subject of FEDERAL AID TO EDUCATION, viz., Senate Bill 246 and H. R. 4643 by Barden of North Carolina, and

WHEREAS, The undersigned, members of the Executive Board of the Arkansas Baptist State Convention composed of over 1200 churches with an aggregate constituency of over 215,000 members, in conference assembled for the transaction of official business on this 28th day of June, 1949, having read and examined said measures for purpose, import, and intent, do individually and as a body endorse H. R. 4643 and urge its passage and approval, and likewise urge and implore the defeat of S. 246, wherefore:

BE IT RESOLVED by the undersigned members of the said Executive Board of the Arkansas Baptist State Convention that we go on record as unalterably opposing the passage of S. 246, and with the same extent of earnestness urge the passage of H. R. 4643 by Mr. Barden of North Carolina.

BE IT FURTHER RESOLVED that the Secretary of this Committee be instructed to send a copy hereof to each member of the Arkansas Congressional delegation to the 81st Congress, and also to the Arkansas Baptist and Arkansas Press Association.

WITNESS OUR HANDS this said 28th day of June, 1949.

Signed: T. H. Jordan, Chairman,  
D. B. Westmoreland, Secretary.



## Jackie Robinson at Immanuel



Jackie Robinson

Immanuel Church, Little Rock, has scheduled a Youth Revival during the week of July 17-22 and have engaged Jackie Robinson, famous Basket Ball Olympic star from Baylor University as the preacher for the week, and Frank Boggs of Southwestern Theological Seminary to direct the music.

Jackie Robinson is an outstanding Youth Leader and preacher as well as a star Basket Ball player. In fact, "Jackie is more interested in saving souls than he is in scoring goals."

At present he is president of the Baptist Student Union, composed of students from thirty Texas colleges. That presidency means recognition as the Youth Leader of all Texas Baptists, numbering more than one million.

Pastor Reese S. Howard began his third year with the Central Church, Jonesboro, on July 1. During the two years that Pastor Howard has been with Central Church there have been 170 additions to the church. The physical property has been improved and a pastor's home has been provided. Indebtedness on the building has been paid and a building fund of \$14,050 accumulated. A parking lot accommodating thirty cars has been provided. The Sunday School enrolment has increased from 358 to 479.

The First Church, Fort Smith, Dr. B. V. Ferguson pastor, has for a number of years sponsored the Vacation Bible School in the Ninth Street Baptist Church, colored. The recent school from June 13 to 17 registered an attendance of 158.

The tent meeting sponsored by the Second Church, Conway, Chester Ware pastor, and endorsed by the Faulkner County Association, resulted in forty-four conversions with thirty one being baptized into the Second Church and nineteen received by letter.

Forty new tithers were enlisted and offerings in Second Church increased twenty-five per cent.

The revival was conducted by Dell Fehsenfeld, preacher, and Harry Bundy, director of music. Pastor Ware says, "I have had Dell Fehsenfeld in several meetings and he always strengthens the tie between pastor and church."

Pastor R. E. Love, of Enterprise and Flora Churches, in the Big Creek Association, reports two successful Bible Schools with those churches.

## An Announcement

Southwestern Baptist Religious Education Association will hold its twenty-ninth annual meeting at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, August 30, 31, and September 1, 1949. Advance room reservations should be made with P. N. Tilden, manager of dormitories and cafeteria.

According to an announcement by the Sunday School Board, the Second Church, Hot Springs, leads the state in the number of Sunday School Training awards earned during the first nine months of the current Sunday School year. The total awards earned by the church during this period are 263. The goal for the year is 300.

A course in "Building a Standard Sunday School" is to be offered in the immediate future and it is expected that the awards resulting from this course of study will reach the goal of 300 for the Sunday School year.

Woodlawn Church, Little Rock, had a picnic and Commencement exercises following a ten day Bible School, wherein the enrolment was 67 with an average attendance of 62. Certainly a good average. John R. Riggin was principal. W. E. Parker is pastor.

First Church, Dumas, T. N. Shaddox pastor, ordained two deacons at the Sunday evening service, June 26. They were L. J. Studstill and Tony Adams.

Dr. O. L. Gibson, Yukon, Oklahoma, preached at the morning hours' worship, at the First Church, Fayetteville, July 3. Dr. Gibson was formerly pastor of the Fayetteville church.

Immanuel Church, Rogers, enjoyed a good revival from June 16 to 26 with John H. Osteen, Amarillo, Texas, doing the preaching; Carl Hodges in charge of the music. The revival resulted in 28 new members by baptism and six by letter. Sunday School attendance reached an all time high. Frank Pitts is pastor.

First Church, Osceola, in the Commencement exercises of their recent Bible School enjoyed an excellent program presented by the pupils. They had a record enrolment of 276 with an average attendance of 180. Mrs. Jettie Driver served as principal. Russell J. Clubb is pastor. Seventy dollars was raised for the Bottom's Baptist Orphanage.

Lehman F. Webb, pastor of West Helena Church, reports a successful Bible School wherein the enrolment was 320 with an average attendance of 229. There were 17 professions of faith in the school.

South Highland Church, Little Rock, conducted a Bible School from June 6 to 17, the best in the history of the church, with an enrolment of 215; average attendance of 163; mission offering of \$32.45; and a grade of AA.

H. D. Bruce, president of East Texas Baptist College, did the preaching recently in a fourteen day revival in the First Baptist Church of Waelder, Texas, where Rev. Claude F. O'Neal is pastor. C. B. Littlefield of the Sylvania Baptist Church of Fort Worth led the singing. There were twenty-one additions to the church, fourteen of whom were for baptism.

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 Oak; with several other ministers visiting.

## New Editor In Florida

Dr. W. G. Stracener, pastor of the East Hill Church, Pensacola, Florida, has been elected to the Editorship of the Florida Baptist Witness.

Editor Stracener has held three pastorates in Florida, having gone to that state from Georgia fifteen years ago. He served the First Church, Madison, four years. He was pastor of Riverside Church, Miami, six years, and has been at East Hill, five years.

Ross Bowden, ministerial student in Ouachita, was ordained to the full gospel ministry by the Brown Springs Church, near Arkadelphia on June 19. Mr. Brown is from Hot Springs and from the Second Church of that city. He is pastor of the Brown Springs Church.

Miss Evelyn Hill, an Arkansas girl from Luxora, attained first place on the honor roll at Blue Mountain College for the second semester of 1948-49 session.

An all day service marked the celebration of the completion of an Educational Building by Kelso Baptist Church. During an eighteen month pastorate, Lawrence Ferriell has led the church in completing an auditorium, remodeling the parsonage, as well as the construction of an Educational Building.

When Mr. Ferriell went to Kelso, the Sunday School attendance was forty-seven. It is now more than 300; there have been 165 additions to the church by baptism and letter.

Irving Crossland, pastor at Webb City, reports a successful revival recently with State Rural Evangelist R. A. Hill doing the preaching, resulting in fourteen professions of faith. Also a successful Bible School with Miss Mary Jane Starkey, Home Mission Worker, assisting; this resulted in six conversions.

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

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 Pulaski 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.

Dr. Warren M. Angell, dean of Music, Oklahoma Baptist University, and director of Music for the recent Oklahoma City Convention, will serve as conductor of one of the laboratory choirs at Ridgecrest during the Ninth Convention-wide Church Music Conference, August 25-31. Churches are urged to send their music directors and other musicians to this conference. Reservations should be made now by writing Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, enclosing \$2.00 registration fee.

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.



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

## A Smile or Two

If a husband's words are sometimes pointed, maybe it's from trying to get them in edgewise.

—Quote.

A stenographer was explaining to the typewriter repairman what was wrong with the machine. The man asked specifically which keys would not work.

"Oh," she answered, "all them little swear words in the top row."

—Quote.

"Have you ever driven a car?" the lady applicant for license was asked.

"One hundred and twenty thousand miles," put in her husband, "and never had a hand on the wheel."

—Baptist Observer.

A little girl went visiting for the night. Before bed-time she began to cry. Her solicitous hostess asked, "Honey, are you home sick?"

"No ma'am," she whimpered, "I'm here sick."

—Selected.

General U. S. Grant had no memory for music. On one occasion he remarked to a friend at a concert: "I only know two tunes. One is 'Yankee Doodle' and the other isn't."

—Selected.

The cook anxiously asked the maid when she came back to the kitchen what the family thought of her dinner, it being the first she had served in the house.

"Well, I didn't hear a word about the food," said the girl who was also new in the house, "But they prayed before they began to eat it."

—Anecdotes.

Slowly the hand of the clock crept around to the hour, and at the first chime the movement started its slow way to the scaffold. Dick Benson had just eaten a hearty meal, and his face showed no trace of fear. Upon arrival at the scaffold, everything was placed in position and the rope adjusted. With a last look at his watch, Dick picked up his paint brush, and went back to work.

A traveler one night found himself obliged to remain in small town because of a landslide on the railroad caused by the heavy rain which was still falling.

The traveler turned to the waitress with: "This certainly looks like the flood."

"The what?"

"The flood. You've read about the flood, and the ark landing on Mount Ararat, surely?"

"Mister," she returned grimly, "I haven't seen a paper in three days."

—Quote.

A lady telephoned her bank to arrange for the disposal of a thousand-dollar bond. "Is the bond for redemption or conversion?" the banker asked.

There was a long pause, then the lady asked in a small voice: "Am I talking to the First National Bank or the First Baptist Church?"

—Baptist Observer.

*Liberty will not descend to a people, a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.*

—COLTON.

**Church School Pupils Learn Sign Language:** Forty-seven Baptist youngsters who can hear and talk are learning the sign language so they'll be able to communicate with their deaf mute friends.

The youngsters are nine and ten years old and are members of the daily vacation Bible class sponsored by First Baptist Church, Memphis, Tennessee. One of their teachers is ten-year-old Catherine Eakers, an unhandicapped child who learned the sign language so quickly that she's been named as instructor along with Mrs. W. L. Asbridge, a deaf mute.

Although they've been studying only a short time, the children have already mastered the alphabet and can use their fingers with dexterity.

The project is part of the church's program to carry the Gospel to the deaf mutes of Memphis. The church already has a Sunday School class, a training union and sermon translation all in sign language, for some 30 deaf mute members.

"Some day we hope to have the youngsters teaching class to deaf people entirely in the sign language," Dr. R. Paul Caudill, pastor, said.

—Religious News Service.

**Opposes Canadian Envoy to Vatican:** Bishop A. R. Beverley denounced the proposed appointment of a Canadian envoy to the Vatican in an address in Toronto, before the Toronto diocesan synod of the Church of England in Canada, according to a Religious News Service report.

He said he was opposed to "the recognition of the Roman Church as a political power, or of the Vatican as a State" and to the "granting of special status or special privilege to the Roman Church or to any Church."

Bishop Beverley said the appointment of a Canadian envoy "is not, so far as I am aware, the accepted policy of any political party in Canada."

"Nevertheless," he added, "the rumor persists that such an appointment is contemplated. Not long ago an editorial in a well-known and widely-read newspaper implied that any who are opposed to such an appointment are guilty of bigotry and intolerance."

**Economist Sees Religion as World's Salvation:** The world's salvation lies in the restoration of religion as the integrating force of society, Dr. Eduard Heimann, economics professor at the New School of Social Research, New York, said in Wichita, Kansas.

The alternative to "re-Christianizing society," he said, is fascism, which is a complete denial of religion and a worship of pure nature.

Professor Heimann addressed the fourteenth annual Institute of International Relations at Friends University. The program was sponsored by the American Friends Service Committee.

**Methodists Commission New Missionaries:** Forty-two new foreign missionaries and thirteen new home missionaries and deaconesses were commissioned by The Methodist Board of Missions and Church Extension, New York. They form part of a total of 1,000 new missionaries the board expects to add by 1953.

Sixteen of these going overseas will be young women, assigned by the Women's Division of Christian Service. They will specialize as nurses, teachers, and evangelists.

**Urges More Religion in Social Work:** Increased emphasis on religion in professional social work practice was urged by Dr. Donald S. Howard of Los Angeles, president of the American Association of Social Workers and chairman of the department of social welfare, University of California.

Addressing a luncheon of the Church Conference of Social Work, Cleveland, Dr. Howard said that "the broad objectives of social work are essentially religious in character."

"I am further impressed with the fact that religious values are inherent in the techniques of social work practitioners. They tend to give us creative self-discipline, they help us to keep in mind that we should judge not that we be not judged and they minimize ostentation in service."

Dr. Howard said that if religion is given its rightful place in social work, it can become an increasingly "positive and constructive force in human lives."

The Northern Baptist Convention's Radio Committee has named a special committee to make an inquiry into moral implications of give-away radio programs. "The current craze of radio give-away programs," said the resolution, "tends to create personal antagonisms, family discord, mental disturbances, and is an encouragement to the practice of gambling and of expecting something for nothing."

### To the Editor of The Arkansas Baptist

The Barden Bill approved by Sub-committee. But not yet out of full Committee. Outrageously assailed by Cardinal Spellman, Roman Catholic publications, and Catholic groups throughout the country because it does not provide funds for sectarian purposes. The Bill is a straight-out American measure, in no way discriminating against any body, but providing definitely and exclusively for public elementary and secondary tax supported schools under local and state control. Wires reaching us urge Congress must know Baptists loyal support of Barden Bill. Happily our efforts with those of P. O. A. U. really taking effect. Time for a show-down with those pressuring legislators into violating constitutional separation of Church and State here. Citizens everywhere should advise their Representatives.

*Joseph M. Dawson, Director,  
Joint Conference Committee,  
Public Relations for Baptists  
of the United States.*



# Are the White Lies You Tell A Bad Influence for Jimmie?

A woman, who with her husband and little boy had lived in my aunt's home, said to me, "Jamie told me a deliberate lie this morning, and I'm positively ill over it."

I wanted to answer, "You have taught him to lie," but, of course, I couldn't. I wanted to show her how she had taught him to lie. I wanted to say:

There was the suppertime when the phone rang and Bill, your husband, answered it. He turned to you and said, "Nell wants you to go over to meet the Simpsons." You whispered, "Tell her that I have a bad cold." Jamie gazed in perplexity at you who had just finished a hearty meal and who evidenced no sign of a cold.

## Adults Funny

Grown folks were so funny, but, Jamie decided, they had some good ideas about getting out of disagreeable things. That is what he thought, too, the afternoon when the doorbell rang and you said, "Answer the door. I'm not dressed, so tell whoever it is that Mother is not in."

Jamie went fishing with his dad, and the four small fish that they had caught and later put into the refrigerator turned into "eight big beauties" during the evening when friends came in. Jamie thought how easy it all is, this mild deception—something like playing hooky from school. He grinned to himself; it was fun fooling people like this.

## Enjoys Deception

Then there was the curious lie about the cost of your dress. Jamie had read the bargain-price tag of \$8.98. Yet you told Alice it was a little thing that you had picked up for \$19. Jamie decided that your clever trick might work for him with the change, when you sent him to the grocer's. He said the walnuts cost you sixty-nine cents instead of fifty-nine. It was great fun having that extra ten cents to spend for candy!

Jamie heard you and Bill tell those polite little lies when the Mortons dropped in for the evening. You saw them coming up the steps and cried, "Oh heavens, it's the Mortons; we'll be bored to tears." Bill added vehemently, "I wish that they'd move to Kalahemtie." But you ushered them in, saying sweetly, "We're so glad to see you," and Bill supplemented with, "We were hoping that you would come over sometime soon."

## False Impression

Those are not lies you may say—they are not malicious untruths; they hurt no one. But, these are all wilful misstatements creating a false impression, which, according to the dictionary, is the definition of lies. Besides, you have forgotten that they are hurting someone—Jamie.

Your son lied about the pennies he took from your purse, but that lie to him was necessary to save him from punishment. He lied to you about wading in the water, and you punished him, because you "will not tolerate an untruthful child!"

Some of your assertions are rather inconsistent, aren't they? In one breath you say that little white lies are justifiable, then in the next you declare that deliberate lies are inexcusable.

## How Recognize Color

Poor little Jamie, in his limited seven-year-old mind, he keeps turning the problem over and over. How does one recognize the color of a lie, he wants to know. White lies, black lies—how can one tell the difference?

Bill once said to him, "Take the car and drive down to your meeting. You haven't a license, but they'll never know." That was the key that Jamie grasped—"They'll never know!" Now he could tell the color of a lie—recognize the difference between right and wrong. A lie is quite all right as long as "they'll never know."

## Why Lie Ever?

Is it right to lie at any time? The evading lies, the polite lies, the lies of defense, all those that we deem so minute—are they right at any time? How are you to teach a child to differentiate between the white lies and the black ones?

As Jamie indulges more and more in these variations of untruths, will he not grow more deceitful in other directions? Are not sordid actions born and bred in deceit? Ask yourself, are there not ways by which you can be evasive, polite, on the defensive, and yet be truthful?

Remember above all things that children learn by imitation.

—Issued by National Kindergarten Association, New York City.

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## Family Altar Reason

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, determined in what we do to glorify God.

It will give strength to meet bravely any disappointment and adversities that come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the Church.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Christian Digest.

## Student Week at Ridgecrest

Approximately seventy-five Arkansas college students and adult leaders in student work were among the 2,100 students who attended the annual student week conference at Ridgecrest, North Carolina, June 8 to 15.

During the conference there were over 150 decisions made for full time Christian service, and several professions of faith.

Arkansas people on the faculty included Miss Elma Cobb, student secretary at Arkansas Baptist Hospital, Little Rock; Mark Short Jr., Ouachita College, Arkadelphia; and Brooks Hays, congressman from Little Rock.

## Some Things I Cannot Afford

By LYDIA LOTTIE ROBERTS

No matter how much money, strength, or time the years may bring me, though I should be a multi-millionaire, there will always be certain things I cannot afford.

I cannot afford to hate people. Hate would make me a slave. It would control my habits, my mind, my health, and my actions. Hate would be master of my life, but love sets me free.

I cannot afford to refuse responsibility, because that would show weakness. I do not admire weak people. I have to live with myself and like it. By accepting responsibility in my home, business, and social relations I can build a stronger self and self-respect.

I cannot afford to be insulted, because that would make me feel petty, inferior, not at all as if I were made in the divine image. If I refuse to be insulted, no one can insult me. By trying to understand better the laws of living together in harmony, I can understand people better and be compassionate and kind.

I cannot afford to be insulted, because physically, mentally, or spiritually, the Devil is always busy, evil never sleeps, wrong marches on. Peace cannot be won by waiting. Right must be equipped for long marches. Love, integrity, justice, peace, and freedom are dynamic words and need dynamos of action. Goodness must be vital, zestful, alert, and aware.

I cannot afford to stop learning, at any age or in any circumstance. It takes courage to learn, but laggards are not leaders. My mind is the most intricate and wonderful machinery ever made, but it cannot function at high speed and efficiency unless its cogs run smoothly and its levers lift properly. Unfortunately, perhaps, there is no one to attend to this machinery except myself. I have to do all the work of starting it and keeping it running. It is a very interesting job and continually offers new possibilities, but oil of learning has to be applied assiduously.

I cannot afford to think I am unimportant. God put me here, and that is important. "Being" is my job, and a good big one. Feelings of inferiority, futility, or the unanswerability of my questions must not make me discouraged or faltering. God merely told me to live. Living is so tremendous a task it will take all my strength, power, will, and time. The better I do it, the more joy I shall receive and give from it. Life contains so much of mystery, beauty, and greatness that "being" lifts me to co-partnership with God.

—Baptist Vanguard (colored).

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## Why Didn't I?

I meant to study all the week,  
And very carefully prepare;  
I meant to kneel—yes, every day,  
And bear each pupil in prayer.  
But I was busy, and I found  
So many things that I must do,  
Important things that couldn't wait.  
The week was gone before I knew!  
I meant to visit several homes,  
And mail some cards to absentees,  
To let them know they were missed,  
For such a word is sure to please,  
And often brings them quickly back;  
But somehow every day went by,  
And not a single card I sent,  
And now I ask, "Why didn't I?"

—Selected.



## Superintendent of Missions Spends Two Weeks With Missionary Crigler In White River Association

It has been my privilege to spend two busy and interesting weeks with Missionary Claude Crigler in White River Association. The first week we visited different churches each night where I spoke on missions and showed a mission film.

The first Sunday was spent in Mountain Home where I supplied for Pastor Dewey Stark for both services. Following the evening service, the film, "Pioneering For Christ", was shown to a large audience. This church is making progress under the leadership of Pastor Stark. The following week, excavation was begun for their new church building.

Monday, Missionary Crigler and I started on our tour over the association with our first visit in the East Cotter Church Monday night. This church was organized a little over a year ago and is receiving some supplementary aid on the pastor's salary. J. F. Richardson is serving as pastor for half time.

Our tour carried us to Bruno, a rural church, for Tuesday night. We had about the best attendance there of any during the week. S. W. Wilkerson has been serving as pastor while teaching in the school.

The next stop was in Flippin. This is a church that Arkansas Baptists should be proud of. It was organized four years ago and much credit goes to W. B. O'Neal who laid a foundation and built one of the most beautiful church houses to be seen in North Arkansas. Then D. M. Kreis took up the work and last year baptized fifty-four people, more than half the number baptized in the entire association. This church is, in reality, a product of State Missions. The Mission Department is still giving supplementary aid on the pastor's salary.

Whiteville Church was the next visit. Missionary Crigler told me that the church got its real lift through the revival meeting held by Rural Evangelist M. E. Wiles two years ago. The next year, he went back for another revival and challenged the church to build Sunday School rooms which are now under construction. This little rural church has Darrel Ball as half time pastor.

Friday night we visited the Antioch No. 1 Church where Brother Ball serves as pastor and, as in the other churches, I preached and presented the mission film. This is another good half time church.

The last church to visit on the tour was Flat Rock. This church is weak in number and worships in a schoolhouse. J. F. Duncan is their pastor.

### Norfolk Revival

After touring over White River Association with Missionary Crigler, we went to Norfolk for a brief one week's revival. If I have ever seen a real missionary challenge, I saw it there. The population is between five and six hundred people and in the surrounding country there are that many more people. That means that there are at least 1,000 people in the Norfolk territory. There are three churches in the town—Baptist, Methodist, and Church of Christ. The average attendance in these churches is as follows: Baptist, twenty-five; Methodist, thirty; Church of Christ, forty. There is no pastor of any denomination living in the community. The Baptist church has been having preaching one Sunday afternoon each month, paying the pastor ten dollars per trip. In visiting the homes of the community, it was not uncommon to go to three and four houses before a single Christian could be found.

We began the revival meeting without much publicity or plans. The first Sunday there were

twenty-six in Sunday School. By the end of the week the house was packed. There were sixteen professions of faith, three by letter, and one restoration. The majority of those converted were young people and adult mothers. Among them were: one mother of six children, another of five, another of three, a father and mother of three children, a mother and a grown daughter, in fact, there were only two under thirteen years of age converted. In all of my experiences in the ministry, I have never seen more tears shed or heard more shouting.

Steps were taken toward the adoption of a budget, the calling of a pastor, and the rebuilding of their church house. Missionary Crigler will be supply pastor until a regular pastor can be secured.

### Mennonite School

On Saturday before the Norfolk revival closed, Missionary Crigler, Rev. Novok, and I decided to explore a territory of Marion County south of White River. We crossed on the ferry at Norfolk and traveled southwest toward Marshall. We stopped in the Lone Rock community where Brother Crigler had held a revival meeting several years ago. A good Baptist woman there said there were only three Baptists in the county, but within a radius of three or four miles there were about 100 people, most of whom were unsaved. Brother Crigler is making tentative plans to go there for a revival meeting.

As we left there, traveling through another section, Brother Crigler remarked, "From here on this is new territory for me." We finally came to a mill camp where there were about twenty houses. We met the manager of the mill who told us that they had been there about three years but would be moving soon and that only eight families were left in the camp. We inquired if any religious services were ever held there and he told us that last summer some members of a Mennonite church had conducted a Vacation Bible School for the children.

In traveling through the county we would stop to talk to people along the way and inquire about their church attendance and whether or not they were Christians. Among those whom we talked with, we found one professed Christian working in a little store at Culp who said she was a Mennonite. In the Culp community is a school which I suspect very few people in Arkansas know is in existence. It is a Mennonite school—a beautiful buff brick building which cost approximately \$100,000. We were told that there were five teachers in the school and only forty pupils. Another clinic building is under construction. Their church house is near by and is a small modest building.

We came back to White River at Calico Rock. The ferryman had gone to dinner so many people were waiting on each side of the river to cross. While waiting, I talked with a young couple in a car and they told me that neither of them were Christians. I visited with a farmer who was in a truck. He told me that he was not a member of any church. A young lady walked up who lived not far away and in conversation with her, I learned that none of her family were Christians.

I have written before about Calico Rock. Let me remind you that it is a town with approximately 1,400 people. The Baptist work has been very weak. Brother W. C. Steward is now their pastor. We learned that the Sunday School enrolment is fifty with an average attendance of twenty-five. Think of that! Twenty-five people in the Baptist Sunday School in a town of 1,400 people.

If anybody believes that Arkansas is anything like evangelized, they need to take a trip like the one I just described.

C. W. CALDWELL.

## An Open Letter To Southern Baptists

By E. R. ELLER  
First Baptist Church  
Pickens, South Carolina

The 1949 session of the Southern Baptist Convention voted to hold the 1951 meeting in San Francisco. Reconsideration is asked for the following reasons:

First, the distance of the convention city from the density of Southern Baptist population. Most pastors would have to be away from their churches two Sundays. It would be necessary for them to spend an amount equivalent to, and in many cases more than the sum paid as a monthly salary. In many instances, the total would be more than the monthly mission gifts of the church. Because of this added cost, hundreds of our pastors of small town, village, and rural churches would be deprived of the privilege of attending the convention. Our people are reminded that the great masses of Southern Baptists are members of the churches served by the above named group.

Second, from the viewpoint of plain economy in general. Surely in this period, when we are striving for a mighty advance in our foreign mission work, we should not take the convention to a city so distant as to add thousands of dollars to the cost of attending. This money will directly or indirectly affect the mission gifts of our churches.

Third, because of the unprecedented action of the convention in deciding meeting places for two years at the same time. Certainly the messengers comprising the 1950 session should have the right and privilege of saying where the 1951 convention should meet.

This open letter gives advance notice that if Houston, Atlanta, or some other more centrally located city will invite the 1951 session, a motion will be made in 1950 to reconsider the action of the 1949 meeting.

It is the hope and prayer of the writer that our people will give prayerful consideration to this matter and express themselves through our Baptist papers and in Chicago in 1950.

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## Letter to the Pope

May 28, 1949

As a Southern Baptist, I would appreciate your making your position clear on the subject of "religious liberty."

We in the United States have read much about your fears for the religious liberty of your people in Russian dominated countries. What we would like to know is, are you ready now to grant religious liberty to our brother Baptists and Protestants in Spain and Portugal?

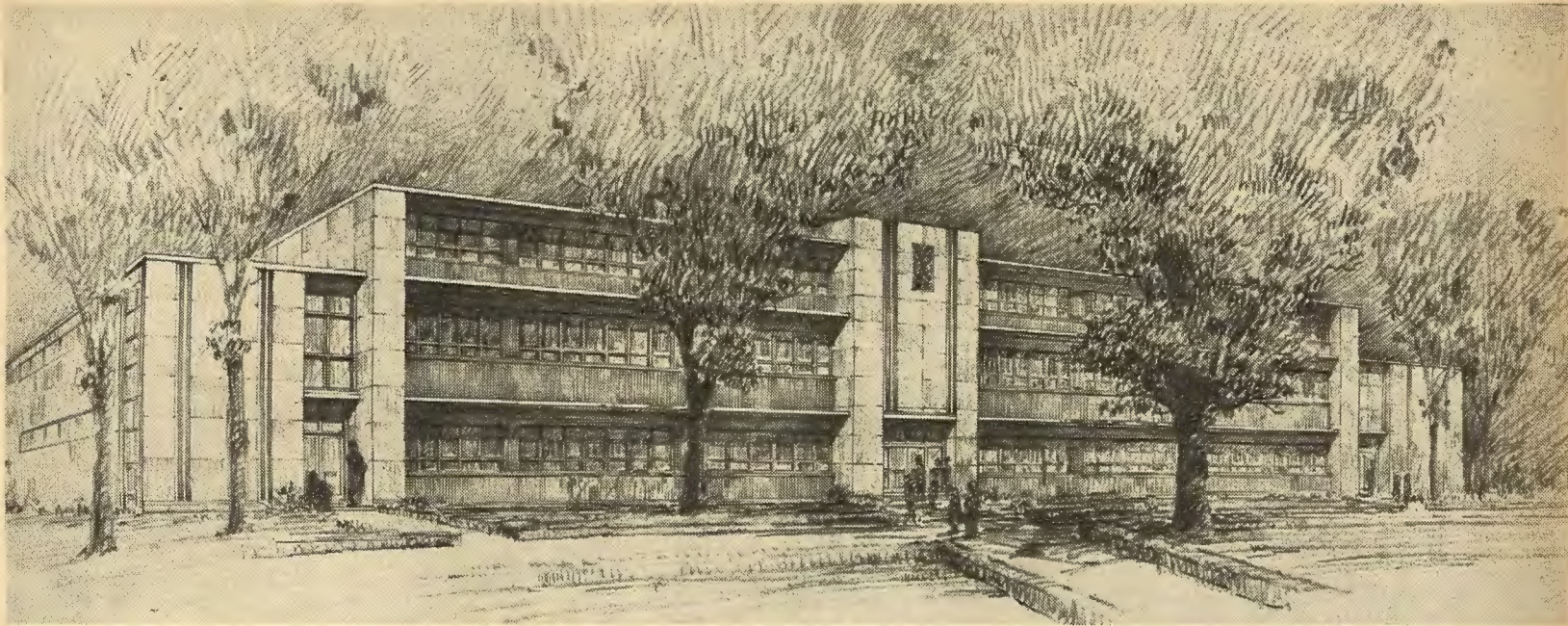
In the United States where your church is in the minority, it has been able to grow and prosper because of the religious liberty that we grant to Roman Catholics. Yet in Roman Catholic countries, your church has been brutally intolerant of Baptists and Protestants. For this reason I would appreciate it if you would clarify your concept of religious liberty in Roman Catholic controlled countries.

Many Protestants in the United States have grown suspicious of your church because of the intolerant attitude of your clergy. It is my sincere hope and prayer that you may be able to dispel our doubts about your motives by making your position clear on this vital issue.

This letter and your answer will be sent to our Southern Baptist papers. I pray that your answer will be in the spirit of Christ.

Cornelius K. Rand  
New Orleans, Louisiana





Architect's drawing of the new Administration Building to replace "Old Main," on Ouachita Campus, which was destroyed by lightning and fire May 24.

### Ouachita Emergency Fund Received Through July 6

Reported by **CLYDE HART, Director**

Church or Individual	Address	Amount	Church or Individual	Amount	Church or Individual	Amount
Dr. G. E. Cannon	Hope	\$ 250.00	Rehobeth	25.61	Anderson Chapel	
T. W. Hudson	Strong	1,000.00	Formosa	30.00	Eudora	11.09
Mr. and Mrs. C. D. Wood	Crossett	100.00	Happy Hollow	10.00	First	760.73
Monroe Scoggins	Texarkana	250.00	Louann	130.35	Jesse Jones	1,368.25
J. A. Caldwell	Hot Springs	1.00	New Hope	21.00	Elliott	313.38
DeGray	DeGray	100.00	First	352.70	Mammoth Springs	25.00
J. P. Crawford	Pine Bluff	250.00	Black Rock	30.25	Pleasant Hill	10.51
Wilford Lee	Pine Bluff	2,569.70	Fairview	10.00	Second	25.00
First	Leland, Miss	20.00	*Central	1,164.80	Mount Zion	28.34
Wilford Lee	Blytheville	100.00	Mr. and Mrs. George Lehr	500.00	Boughton	25.48
First	Arkadelphia	150.00	Pine Ridge	21.50	Mrs. J. E. Guemero	10.00
N. W. Denty	Lavaca	50.00	Helena	40.20	Pisgah	10.30
Lavaca	El Dorado	64.46	Corder's Chapel	1.00	Wattensaw	11.25
Philadelphia	Roswell, N. M.	25.00	Franklin S. School	125.00	Wm. E. Martin	5.00
A. A. Dulaney	El Dorado	1,000.00	*West Side	40.00	Rock Creek	5.22
Barton Foundation	Mountain Home	3.00	Ebenezer	40.00	Cash	40.00
Flat Rock	Lake Wales, Fla.	100.00	First	112.55	South Texarkana	11.02
R. E. Reed	Murfreesboro	100.00	W. W. White	100.00	Woodland Corner	15.00
J. W. Anthony	Hope	200.00	J. B. Burton	100.00	Barton	15.00
Gunter Lumber Co.	Hope	200.00	J. E. Speer	100.00	First	6.00
Graydon Anthony	Hope	150.00	Holley	18.05	Hindsville	38.10
Lbr. Co.	Waldron	25.00	L. W. Meachem	5.00	Oak Bowery	17.00
First	Paragould	25.00	Grand Avenue	51.15	Jesseville	17.75
Robbs Chapel	Leslie	100.00	Richwoods	310.00	First	6.95
Leslie	Hot Springs	100.00	Pinney	27.00	First	21.16
Emmanuel	Texarkana	17.39	South Fork	4.27	Abbott	5.55
Trinity	Texarkana	100.00	Collins	25.00	Kibler	100.00
First	Horatio	25.00	Galliee	15.88	Alma	107.10
Cross Roads	Louann	25.00	First	112.00	Greenwood	25.00
Oden	Oden	15.00	Cotter	457.00	Lexa	65.00
Arkansas City	Arkansas City	36.50	Marianna	44.16	Cotton Plant	50.00
*Greenfield	Harrisburg	50.00	DeQueen	50.00	Unity	39.61
Mount Hebron	Searcy	50.00	Warren	1,186.50	First	5,000.00
Prosperity	Bearden	31.43	Hope	19.41	First	25.00
First	Knoxville	52.34	*First	90.11	Nell Mondy	76.00
Plum Bayou	Wright	53.77	Omega	6.20	Union	5.00
First	Midland	20.00	Shorewood Hills	20.00	Spadra	5.00
Bluffton	Bluffton	33.78	Eden	6.20	TOTAL	\$34,119.73
New Providence	Leachville	24.89	Austin	60.00		
New Hope	Black Oak	7.15	Flippin	23.61		
Chidester	Chidester	49.26	First	50.50		
Andrew Hall	Hartford, Kentucky	3.00	Rye Hill	24.14		
West Hartford	Hartford	25.00	Wright	115.75		
Joiner	Joiner	116.83	Wilmar	25.00		
Ravenden	Ravenden	10.00	Mount Olive	100.00		
Vann Dale	Vann Dale	16.25	*Lake Hamilton	143.34		
Lone Star	Plumerville	24.37	Philadelphia	13.00		
Brown Chapel	Manila	8.60	South Highland	125.00		
First	Salem	30.50	Clarence Anthony	150.00		
Flora	Viola	10.00	Mount Bethel	5.00		
Mount Salem	Viola	1.50	Mrs. W. H. Browning	15.00		
*Gum Springs	Urbana	5.47	Trinity	75.00		
Urbana	Urbana	302.18	Johnson	55.11		
First	El Dorado	6,237.81	W. L. Payne Lbr. Co.	25.00		
First	Stuttgart	104.05	Shiloh	105.00		
Union Sunday School	Franklin	11.27	Toltee	18.00		
Brotherhood, First	Pine Bluff	25.00	Joyce City	103.53		
Valley Springs	Valley Springs	20.00	Mountain View	10.00		
Mrs. Homer Grice	Valley Springs	10.00	West Fork	26.65		
Roy R. Tompkins	Stillwater, Okla.	5.00	Pinney Grove	50.00		
Walcott	Walcott	62.00	Immanuel	470.47		
First	Heber Springs	137.27	First	10.00		
West Harmony	Hartford	6.86	First	1,521.29		
Bethel	Blevins	10.27	West Side	22.10		
Pottsville	Pottsville	100.00	Peach Orchard	6.10		
Calvary	Texarkana	35.00	Prairie Grove	18.75		
Charles E. Scott	Mount Vernon	100.00	Riverside	15.00		
Smyrna	Arkadelphia	30.00	Raynor's Grove	10.00		
Second	Harrison	26.18	Memorial	25.74		
White Oak	Harrison	25.00	Central	109.00		
			Clear Lake	64.69		
			J. A. Carnes	100.00		
			W. J. Cannon	75.00		
			Gladden	21.24		
			Hunter	78.23		
			First	750.00		
			Deer	3.25		

### Funds Reported But Not Yet Remitted

Church or Individual	Address	Amount
First	Searcy	\$2,000.00
Second	Hot Springs	1,500.00
Immanuel	Little Rock	7,000.00
First	Morrilton	500.00
First	Forrest City	2,500.00
First	Nettleton	12.25
New Hope	Yellville	5.00
First	Hot Springs	1,000.00
First	Pine Bluff	10.00
Sulphur Springs	Norphlet	1,800.00
First	Hot Springs	150.00
Antioch	Mountain Home	100.00
First	Wynne	463.00
First	Springdale	679.72
First	Rector	200.00
First	Hazen	52.94
First	Little Rock	10,000.00
Second	Carraway	5.00
New Hope	Malverna	750.00
First	Bauxite	600.00
First	Crossett	1,000.00
First	Nashville	1,000.00
First	Fayetteville	431.15
First	Benton	1,000.00
First	Bauxite	700.00
George C. Monroe Jr.	Walnut Ridge	13.50
TOTAL		\$40,436.21

(Continued on Page 16)



## Women's Missionary Union



Reading from left to right:

**BOTTOM ROW:** Denver Riggs, Little Rock; Bertha Lou Wilson, Little Rock; Mary Ann Holmes, Pine Bluff; Dorothy Little, Benton; Betty Joyce Stringer, Pine Bluff; **SECOND ROW:** Betty Sue Holt, Little Rock; Reba Hobby, Little Rock; Mary Edna Oglesby, Pine Bluff; Gloria Hall, Benton; Polly Sanders, Pine Bluff; Nadine Smith, Little Rock; **THIRD ROW:** Mary Ethel McCord, El Dorado; Marianne Colvert, Little Rock; Gladys Smith, Fort Smith; Sue O'Steen, Hope; Martha Broening, Little Rock; **FOURTH ROW:** Hazel Mize, Fort Smith; Helen Ashcraft, Malvern; Margarette Blake, Hope; Anna Jean Oden, Little Rock; Geraldine Head, El Dorado; **TOP:** Arvine Bell, sponsor.

## Y. W. A. Week at Ridgecrest

By MARTHA BROENING

Ridgecrest is a magic word to those of us who had such wonderful experiences in this lovely garden spot in North Carolina June 18-22. In the grandeur of those beautiful mountains and streams, we knew and felt that God had touched the place. Y. W. A. Camp widened our horizons and gave us the desire to adventure into a wonderful and happy co-operation with Christ to bring "His Peace On Earth."

"His Peace On Earth" was the theme of the meetings, and all the messages were woven around these words. The day began at Johnson Springs, where we heard our home and foreign missionaries bring us heart-thrilling messages of their experiences. In the mornings we had Mission Study classes, led by outstanding Baptist leaders. The Bible Hour was directed by Dr. Georgia Harkness, who in her scholarly manner, enlightened us as she directed our thoughts to the pathways of peace found in the Bible. The nationals and missionaries brought their stories and spoke as messengers of peace.

The girls from Arkansas, with Arvine Bell as sponsor, came to

know and love each other, and lasting ties of friendship were made during those days of fellowship.

We had the afternoons for recreation, when we could walk the trails along the mountain side and visit many interesting places near Ridgecrest.

The vesper service was an inspiring part of the Ridgecrest day. It was conducted at Lake Dew, where we sat on the sloping hillside and listened to Mrs. Wilfred Tyler bring wonderful devotionals on "The Prince of Peace."

The evening service in the auditorium was one of the highlights of the day. On the closing evening the Great Commission session was held, directed by Dr. Samuel Maddox. Dr. Maddox spoke on John 3:16, the greatest missionary message. Many of our Y. W. A.'s surrendered their lives to full time service. A candlelight service was held, the girls forming a circle around Lake Dew.

We determined that evening to be guided by God's purpose in our lives, and as the candles sent out their gleam in the dark night, so would we let our light shine out in a dark world.

## Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Arkansas, too, must be well represented at Ridgecrest during the annual South-wide Brotherhood Conference, August 18-24.

Last year, several Arkansas men and their families planned to go to Ridgecrest, but the Brotherhood Conference was called off on account of a polio epidemic in North Carolina. We trust that some of these same people can make the trip this year, as well as others.

The 1949 program of the Brotherhood Conference is being built around the various phases of Brotherhood organization and Brotherhood activity; and those who attend the Conference will come away with a clearer knowl-

edge and understanding of the Brotherhood movement — its ideals, its concepts, its program of work—and how best to promote Brotherhood organization and Brotherhood work in churches and in associations.

Write Robert Guy, manager of the Southern Baptist Assembly at Ridgecrest, North Carolina, for reservations.

Inform your state Brotherhood office, 219 Baptist Building, Little Rock, if you plan to go.

### Beech Street Brotherhood

The Brotherhood Secretary had the privilege of being among those present at a recent meeting of the Brotherhood of Beech Street Church, Texarkana. Seventy-two men were there. Harold Smith, Texarkana business man, is president of the Beech Street Brotherhood, and has done an excellent job of organizing the Brotherhood and getting it in position for work.

During the meeting every committee was recognized and given an opportunity to make a report. All of the men were enthusiastic and alert to the unlimited possibilities of Christian manpower working at the tasks of the church and Kingdom of God.

We believe that the Beech Street Brotherhood is going to be a mighty factor in building a still greater Beech Street Church. Brother James G. Harris is pastor, and is leading his people in a program which is developing along all lines of Christian endeavor.

### Recent Brotherhood Revivals

Your Brotherhood Secretary has also had in recent weeks the privilege of working in Brotherhood revivals with First Church, Atkins, and with First Church, Des Arc. At Atkins there were fifteen additions, twelve on profession of faith and baptism, and three by letter. At Des Arc there were forty-two additions, thirty-six of them coming by baptism.

Brother Nelson Greenleaf is pastor at Atkins, and is doing a constructive job of work. He is a tireless worker, and an excellent soul winner.

The church at Des Arc is at present without a pastor. Brother Ernest Baker having resigned recently to become pastor at Ward.

During the revival the singing was led by Jimmy Birkhead, educational director of First Church, Hope. Brother Birkhead is a good music director and an effective and tireless personal worker.

### "His Command My Task"

Theme of 1949 District Meetings

The eight annual District meetings of Woman's Missionary Union of Arkansas were held June 16-29 with a total attendance of 984, which was a gain of 115 over last year's attendance.

The general theme of each program was **His Command My Task**. Mrs. A. Worthington, Newkirk, Oklahoma, missionary serving under the Home Mission Board, was Southern Woman's Missionary Union representative and spoke twice at each meeting of Southern Baptists work among the "First Americans" of her state. Mrs. Ford Maggard, state W. M. U. Stewardship chairman, graphically presented denominational stewardship plans and organizational projects. Mrs. F. E. Goodbar, president, and Miss Nancy Cooper, executive secretary, emphasized the Plan of Work of Woman's Missionary Union as they spoke on the subject, "This Do." Reports were given by the District Presidents, District Young People's Counselors, and Associational Superintendents.

District Budget apportionments for 1950 were recommended, the amounts to remain the same as 1949. Each District accepted the proposed allocation. In seven of the Districts the day's offering was given to send HOPE boxes for foreign relief. The total offering was \$201.07. The organization in Northwest District designated their offering of \$25.04 for Narcotic Education.

The best argument for Christianity is some Christian who lives it.—George W. Truett.



# Religious Education

**EDGAR WILLIAMSON, DIRECTOR**

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

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

Baptist Building, Little Rock



## Hawaiian Summer Mission Work

Two of the fourteen Summer Mission Workers sent to Hawaii, by the South-wide Baptist Student Union Department, are from Arkansas. Miss Dorothy Ladd, student at University of Arkansas, Fayetteville, and John McClanahan, a student at Ouachita College, Arkadelphia, were selected to serve. Money for their expenses was given by the students of Arkansas.

A most interesting letter has just been received with regard to the work these students are doing in the Islands this summer—we are passing it on to you for your information and enjoyment:  
 Dear Dr. Williamson:

Greetings to you from the Hawaiian Islands! After two weeks of going from one place to another and then back again, the mainland mission students have been assigned places and we have settled down for six weeks of Bible School and mission work. I am working on a team of three students in the Olivet Baptist Church, Honolulu. The Olivet church is the oldest Baptist organization in the islands, and has a Sunday School enrolment of around 625. The entire Baptist Sunday School enrolment for the entire island group is approximately 2,500. This is smaller than most of our larger churches in the mainland, so you can see just how small the work out here is. The entire Baptist church membership is around 1,200. Baptists started missions in the islands early in the year 1941.

Dorothy is working on the island of Molaki. This is the same place where Marlin worked last year. The Molaki Mission is a mission of the Hawaiian Baptist Convention, whereas the other mission stations are points supported by the Southern Baptist Foreign Mission Board.

Though the work here may be small in size and numbers, it is certainly not small in spirit. The warm spirituality of the native Christians makes the faith of many mainland Christians seem rather feeble. By far, the large majority of Christians here are Juniors and Intermediates. The older people are steeped in Buddhism and other pagan religions. Since the adults are not Christians or church people, they are not sympathetic with their children when they become Christians. Many of the young people make great personal sacrifices in

order to follow the Master. One boy who made a decision for full-time Christian service at the camp at Kokokahi last week wrote us today that he had been beaten by his father when he got home and told him of his decision. It seems so inconsistent to be in one of the largest cities in the world, where one can enjoy every modern convenience, and yet find such conditions existing. They seem untrue, but they are as real as life itself.

Monday morning I began work in my first Bible school. It is a three week school, being held at the Waialai Mission, a mission point of the Olivet Baptist Church. We enrolled 125 on the first day and the principal of the school is expecting the school to double in attendance. I am superintendent of the Intermediate Department. Since most of the Christians in the Islands are young people you can see how important the Bible school is as a means of evangelism. The Bible school is the same as that in the mainland, but the children are vastly different. They do not come from Christian homes and their backgrounds are Chinese, Japanese, Korean, Philippino, Hawaiian, and what have you. One of the girls asked one of the native Christian young men if the Islands were hungry for the gospel. He replied, "How can they be hungry when they have not even tasted of it?" Such is the situation in which we are working. We cherish your prayers.

I hope I have given you a small picture of what we are doing. I will write again as our work progresses.

*Very Sincerely,*  
 —John McClanahan.

### Good Vacation Bible School Reports

More than 150 Vacation Bible School reports have been received to date. Many other schools have not been reported to this office. We give you here some excerpts from letters concerning Vacation Bible schools which have been reported.

Enclosed you will find a report of a Vacation Bible School conducted in Witt's Chapel Baptist Church, Maynard, Current River Association. This was the very first one ever held in the history of this church. I just announced

that we were going to have a Vacation Bible School, and began to enlist the workers.

We had our Commencement exercises on Friday night and some people said: "Well, we told you it couldn't be done, but it was." We had a fine service, and the parents thanking me for coming and helping their children was compensation enough for it all." W. T. Redwine is Sunday School superintendent.

*H. W. Johnston, Missionary,*  
*Current River Association.*

"We had the best Vacation Bible School we have ever had. We almost made the Standard, and have already started to prepare to reach it next year."

C. A. Maule is pastor; Clyde Roberts, Sunday School superintendent.

*—Fred M. Prince, Educational Director, Eastview Baptist Church, Texarkana.*

"We have just completed the most successful Vacation Bible School in the long history of this church. Our people were overjoyed at the response of the Sunday School in promoting this work and I say without reservation that I have never had a more profitable two weeks with a Bible school.

We set our goal at 150 and enrolled 152 with an average daily attendance of 113. We lacked only twenty points of being a Standard school, and we hope to reach that next year. I feel that the Southern Baptist Vacation Bible School program is the best that can be found anywhere." Arle Queen is Sunday School superintendent.

*—Bob McMillan, Pastor,*  
*First Church, Judsonia.*

### Current River Association Music School

The state music director conducted a Progressive Music School in Current River Association the week of June 19-24. On Sunday afternoon, June 19, an associational Hymn Sing at First Church, Corning, opened the school. On Monday night a large crowd attended the first teaching session at the Success church. Tuesday, the work was given at Biggers with people driving from other sections of the association; Wednesday at Hopewell, Thursday at Shiloh, and Friday night at Reyno, where the course of study was concluded.

A total of 103 people enrolled and the average attendance was

thirty-eight. Fifteen qualified for awards in "Practical Music Lessons." H. W. Johnston, associational missionary, was in charge of arrangements for the school. Miss Loveta Smith, pianist at First Church, Corning, was the accompanist for the series of meetings. Congregational singing and Song Leading was stressed throughout the week.

### Pulaski County to Have Great Music Rally

On Monday evening, July 18, there is to be the first of the Associational Music Rallies held by Pulaski County Association, at First Church, North Little Rock, sponsored by E. A. Ingram. The program is in charge of Mrs. B. W. Nininger, Roland Leath, and M. O. Kelley.

C. Lamar Alexander, music and education director of Highland Heights Baptist Church, Memphis, is to be the guest director and soloist. He will also lead the supper conference for pastors, directors and accompanists. The general program begins at eight o'clock and will consist of congregational hymn singing and special choir numbers by massed choirs representing both rural and Greater Little Rock churches. These numbers include Junior groups, Youth groups, and Adult groups. A brief organ recital will precede the service. Adelbert H. Morse, organist at First Church, North Little Rock, is the recitalist. O. W. Moran, pastor, will lead the opening devotion.

### West Zone Hymn Sing

The Quarterly Hymn Sing for the West Zone of Pulaski County Association was held Sunday afternoon, June 26, at Pilgrim's Rest church, with W. T. King in charge. Mrs. Henson and Mrs. E. L. Pasuer accompanied the congregational singing and several special numbers were presented. Churches represented in the large gathering were North Point, Bellevue, Brady, Calvary, Nall's Memorial and Pilgrim's Rest.

### Centennial Association Hymn Sing

Under the leadership of Mrs. Harry Baker, the Quarterly Hymn Sing for Centennial Association was held Sunday afternoon, June 26, in the Almyra Church. A large gathering, representing five of the eight churches in the association participated in the congregational singing.

The Hymn Playing Elimination for the association was held on the previous Wednesday night. Margaret Ann Morgan is to go to the State-wide Hymn Playing Tournament at Siloam Springs as a representative of the Association in the 11-12 year age group.

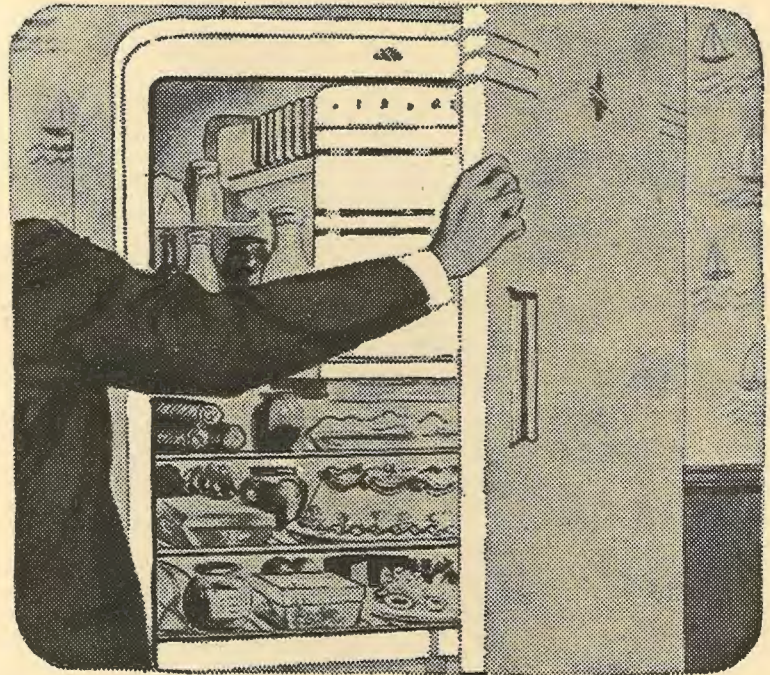


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## The Passing of A Great Layman

By Walter L. Johnson

Joseph Watson Webb, Fayetteville, passed to be with the Savior on June 3. He was born December 7, 1880 at Middleton, Tennessee. He was married in 1908 to Miss Dora Goddard who survives along with two sons, Jack of Brush, Colorado, and Milton of Alliance, Nebraska.

Mr. Webb's outstanding and lovable Christian personality exerted great influence on a large circle of friends and acquaintances in church, school, and business. For many years he was a deacon in First Church, also teacher of a Sunday School class of young men

from the University; he was clerk of the Washington-Madison Association.

A constant stream of young life was influenced by him and went out to bless the world. His knowledge of theology and the Bible was quite unusual in a layman, and he was peculiarly fitted to deal with many of the intellectual and other problems of those in the University of Arkansas who attended his class.

Mr. Webb was a loyal and faithful deacon. His life was marked by fine judgment, poise, insight, faith, and vision. His influence was large and his experience broad. Truly it can be said that he loved his pastors, all of them. He was a zealous soul winner.

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Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matthew 28:19-20.

—000—

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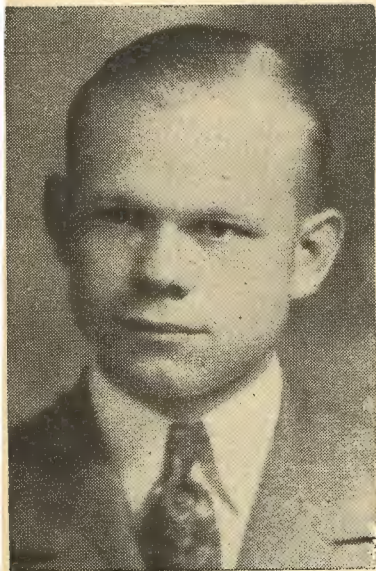


# Southeast Arkansas Baptist Encampment

## Camp Keener, Snyder, Arkansas

AUGUST 8-14, 1949

FOR JUNIOR AND INTERMEDIATE BOYS AND GIRLS  
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Camp Evangelist, Jesse Reed,  
Pastor, Second Church,  
El Dorado

### DAILY PROGRAM

- 6:30 Rising Bell
- 7:00 Breakfast
- 8:15 Training Union Study Courses
- 9:15 Music Period
- 10:15 Recess
- 10:30 G. A. and R. A. Mission Books
- 11:15 Inspirational Message
- 12:15 Noon
- 1:15 Rest Period
- 2:15 Recreation
- 6:00 Supper
- 7:30 Evangelistic Services
- 9:00 Fellowship Period

### COURSES OFFERED

Junior and Intermediate B. T. U. Manuals; "A Faith To Live By" for Intermediate boys and girls; "The Junior Baptist" for Juniors; R. A. and G. A. Mission Study Books; Music Classes; For Adults: "Vital Problems of Christian Living."

### SPEAKERS

- Lowell Matheny
  - H. O. Malone
  - Lawrence Ferriell
  - S. D. Davis
  - Harold Seefeldt
  - E. H. Acuff
- Camp Evangelist each night.

RECREATIONAL ACTIVITIES directed by D. C. McAtee.

Reservations should be made now. Send registration fee of \$1.00 to Claude Hughes, Parkdale. For further information write any of the officers listed below.

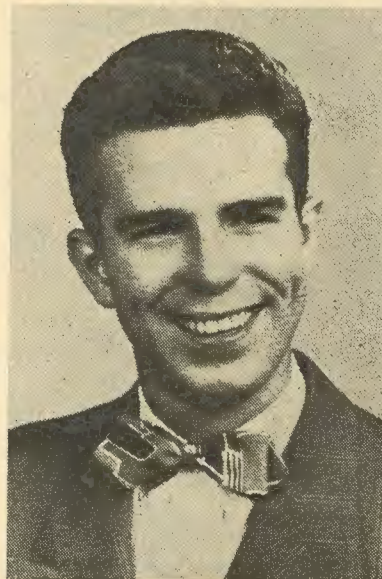
OFFICERS: President, J. W. Buckner; Vice President, Theo T. James, McGehee; Secretary-Treasurer, Claude Hughes, Parkdale; Director of Activities, D. C. McAtee, Pine Bluff.

### A Dying Church

An artist was engaged to paint the picture of a dying church. Those who commissioned him rather naturally expected that he would portray a ramshackle old structure set in the midst of a neglected yard overgrown with weeds with broken windows, weather-beaten and unpainted walls, and surrounded by a general air of descreptitude.

Instead the artist painted the picture of a stately building with expensive art-glass windows, a considerable expanse of richly carved wood, a high pulpit, and comfortable pews. In the foyer, on a conspicuous corner of the wall, a box was fitted, across the front of which were the words, "For Missions." Over the little opening designed to receive the contributions there was a cobweb.

### MINISTER ORDAINED



Melvin Kenneth Wasson

Melvin Kenneth Wasson, a senior in Ouachita College and pastor of Prosperity Church, Ramsey, was ordained to the gospel ministry on Sunday, June 26, by the Prosperity Church.

The council was composed of: A. P. Eliff, Bearden, who served as moderator; Aubrey Puckett, clerk; J. G. Cothran, First Church of Arkadelphia, and Dr. R. C. Daily, Ouachita College, presented the ordination sermon.

Pastor Wasson is a native of Sedalia, Missouri. Mrs. Wasson is a native of Arkadelphia.

### NOTICE!

William H. Adams, 1108 North College Avenue, Fayetteville, is available to direct music for revivals during the months of July and August. Mr. Adams is a well-qualified musician and can also teach church music schools.

—000—  
Building boys is better than mending men.—Charles H. Spurgeon.

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A Few Vacancies for Session 1949-1950

**Fall Session September 12**  
Application for Information and Reservations should be made at once to:  
W. M. Ethridge, Vice President



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- Southern offers more than fourteen years of training to choose courses in here. You could attend classes more than fourteen years without taking the same course twice.
- Southern leads all of the Baptist Junior Colleges in number of ministerial students. Only five of our senior colleges had more ministerial students last year.
- Southern aided over 100 students last year in attending college. No college is doing more to help the deserving student than Southern. She spent \$36,000 last year for student work to help those who wanted an education. No student has ever been turned away for want of funds.

**FALL TERM OPENS SEPTEMBER 5**

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### Children From Broken Homes Found Armed Services Problem

Children of divorced parents, and those who come from homes in which there is little or no religious instruction, are the greatest disciplinary problem of the armed forces, a Navy admiral told the eighteenth annual training conference of the Military Chaplains Association meeting in Chicago, according to a report by Religious News Service.

Admiral Oswald Colclough, former Judge Advocate General of the Navy and now commander of the Pacific submarine force, told the 700 active and reserve Army and Navy chaplains that the rising divorce rate and the lack of religion in the home had a definite effect on the conduct of the sons of such background who enlist in the services.

"Poor family relationships and the disciplinary problems of the service go hand-in-hand," he said.

"There is no greater error than to think that discipline can be built by education alone, apart from religious precepts taught and practiced in the discipline of the home," he said. "Soldiers, sailors and airmen who have been victimized prior to their entry by this error in thinking present one of our major problems.

"In World War II there was a close relationship between disciplinary problems and the broken home."

Chaplain Luther D. Miller, Army chief of chaplains, lauded the Army's character guidance program but warned that there must be a great emphasis on religion in the United States if the people are to defeat the enemies "from within and without."

"There is no denying the passion with which men serve false gods," the chief chaplain declared, "and there is no use denying the effectiveness of their dialectics. But the germ of their defeat lies in their apostasy from God.

"The sure and certain hope of the American future lies in our return to religion."

—OO—

All those who are of one accord in Christian thinking on a Sabbath morning will also be in one place worshipping God.

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# Songs of the Temple

By Mrs. Roland Leath

Last week we studied "Pilgrim's Marching Songs." We are told these are the songs the people sang as they made three annual pilgrimages to Jerusalem for feasts and worship of Jehovah.

Today we have Psalms which were songs about the Temple. We might remind ourselves of the unique position of Israel and the importance of the Temple in the nation's life. Israel was chosen to know the light of the love and blessings of God, to be a nation of priests to reveal God to others and to be God's sanctuary on earth.

He gave the plan for a meeting place to these chosen people to manifest a dwelling place for the God of the universe. At first that plan was executed in the Tabernacle, but when Israel was through with her wanderings and established in the land of Canaan, God gave to His servant, David, plans for the Temple, the furnishings and services. David's son, Solomon, was privileged to build the Temple in the city of Jerusalem.

The Temple was well beloved by the Israelites; someone has raised a pertinent question: Did the Temple mean more to those people than our churches mean to us today? The songs of the Temple tell us of the assurance of forgiveness, the rejoicing and praise, the consciousness of the presence of their God to these people of Israel.

The two Psalms in our study speak of the worship and praise of God in His House.

## Love For God's House

If there is any place on this earth which should be an object of deep devotion to us, it is the House of God. We should love our church, not because of its physical beauty nor its material value, but because it is the place where we go for communion with our Lord. It should, indeed, be a House of Prayer, a Sanctuary of Praise, and a Temple of Worship.

The Psalmist in Psalm eighty-four expresses the depth of his love for the "Tabernacles" of the Lord of Hosts. The plural word, no doubt, refers to the several buildings comprising the Temple. "How amicable," or how beloved, dear, esteemed, is the House of God to him! To him the Temple was a lovely place, not because of earthly beauty as the word so often indicates, but because it was the place where God was especially present and where He could be adored, worshiped, served, and reached through a penitent one's tears and petitions. We know God is present everywhere, but in the days of the Temple He appeared in the Holy of Holies through the Shekinah light over the Mercy Seat in a special way, according to His word. "...I will meet thee and commune with thee from

## Sunday School Lesson for July 17, 1949

Psalm 84:1-4; Psalm 95:1-7b

above the Mercy Seat" (Exodus 25:22).

The poet loved God's House because of this presence and he thought of the blessedness of the privilege of being in the sacred House. The sparrow and swallow, even, were happy and safe nestling in the corners of this sanctuary. Oh, that the Psalmist, who was supposedly in exile from the precious place, were free to abide there as the birds. In memory he sees the ministers of the service, the quiet flutter of the feathered creatures of God who were at home in the very altars, and hears the music and praise of priests and attendants. His soul yearns for the House of God.

How much God's House means to a child of His we never fully grasp until by illness, tragedy, unforeseen circumstances or inescapable duty, we are forced to miss the worship of God on His Day in His House. The irregular, indifferent church member who slips into the habit of missing services in his church on the Lord's Day, does not have a song of rejoicing in his heart or on his lips. He is a cold, worldly, unfaithful, disloyal Christian. Is that too harsh?

The Psalmist said, "My flesh crieth out for the living God," and again, "Oh Lord of Hosts, my King and my God," and because he loved God like that, he "even fainteth for the courts of the Lord." He was anxious, eager, longing in his desire to come to the House of God. When we love God with warmth, joy, gladness, thanksgiving, we seek His presence and love the moments spent in His House. There would be no absentee problem among Christians if we had more love for the Lord in our hearts.

## Worship of the Sovereign God

Psalm ninety-five is the first in the group which includes ninety-five through 100; the entire group is believed to be a series intended for Temple Worship. This ninety-fifth Psalm is composed of two parts: an exhortation to Israel to praise God (verses 1-7), and a warning against unbelief (verses 8-11). We have verses one through seven-b in our lesson.

There is a pleading call to worship Jehovah in the opening of the Psalm; it is often designated the "Invitatory Psalm." Hear the militant note, almost as the Psalmist sounds his call of joyous praise: "O come, let us sing unto Jehovah; let us make a joyful noise to the Rock of our Salvation." He is likened to a victorious leader, who has been successful in the deliverance of his people. Isn't that what He has done for all who believe and will do for all

who will trust Him? He is a Rock of Salvation; He delivers from the power of the world, the flesh and the Devil.

Come before Him to praise Him in joyful noise, ready and anxious to praise because of the happiness, gladness and joy which He puts into the heart of His own. Then the poet emphasizes the element of thanksgiving in this readily given praise. Gratitude is the very essence of character, the very least one can give his Lord is the thanksgiving which arises from the grateful heart.

There is ample ground for this call to worship; not only is God good but He is great, He is the Sovereign King! He is "above all gods;" He holds the very earth in His hands; the hills, the sea, the dry land is His for He made them, formed them and keeps them in place, furnishing to each its strength and several abilities. What a God is our God! He is above every object of worship, loftier than any wonder or power of this earth for He is sole Creator, Owner, and Ruler!

The final words of our printed text are touching and persuasive "... let us worship and bow down ... kneel before the Lord

our Maker. For He is our God; we are the people of His pasture; the sheep of His hand." What an honor to bow before Him. How much God loves us and cares for us. We are safe in that pasture with Jehovah, our God as our Shepherd.

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## Our Talents for Christ

An eminent psychologist tells us that every person has some natural aptitudes in which he rates very high. God created these aptitudes and abilities in us, and he gave them to us not to waste, not to lie idle, but to be put to use, to be kept busy, to be used in the service of others, and used in the proper way. The success which each has in life and the satisfaction which each has in living will be measured by the degree that he puts abilities to their full use.

—W. Maxey Jarman.

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# ★ Executive Board — STATE CONVENTION ★

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

## Proposed Cooperative Program Budget for 1950

We are presenting on this page the figures of the proposed state budget for 1950. A great deal of work has been done in the preparation of this proposed budget. In accordance with a recommendation adopted by the last Convention the Steering Planning and Coordinating Commission studied the needs of our various agencies and institutions. Time after time leaders of the different causes were interviewed and conferred with. The Commission presented its findings to the Administration and Finance Committee, which made a recommendation to the Executive Board. The Executive Board spent an entire day reviewing the figures and requests, and finally approved the tentative budget as it is outlined on this page.

You will remember that the proposal made at the Convention was to the effect that there would be a sort of duplex budget. One division of the budget would be for expenses in current operations and the second division would be for capital needs—buildings and equipment for institutions.

The first part of the budget which is for operating expenses and Southwide Causes amounts to \$755,000, and is to be satisfied before any distributable funds are given to the institutions for capital needs. The \$220,000 would be the second part of the budget and would be distributed on a percentage basis to our state institutions for capital needs, if that much money is received. These figures would give us a grand total in the all-inclusive budget amounting to \$975,000.

\$975,000 will constitute a large budget, indeed. That is nearly a million dollars. This year we will do well it seems if we collect \$600,000 for the budget, or a little more than three-fifths of the amount of the proposed budget for 1950. This means that in order to satisfy the 1950 budget it would be necessary for us to get \$975,000 undesignated Cooperative Program contributions. Can we do it?

In all probability our people can give \$975,000 through the state budget next year, but in order to do so it will be necessary to observe some principles.

1. It is understood that there will be no organized "special campaign" for money during the year. This does not, of course, prevent a church making an offering for the hospital on Mother's Day, or to the orphanage on Thanksgiving, but it does mean that we will not as a denomination organize for a campaign and go a field for money for any specific cause. We would all concentrate on the budget, and the churches would send all denominational funds for the Cooperative Program—undesignated.

2. No institution would even encourage a church to place any amount of money in the church budget to be given directly to the institution. If the institution is to share liberally in the state budget, then all the churches that love such an institution should

send their contributions for the Cooperative Program thus swelling the Cooperative Program funds to the point where such an institution could get a good share. If we are walking together in a Cooperative Program, we are honor bound to keep faith with one another, and, if we as individuals and churches propose to project our work on the cooperative basis, then we should keep faith at every point. We should not hold back part of our contributions from the Cooperative Program in order to give that part to some cause that some of us might hold a little dearer to our hearts than we do other causes.

3. Every agency and institution would be expected to urge all individuals and churches to channel their money through the Cooperative Program instead of sending part of it direct to a given agency or institution.

If all of us as individuals and as churches will concentrate on the Cooperative Program we can raise \$975,000 next year. All agencies and departments and institutions then will be supplied operating funds. Institutions will also be supplied with the money which they have requested for buildings and equipment. If by concentrating on the Cooperative Program we can thus satisfy the financial needs of our work, why not do it? Why not try it for at least one year? We will contribute more than a million dollars this year for our work, we think. But not all of it will be undesignated. Not all of it will be distributable money. Much of it will be given as designated contributions.

Designations are always respected by denominational Boards. If anyone sends a designated contribution we do not even take out money for expenses. We send every penny of it to the agency for which it was given. Anyone has an inalienable right to designate his money. Nobody disputes that privilege. But here is another thing that is equally fundamental. If you and I agree to co-operate with each other in a common task and you put all your strength into that task, and I withhold some of my strength for other purposes, then I do not carry with you in a fair way. I am not co-operating with you after professing to do so. There is more in co-operating than some have discovered. It is not right for one to do most of the "co-ing" while the others do the "operating." Co-operation means working together. A Cooperative Program ought to elicit the utmost in loyalty and in sharing the burden.

### 1950 STATE BUDGET For Operation (Preferred)

Administrative .....	\$ 26,000
Arkansas Baptist .....	6,000
Woman's Missionary Union .....	20,000
Promotion and Convention .....	5,500
Brotherhood Department .....	9,000
Religious Education Department .....	27,500

Retirement Plan .....	21,200
Old Debts .....	30,000
Office Building, Annual Payment .....	7,500
History Commission .....	2,000
Baptist State Hospital .....	
School of Nursing .....	35,000
State Missions .....	60,000
Ouachita College .....	75,000
Central College .....	53,000
Orphanage .....	30,000
Ministerial Education .....	1,800
Emergency Reserve .....	9,500
Baptist Foundation .....	5,500
Southern Baptist College .....	23,000
Camp Ground .....	5,500

Total State Objects .....	\$453,000
Southern Baptist Convention .....	302,000

Total Operating Budget .....

#### For Capital Needs

Ouachita .....	\$ 80,000
Central College .....	50,000
Southern Baptist College .....	20,000
Bottom's Baptist Orphanage .....	20,000
Arkansas Baptist Hospital .....	50,000

Total for Capital Needs .....	\$220,000
Grand Total .....	\$975,000

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### Tipping or Tithing?

There are two ways of giving to God. One is by "tipping" and the other is the Biblical way of tithing. The word "tip" means the bestowal of a small gratuity. It is the meager expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Can a Christian, saved by the blood of Christ, be satisfied as a "tipper" to the work of the Lord?

—Pacific Coast Baptist.

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### Churches Committed To Take An Offering Soon

(Continued from Page 9)

Church or Individual	Address
Second	El Dorado
First	Thornton
Second	Monticello
Kensett	Kensett
Walnut Street	Jonesboro
Lockesburg	Lockesburg
Reynolds Memorial	Little Rock
Charleston	Charleston
Pleasant Hill	Rogers
Clear Lake	Blytheville
First	Cotton Plant
First	Paris
Beech Street	Gurdon
First	Hamburg
Beech Street	Texarkana
Park Place	Hot Springs
First	Harrison
Second	Pine Bluff
First	Louisville
Central	Magnolia

All Churches in Boone-Carroll Association  
All Churches in Conway-Perry County Association

\* More to follow from these churches.

A complete report will be given at the end of the campaign.

Send all emergency funds to W. P. Jones, Treasurer, Arkadelphia, Arkansas.