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Arkansas Baptist Newsmagazine, 1945-1949

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Arkansas Baptist State Convention

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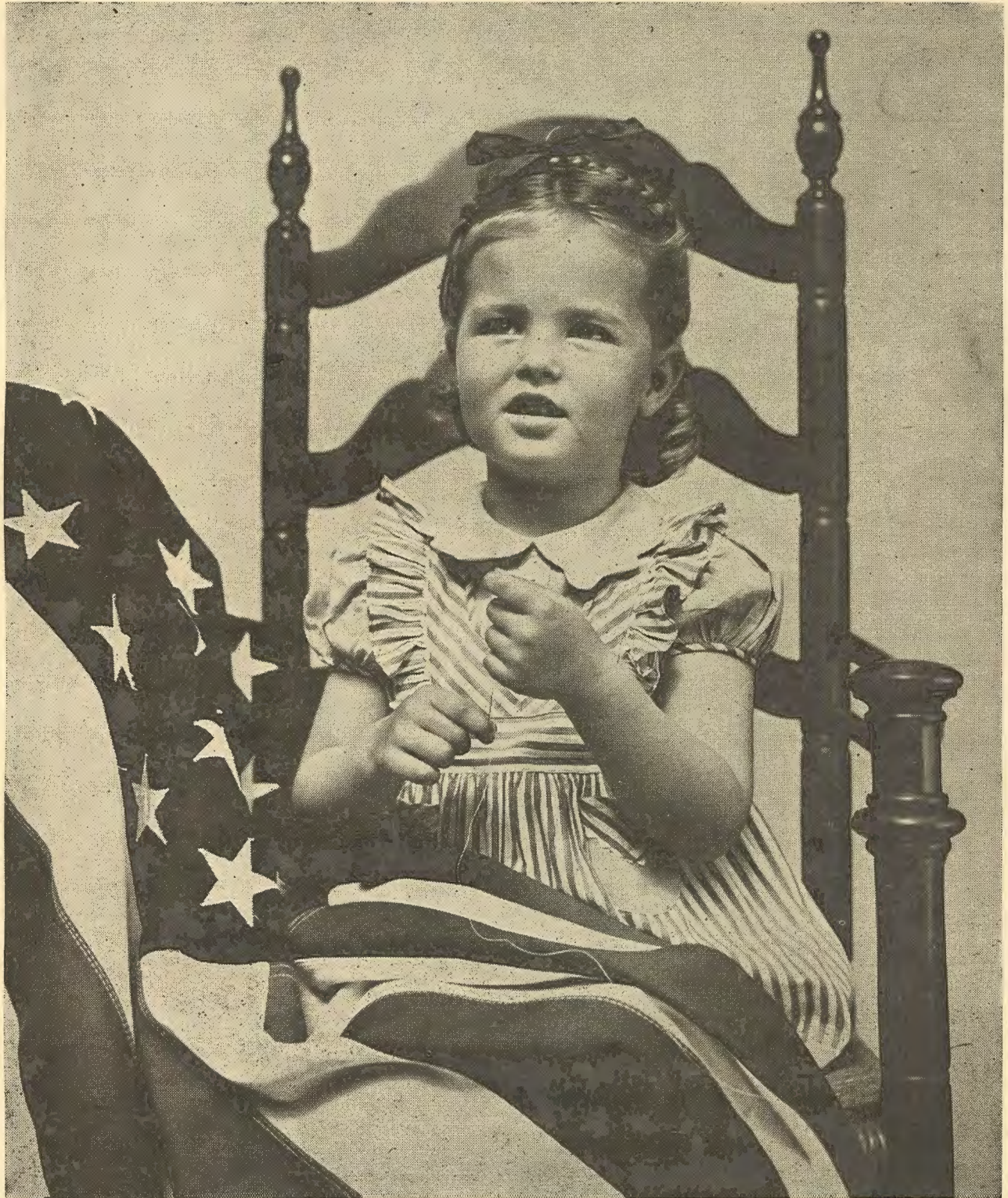
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, JUNE 30, 1949

NUMBER 26



—H. Armstrong Roberts.

Always Bearing Our Witness as Christian Citizens - Page 7

From the Editor's Desk

Basis of Unity and Co-operation Among Baptists

Southern Baptists' growth and unity is a puzzling phenomenon to the ecumenical minded denominations of our land. It is difficult for them to understand how a purely democratic denomination can grow to such proportions and carry on such a vast and far-reaching program involving the expenditures of such vast sums of money and the creation and maintenance of such great institutions as the institutions of the Southern Baptist Convention. We wonder sometimes when reading what others have to say about us, if there is not a keen disappointment among them because Southern Baptists have not fallen out among themselves and allowed their whole program to collapse.

Year after year they express their dire predictions, their amazements, and occasionally there is one like Mr. Fey of the *Christian Century* who thinks that there may be a slight possibility that Southern Baptists may, after all, survive. It seems strange to a Baptist that others should not understand the basis of our unity and co-operation, it is so simple and generic.

Common Experience

Perhaps the first element in the basis of unity and co-operation among Baptists is their common experience of redeeming grace. This experience is had, not as the result of some ritualistic formula, or the observation of a particular ordinance, or the pronouncement of some ecclesiastic. The experience of redeeming grace by which we know our sins to be forgiven and by which we know that we have eternal life in Christ Jesus comes on the condition of repentance from sin and faith in the Lord Jesus Christ. That is the sole basis of our claim of salvation, the sole basis of our claim upon the redeeming work of Jesus, the sole basis of our profession of faith. We claim no merit of our own, we claim no merit of any works of righteousness, we claim no sacraments as a means of grace, we claim no mediator between us and Christ. We come simply confessing our sins and trusting in Jesus for life and salvation.

We do not believe that the experience of regeneration and the new birth is the result of development, or of education, or of training. It is the result of repentance and faith. We do not grow into a new creature in Christ Jesus, we are born new creatures in Christ Jesus. We are not educated into new creatures in Christ Jesus, we are re-created new creatures in Christ Jesus. Upon this basis we stand and unite our forces and co-operate in carrying out what we believe and accept as the commissions of our Lord.

Lordship of Jesus

Baptists accept the sole Lordship of Jesus. We submit to Him and Him alone as the Lord of life. Baptists bow to no earthly

authorities in matters of religion, neither to persons, nor to institutions. The competency of the soul before God is a cardinal Baptist teaching. It is the New Testament teaching that every believer is a priest unto God. It is not difficult therefore to understand the unity among people who acknowledge the sole Lordship of Jesus. It is natural that they should gravitate together under His Lordship and unite their prayers, their energies, and their efforts to carry out their Lord's will.

Rule of Faith and Practice

The New Testament is the rule of faith and practice among Baptists. There is no document which is binding upon Baptists or which binds them together. There are no creeds, confessions of faith, or canon laws to which Baptists must subscribe other than the Bible itself. This does not mean that Baptists interpret all scriptures alike; it does mean that every person is left free to come to the open Bible with an open mind and let it speak to him for itself.

There are many differences in interpretation among Baptists, but on the fundamentals there is a remarkable unanimity. Certain great doctrines have been held by Baptists through the centuries, such as: salvation by grace alone, redemption through the atoning work of Jesus, a regenerated church membership, believer's baptism, democratic church polity; these and other great doctrines are taken from the New Testament and not from the pronouncement of some ecumenical council. It is because Baptists find in the New Testament a sufficient and all-inclusive rule of faith and practice that they are able to stand together in unity and co-operation in spite of other and minor differences among them.

Program of Service

Baptists, who are united because of their experience of grace, the Lordship of Jesus, and their acceptance of the New Testament without alteration or adulteration, are attempting to promote a great and ever expanding program of Kingdom service which further binds them together and solidifies their unity and gives them an outlet for their urge to co-operative service. The Cooperative Program has come to be a very meaningful phrase among Southern Baptists. It expresses the genius of Southern Baptists in service. It is a comprehensive term but not entirely exclusive. It is comprehensive in that it describes the vast program of benevolence, education, and missions in which Southern Baptists co-operate. It is not exclusive in that it does not and cannot prohibit Baptists from designating to special causes. The Cooperative Program challenges the co-operative spirit of Southern Baptists while at the same time it respects their individual-

Patriotism

The Fourth of July celebration should quicken our patriotic pulse and give us an incentive to re-examine our patriotism in the light of the historic and traditional principles upon which our nation was founded and which has kept it strong through the years of its history.

Our American form of government has not been without its enemies both within and without. It has successfully met those enemies in the past and has grown in strength and has provided for its people the greatest degree of freedom afforded by any nation, has given more opportunities for the full expression of individual resourcefulness and higher standards of living of any nation in the world today. There are powerful enemies boring from within like termites. They are gnawing at the very foundations of our government and our way of life. The very things that have weakened other nations of the world to the point of collapse are taking hold in our government to an alarming degree.

The very things that the founders of our government sought to escape in the old world are now being introduced into our own country as something new and novel and utopian. Many of the very things which we fought two wars to overcome in other nations are being infused into our American Government with relentless persistency and evangelistic zeal.

Our patriotism is not what it should be unless it is wise enough, courageous enough, and strong enough to resist this subtle and insidious invasion from without and the fifth column elements within. Unless we concern ourselves with these matters now, we may not be able to correct them later.

ity and independence of action.

Therefore, the program of service among Southern Baptists is big enough to challenge them to the greatest possible efforts, the most generous and sacrificial giving; and it is elastic enough to respect the individuality of every Baptist organization, every local Baptist church, and every individual Baptist within the Convention constituency.

So long as Southern Baptists stand firmly upon the basis of their experience of grace, the Lordship of Jesus, the Word of God, and a great program of service, there is but little danger of disrupting their unity or destroying their co-operation. Many differences can be allowed among us, so long as we stand on these fundamentals. In fact, we do not want to reduce every Baptist to a fixed and unelastic mold; each person is enlivened by the grace of God and expresses himself not according to a fixed pattern set by a Convention or by a church, but according to his own reaction to the indwelling of the Holy Spirit. That freedom of the individual is perfectly provided for in the larger pattern of unity and co-operation which Baptists have found to be practical upon the basis of their experience of grace, the Lordship of Jesus, the Word of God, and service.

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Kingdom Progress

Laymen's Day

Sunday, June 12, was Laymen's Day in the **First Church, Hot Springs**. The entire day's programs were streamlined for this special occasion. At the morning worship the laymen had charge of all the program, except the sermon which was delivered by the pastor, John L. Dodge. A men's choir led the music. A men's quartet rendered the special music. Eighty-five men sat in a group in the auditorium, with more than one hundred men present for the morning service. There were two additions to the church, one by letter and one on profession of faith.

A picnic on the afternoon of June 10 and Commencement program that evening ended a successful two week's Bible School for **First Church, Tyronza**. There were one hundred-forty enrolled with an average attendance of one hundred. Miss Mary Lou Fair was principal.

Newsboys Sunday School Class

Owen Sherrill, pastor of **First Church, Kennett, Missouri**, is rendering a most unusual service to the newsboys of this city. Beginning the first Sunday of this year, he started a class for these newsboys. They agreed to come to work early in order to attend the class. They meet in the church bus where the pastor teaches the lesson. Afterward the boys are served breakfast before going out on their route. The church also has an annual Christmas Dinner for the newsboys of the city and plan other activities for them during the next year.

Pastor Sherrill testifies that this is one of the greatest experiences of his Sunday programs. Our newsboys are a heroic group, working early and late in all kinds of weather. We should feel a sense of responsibility to them.

—*The Word and Way.*

Conversions In Bible School

On Friday evening, June 17, the **First Church, Hot Springs**, held the Vacation Bible School Commencement exercises. Last year the school made 875 points, which gave it a grade of "BB." This year the school made 935 points which gave it the grade of "A." There were five professions of faith during the two weeks of school. The pastor, Dr. John L. Dodge, pays high tribute to Norman Sutton, who was principal, and his faculty.

Pastor Earl Ferrell, **Wilmar Church**, reports a fine meeting from June 5 to 17 with Keith Babb of Emmanuel Church, Warren, as evangelist. "The people were delighted with Brother Babb's preaching" he says, which resulted in one addition to the church by letter, and four on profession of faith.

Miss Alice Coffee of Kentucky has been sent to Little Red River Association by the Home Mission Board and will be available to help in revival meetings, study courses, and Daily Vacation Bible Schools in that association. She will work with R. R. Shreve, associational missionary.

\$2,000 For Portable Chapel Given To Arizona Missions

Two thousand dollars have been received by the **Baptist General Convention of Arizona** from a member of the **First Church, Marshall, Texas**, for the purpose of constructing a portable chapel for the use of Arizona field workers in establishing new churches.

Dr. Arthur B. Rutledge, pastor of the Marshall church, states that the donor desires to remain anonymous, but that he is very interested in the missionary development of the West for Christ.

Complete plans for the construction of the chapel and for its use have not been worked out. The general idea is to have a chapel that can be dismantled, loaded onto a truck, set up in a new location ready for services in just a few days time.

Many localities that do not now have a church building will have one to start their Sunday School and worship services. When the group grows strong enough to buy a lot and erect a building of its own, the chapel will be moved to another location and the same thing will take place.

This portable chapel should mean the establishment of three or four new churches each year and through these churches many souls won to Christ. Arizona Baptists do not know who gave the money, but they are unanimous in expressing their appreciation. Many places now without gospel preaching will hear the New Testament message as a result of this gift.

—*Arizona Baptist Beacon.*

Mrs. Pearl Gullett, artist, presented **Lake Hamilton Church** with an oil painting depicting the artist's conception of the Jordan as it appears to be flowing into the baptistry of the church.

Rural Evangelist R. A. Hill underwent an operation at the Baptist Hospital, Little Rock, May 9, which incapacitated him for the remainder of the month. He has recovered sufficiently to resume his schedule and is now engaged in a revival at Black Rock, Black River Association, where C. D. Tibbels is pastor.

Pastoral Changes

E. W. Taylor of Conway has accepted a call from the **First Church, Marshall**, and plans to move on the field about July 1.

Marshall Thurneau has resigned the pastorate at Sulphur City to enter John Brown University in the fall. He is now living at Lincoln.

Duane Pringle has assumed the pastorate of Sonora Church and has moved his family to 807 Johnson Street, Springdale.

Ralph H. Reasor, pastor of **First Church, Smackover**, has offered his resignation effective July 1, to accept a call from College Heights Church, Plainview, Texas.

Brazilian Missionary Reports

Miss Ann Wollerman, former Huttig school teacher, now doing missionary work in Mato Grosso, Brazil, writes of wonderful experiences she is having there. An elderly woman who thought she could not give up her silver image of Jesus, is now attending church services and is seeking more knowledge concerning salvation.

About a year ago the chief of police tried to close the Baptist School where Miss Wollerman teaches the native children. Since that time his own nieces and nephews have started to the school and his daughters are good prospects for the Sunday School. Another encouraging incident she relates, "Even the director of the state owned and Catholic-dominated primary school is now a real friend, comes to visit me and has attended Sunday School and some of our services."

The Baptist School of Vila Amambai opened in March in a new building and has an enrolment of ninety. About half of the children are from homes where as yet the gospel has never been heard. Each day they are hearing and learning the plan of salvation and stories from the Bible. Miss Wollerman has one helper in the school, a young woman Elfrida Wyder; thus we can see the enormous task that is hers as well as the wonderful opportunities.

Northside Church, Monticello, enjoyed a successful revival from June 5 to 12, writes pastor Joe Warbington, with Evangelist T. T. Walker assisting. The church received eighty new members by baptism, five by letter and statement, and many rededicated their lives to service.

Mr. and Mrs. Norman Sutton, who have been with the **First Church, Hot Springs**, for several years, have resigned to accept work with the Weller Avenue Church, Baton Rouge, Louisiana. Mr. Sutton served as director of Education and Music and Mrs. Sutton formerly as church secretary and organist.

First Church, Piggott, reports a good meeting just closed in which W. M. Pratt did the preaching. There were nine additions to the church, six of whom were by baptism. J. O. Young is pastor.

First Church, Hope, reports good results from the Bible School June 6 to 17. Two hundred and thirty-three were enrolled with an average attendance of one hundred and ninety-five for the ten days. A loyal and cooperative faculty assisted Jim Birkhead, educational director with the school.

A new position was added to the staff this year—that of a bugler. Ben J. Owens Jr. gave the call to Bible School each morning. It was found to be effective.

Seven year old **Calvary Church, Blytheville** has outgrown their present facilities and plans to double their auditorium space. Five years ago their Sunday School average was six hundred and eighty. It has grown to more than seven hundred. The new structure will be of cobblestones to match the original building, except the front of the building which will be of buff brick. P. H. Jernigan is pastor.

Plans have been drawn to enlarge the church at **Coal Hill**. Construction is underway to erect a two-story educational building.

Letter To Editor

Dear Dr. Duncan:

I have had the privilege of helping three former Arkansans, each in one week meetings, this year. They are: Ben Crawford, formerly of Calvary Church, Pine Bluff, now at Aridley, California. We had ten additions to the church and the Sunday School reached a new high of 176 in attendance. Ben is still reserve chaplain in the Navy and recently enjoyed a cruise to Hawaii. He has a fine situation in the rich agricultural section of the state and the church is growing under his leadership.

The second meeting was with Pastor A. J. Hyatt at Napa. We had a number of additions to the church and the Sunday School reached the attendance of 156. While in Arkansas, I assisted Pastor Hyatt in five meetings. I have never known a finer pastor and family than the Hyatts. He is now teaching in the Golden Gate Seminary, and is also working toward his Doctor's degree in that institution.

The third meeting was with the First Church, Modesto, a city of 50,000 people. Edmund Walker is pastor and has recently been elected California member of the Sunday School Board. Pastor Walker is doing a splendid work at Modesto. We had twenty additions to the church and the Sunday School reached the attendance of 235. He is also taking his Doctor's work at Golden Gate Seminary.

I am to be in Arkansas this summer, first at Palestine beginning July 17, with Pastor J. H. Hitt. Then with Pastor Tiner and Shell Lake Church, shall also be with the Fisher Church, Wallace Denton, pastor. I conducted the revival which resulted in the organization of the Fisher Church, it will be a pleasure to be back there with the church in another revival.

Please pray for us in all these meetings. If I should have enough invitations for meetings in Arkansas, I might just stay in the state I love best.

Sincerely yours,
C. L. Randall

Ouachita Receives Library

Harmon L. Rimmel of Little Rock has given Ouachita College the 900-volume library collected by his father, the late Colonel H. L. Rimmel. Ouachita's library was destroyed in the recent fire.

Miss Margaret Riddle, librarian at Ouachita, upon seeing the collection said it was "one of the finest" she had ever seen, and that it would completely restore the college's library on Southern literature.

Composed largely of sets of volumes, the library contains the complete works of Voltaire, Alexander Dumas, Sir Walter Scott, Goethe, Washington Irving, Thomas Jefferson and others; an illustrated history of English literature containing facsimiles of original manuscripts by some of the oldest authors. Among the classical selections are works in English, German, French, Spanish, and Oriental languages.

Mr. and Mrs. Rimmel said that while the library was dear to their family, they felt it would do more good for more people if it were a part of a college library. This generous expression indicates their desire to help the college overcome the recent disaster.

Ouachita Emergency Campaign

By CLYDE HART, Director

Rural churches lead the way in Ouachita College emergency offering to rebuild "Old Main" which was destroyed by lightning May 24. One hundred and fourteen rural churches sent in offerings from June 12 to 22, during the same period only twenty-five of the larger churches reported. The immediate response of so many of our small churches and their example of sacrificial giving should shame some of our larger churches and challenge them to immediate action.

The only pastor who has said that he could not take an offering to help our college in this hour of crisis, (his church is one of the five largest in the state), gave as his excuse the fact that they were pouring the foundation for a great new building and therefore he writes, "You don't expect every church in the state to drop everything and take an offering, do you?" My answer is, that is exactly what every church should do, not because I expect it; but because their love for the cause of Christ and their loyalty to our Baptist institutions demand it. Ouachita College not only represents the very nerve center of our Baptist life in Arkansas, she also belongs to every Baptist church. And only through the co-operation of us all can we meet this crisis.

No excuse can justify any church or individual Baptist in failing to make a sacrificial offering. None of our churches were ready for it—mine wasn't—but when the disaster came, we got ready overnight.

In every church the pastor and friends of Ouachita College should see to it that this urgent need is placed on the hearts of the people and that the members are given an opportunity to make an offering. I believe the Baptists of Arkansas will give every dollar of the \$350,000 needed, if they are given an opportunity to do so in the light of a proper presentation of the matter, and that they will do it before August 31.

A complete report will be given in the July 14 issue of the *Arkansas Baptist*.

To Attend Siloam

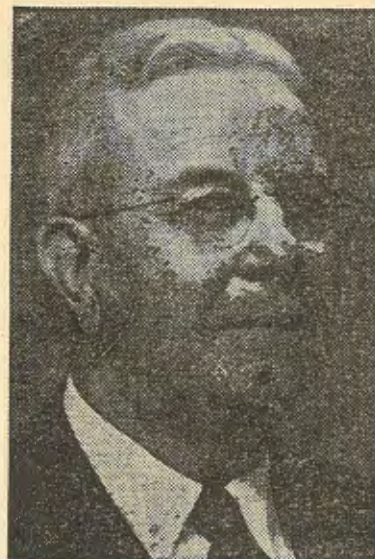
A group of Intermediates and Juniors from the Bottoms' Baptist Orphanage will attend the Siloam Springs Assembly, July 5 to 13, according to an announcement by Superintendent H. C. Seefeldt. The children will be carried to the assembly in the orphanage bus. According to Mr. Seefeldt, it will cost \$50 to operate the bus, and \$20 each for the boys and girls who attend the assembly.

Any church or individual who wishes to share the expense and make it possible for these children to attend the assembly, may forward their contribution to the Bottoms' Baptist Orphanage, designated to be used for this purpose.

Fine School at Paris

Pastor Don Hook, First Church, Paris, reports one of the best Bible Schools this season. There were three hundred and nine enrolled with an average attendance of two hundred and eighteen, in spite of inclement weather. There were eight professions of faith and a mission offering of \$47.19.

Director of Music Conference



Dr. B. B. McKinney

Dr. B. B. McKinney, secretary, Department of Church Music, Baptist Sunday School Board, will be Director of the Ninth Convention-wide Church Music Conference at Ridgecrest, August 25-31.

He states, "This year's conference will be the finest we have held. We have a superb faculty and increased facilities which will care for all who come. We hope every church possible will send its music director or representative musicians."

Reservations should be made immediately with Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Registration fee of \$2.00 must be forwarded at time reservation is requested.

New Building Dedicated

Franklin Church, Franklin, North Carolina, dedicated a new Sunday School building on June 19. W. B. Pittard, formerly of the First Church, England, Arkansas, is the pastor of the Franklin Church.

Since going to Franklin, January 1, 1949, the Pittards have led the church in many improvements in the physical property, in addition to the completion of the Sunday School building. The membership of the church has substantially increased and many attractive features have been added to the church program.

New Instructor Joins Faculty East Texas Baptist College

East Texas Baptist College announces the coming of Elvon Donnell Dickerson as instructor in the Voice Department for the 1949 school session. Mr. Dickerson will also be an instructor in Music Theory and assist in the choral work at the College.

He was a member for four and one-half years of professional and non-professional college groups which toured twenty-two states for radio and concert engagements. He was the regular soloist for the Coast Guard Radio Show broadcast weekly from Philadelphia. Also he was the director of the Coast Guard chorus of Puerto Rico.

He received the degree of Master of Music from the American Conservatory in June.

*** Christian Horizons ***

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 Withdraws From Northern Baptist Convention: Just a few hours before the opening of the Northern Baptist Convention, the Twenty-Third Avenue Baptist church of Oakland, California, announced its withdrawal from the Convention, according to a report by Religious News Service.

The action was taken, G. Archer Weniger said, after six months of study by a sixteen-man Board of Deacons who charged the Convention was dominated by theological modernism.

In withdrawing from the Convention, the church also severed its connection with the Convention's allied agencies—the Bay Cities Baptist Union and the Northern California Baptist Convention. It maintains affiliation with the Conservative Baptist Association of America.

Church Women Asked to Collect Dress-making Materials: Ten million Protestant women in this country have been urged by the United Council of Church Women, New York, to collect dress-making materials for needy women overseas.

The "pieces for peace" project, as it will be known, is being undertaken in anticipation of the sixth annual observance of World Community Day, which this year will fall on November 4. The day is sponsored by the United Council.

American women will be asked to contribute yarns, floss, crochet cotton, trimmings and even curtain materials. Second-hand materials will not be excluded, but the Council hopes its collection will include at least 60 per cent of new materials.

World Community Day, the Council said, is observed "to increase by learning, by gifts, and by prayer, that sense of world community which must precede an enduring peace."

Religious Activities Lead at University of Wisconsin: More than 8,000 students at the University of Wisconsin, Madison, actively participate in religious group activities, according to a survey conducted by a student activities sub-committee, part of a University committee engaged in evaluating studies.

The number active in the 15 religious groups is more than double the number who participate in intramural athletics, the next largest group.

Students who participate in extra-curricular affairs generally attain better grades than those who do not, the survey indicates.

—Religious News Service.

Lutherans Train Ministers for State Institutions: The Luthern Welfare Society of Minnesota has inaugurated a clinical training program aimed at placing staff pastors in mental hospitals and other state and private institutions.

The plan seeks to "mesh the gears" of the ministry, the medical profession, social case work and institutional work.

Basic elements of the program are the application of scriptural resources to physical and mental illnesses, orientation of pastors to fields related to the ministry, study of the principles of psychology and psychiatry and

education in making case studies.

Under the supervision of Fredric Norstad, director of chaplaincy services for the society, a full-year course of in-service training is being given pastors who will become institutional staff chaplains.

The initial class of ten pastors is now spending three months at the state mental hospital in Hastings, Minnesota.

—Religious News Service.

New Presbyterian Moderator Says 'isms' Have Failed: Political "isms" have failed and it is up to the church to provide "stability and direction in these uncertain times," the new moderator of the Presbyterian Church in the U. S. A. declared in the first sermon since his election.

Dr. Clifford E. Barbour of Knoxville, Tennessee, preached before nearly 1,200 persons in Westminster Presbyterian church in Buffalo, New York. He said the task of the church "is to develop in individuals a strong faith for these days."

Declaring that "prescriptions" offered by Communism, Socialism, Nazism, New Dealism, and Square Dealism have failed, Dr. Barbour added: "We have tried knowledge, sociology, economics, and psychology—all have failed."

Dr. Barbour said that the church "also has been at loose ends. There are those who would roll up their sleeves and set up the Kingdom of God by a new social order. There are others who, mostly under the Barthian influence, would sit back and wait for the spirit of God to come.

"The church must seek to increase cell by cell those who bear the imprints of Christ, those who are not fearful for themselves, those who are captured by the love of Christ."

—Religious News Service.

Ex-Soldiers to Support Work of Missionary: L. Marsden, Sidney, Australia, who was an Anzac soldier in Burma during World War II and later was a prisoner to the Japanese, has gone to Tokyo to spend the rest of his life in Japan as a missionary.

Mr. Marsden said his work would be supported by ex-soldiers and by the families of servicemen who died in the war.

Catholic College Gets More State Scholarships: After killing a scholarship bill at an earlier session which would have helped St. Michael's College of Winooski, the Vermont Legislature meeting in Montpelier, turned around and boosted scholarships to the Roman Catholic institution from 15 to 30.

The move came as one of the last acts of the 1949 legislature and was seen as tempering charges of "religious discrimination" which Catholic clergymen and laymen had leveled against the lawmakers.

An appropriation measure gave \$3,000 in scholarships to St. Michael's. The original bill, which was defeated by a 2-to-1 margin, would have given St. Michael's \$12,000 worth of scholarships and placed the school in this respect on a par with the University of Vermont and Middlebury College.

A Smile or Two

It was the first time in church for the three-year old. She was surprisingly good throughout the service, looking over the place with interest, toying with a hymnal. Then the minister gave the benediction. The congregation bowed its head. The child looked down at her mother in prayer—head down, eyes closed and ordered in the clarion voice that only one of her age can muster: "Mommy—wake up!"

—Quote.

The family was seated at the table with a guest who was a business acquaintance of the father. All ready to enjoy the meal, when the five-year old blurted out: "Is this roast beef?"

"Yes," said the mother, noting his surprised look. "What of it?"

"Well, Daddy said this morning that he was going to bring home a big fish for dinner tonight."

—Anecdotes.

The kind hearted Joneses adopted a French orphan, a little girl only six months old. A friend dropped in one evening and found them quizzing each other over a 'learn at home' French course.

"Why do you want to learn French?" the friend asked.

"Why," said Mrs. Jones, amazed at his stupidity, "little Celeste will start talking soon and we want to know what she's saying."

—Quote.

A Sunday School teacher had been telling a class of little boys about the crowns of glory and heavenly rewards for good people.

"Now tell me," she said at the close of the lesson, "who will get the biggest crown?"

There was silence for a while; then Johnny replied: "Him wot's got the biggest head."

—Exchange.

"You really love Harold, don't you?" said the young woman to her friend.

"Yes, and he's asked me to change my name to his, too."

"Oh, I wouldn't do that," the young woman said. "Harold is no name for a girl."

—Post Quips, NBC.

"I want to know once and for all," the beligerent husband shouted, "who is boss in this house?"

"You will be much happier," his wife replied, "if you don't try to find out."

—Baptist Observer.

The children had been photographed and the teacher was trying to persuade each to buy a copy of the group picture.

"Just think how nice it will be to look at when you are all grown up and say 'There's Rose; she's married,' or 'That's Billy; he's a sailor.'"

A small voice at the back of the room piped up, "And there's teacher—she's dead."

—Arkansas Methodist.

Mistress: "Did Freddie behave while I was away?"

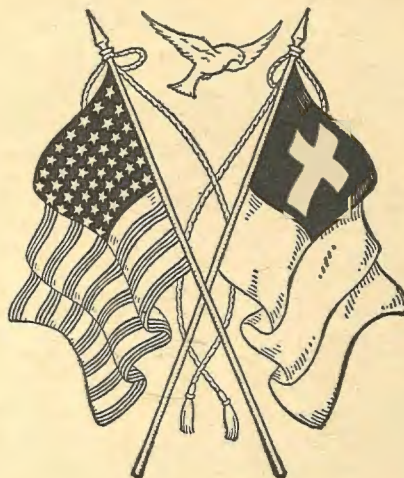
Maid: "Yes, 'cepting he swallowed a bug, but I gave him some insect powder right away, so that's nothing to worry about, Ma'am."

—Baptist Observer.

Always Bearing Our Witness as Christian Citizens

BY ROBERT KERR
Senator from Oklahoma

Excerpts from an address delivered at the Southern Baptist Convention on May 20.



There are two personalities from whom I cannot escape. From the cradle to the grave, I must live with these two—myself and my God.

Since I know I can never escape either, I am resolved to claim the blessings available from both. Since I am sure that continued conflict between these two would compel me to live in turmoil and uproar, I am determined to promote and keep that harmony and accord between them that will bring me contentment and happiness.

The secret of success in this endeavor is available. I am grateful that we have a guide—you and I. I am thankful that upon life's seas we have a chart and compass.

I want to speak to you for a little while of the greatest and most entrancing mystery of all time. I refer to the magic personality of Jesus Christ. Do you have a respect for one who can influence his fellowman? None ever wielded such influence as Christ. Are you interested in the force or power through which a single human life can become a rock of strength and an irresistible tide for good? Such was the power of the personality of Christ.

All my life I have read the beatitudes. I felt the sweep of their majesty; I experienced the pull of their magnetic persuasion; I knew that they gave a rule and guide whereby a human being could bear witness and give testimony as a Christian citizen. But it was not until a little while ago that a realization of their true significance overwhelmed me. I now know that Jesus was doing more than giving us a rule and a guide for our lives—he was painting a word picture of his own amazing personality.

The material pessimist resigns himself to present futility and future blackout in the eloquent but sombre words: "Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there come no words."

But the heart of the believer is comforted by the throbbing words from the Master's lips when He said, "Let not your heart be troubled. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also."

Ah, I know how easy it is for mere mortal man, almost overwhelmed by the realization of his own insignificance, to be dismayed by the vastness of the unrecorded past, the unexplored present, and the uncharted future. If I looked only within myself, and leaned only upon my meager, limited strength, and felt only the support of my humble means, I, too, would be chilled by the damp winds of the uncertainty of life and the certainty of death. I, too, would feel the cold hand of fear that haunts those who know not God and have no faith in His Son. But he who has thus impoverished himself has missed the end of life in the pursuit of the means of life. He has not found the truth that makes men free. He has been enslaved by the fear and doubt that bind men's souls in the ignorance or refusal of a personal Savior.

I cannot bear my witness as a Christian

citizen if I refuse to hear the knocking at the door of my life, or if I refuse to make room in an absorbed or stunted mind for the saving power of a resurrected Lord. If we would bear our witness we must accept the Nazarene. If we would bear this witness effectively, we must help make room for Him, not only in our lives, but in the lives of others.

I know that temptation is strong to yield ourselves to easy drifting down the stream of futility. I know we feel attracted by the whispering tides and unhindered currents of turbulent passions and human desire. But a voice comes ringing down the centuries telling us that we can be like Him; commanding us to become the sons of God; saying to us that we are needed to tell men everywhere that the Kingdom of Heaven is within them.

I am grateful for the progress and prosperity and security of this great nation of ours. I realize the contribution that has been and is being made to its present position, and its future advancement by management on the one hand and labor on the other. I am also aware of the unceasing struggle that goes on between the two. I have so often seen the great advances where there are mutual trust and confidence and respect. And then I have seen the loss and the failure that are the products when cross-purposes and mutual suspicion and hatreds bring about deadlocks in the relations between the two.

What a wonderful opportunity is there for men in responsible positions on both sides to bear witness as Christian citizens. There are the crossroads not only of national affairs, but international relations, and here again the great and crying need is for men who will recognize the lordship of Christ and bear their witness as Christian citizens.

The United States of America today in its mighty effort to achieve an abiding peace carries the heaviest load of responsibility ever borne by any nation. We have twice withstood the onslaught of mighty military machines that sought to subdue and conquer our material resources and our physical beings. Today we face an even sterner struggle. Wicked and selfish men are seeking through

evil propaganda to lull the free peoples of the world to sleep, and to conquer and enslave the very souls of men.

We have launched a mighty series of programs and projects to hold these forces of evil at bay and make it impossible for their efforts for world domination to succeed. We have initiated and put into effect the Truman program of aid and assistance to Greece and Turkey. We have initiated the Marshall Plan to provide economic assistance to help bring about the rebuilding and the rehabilitation of Western Europe. We hope that its people might take their places in the ranks of the free nations of the world and play their part in the united efforts to stop Communism and preserve the peace.

We have spent billions in the European Recovery Program, and in the Economic Co-ordination Program. We are spending Fifteen Billion Dollars per year and more in the building of the most effective military power the modern or the ancient world has ever known. Our purpose is to be strong enough to guarantee the security of our own people and lead the world into peace. Just a short time ago we saw the representatives of twelve nations, including our own, sign the historic North Atlantic Treaty whereby they pledged themselves to "... safeguard the freedom, common heritage and civilization of their peoples, founded on the principles of democracy, individual liberty and the rule of the law."

Thus we see again great peoples and mighty nations binding themselves together to achieve the purpose of the Atlantic Charter that "all men in all lands may live out their lives in freedom from fear and freedom from want."

But all of these great efforts and mighty programs are but stopgaps and temporary expedients at the crossroads of international relations. The best they can ever hope to do is to bring temporary security to a troubled world while the real program and the only program that can bring everlasting peace to the world becomes a reality.

And that program which will make a reality of "peace on earth and good will among men" is to so bear our witness as Christian citizens that men around the world will accept and live by the teachings of Him that makes all men brothers.

—000—

A New Creature

"Grow in grace and the knowledge of our Lord Jesus Christ" (2 Peter 3:18).

Of course the Christian is a changed man, but then the change is because of something still deeper. A Christian is a man born again, possessing a life now that he possessed not before. I do not mean merely that he lives after a new sort, but that he has a new life given to him that he had not as a man. It is in this way that he becomes as a little child. Then this new life has to be cultivated and strengthened. Our natural life may be checked and hindered by various circumstances. So it is with the spiritual life, though it be eternal.

—William Kelly.

Millions on the March!

By R. G. LEE, D. D.

President, Southern Baptist Convention

Concerning the children of Israel whom God brought out of Egypt that He might bring them into Canaan, we read the following:

"The children of Israel journeyed."

"All the hosts of the Lord went out from the land of Egypt."

"They took their journey from Succoth."

"They came to Elim."

"They took their journey from Elim."

"All the congregation of Israel Journeyed from the wilderness of sin."

"They came to the wilderness of Sinai."

"They departed from Rephidim."

"Behold, I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared."

"I will be an enemy unto thine enemies."

Thus we see that Israel was on the move toward a God-promised land.

After our great Southern Baptist Convention sessions in Oklahoma City, during which the spirit of prayer prevailed and the atmosphere of prayer was maintained and the presence of God many times felt, we find our Southern Baptist hosts on the move. With thousands upon thousands of our churches "striving together for the faith of the Gospel" Philippians 1:27, we advance—as all unbiased observers can testify, as all records show. With increasing evidences of rising tides of intercession among our churches, in our convention assemblies, in our associational gatherings as God's people cry for revival, we go forward. With no proud boasting, but with gratitude for all undeniably gains, we march.

In an ism-infected land, in a pleasure-mad generation, in a sin-ensnared and Communism-threatened world in which regeneration and not mere reconstruction is needed, we, believing that the Holy Spirit is the indwelling representative of the Lord and that His power is manifested through a desire to honor and magnify the Lord and his Christ and repudiating, as we have done through all our history, all coercive power over the consciences of men in matters of religious action, we move forward.

Knowing that the past centuries of experience have revealed the astounding fact that unless a nation is rooted in deeper soil than its own power and its neighbor's aid that nation will, in the day of extremity, fall in the path of destruction and disaster, we march—with the purpose to help our nation keep pace in spiritual progress with all scientific advances.

Though perhaps some of our people, here and there, because of faint-heartedness, blow with uncertain sound the trumpet that calleth to daring deeds, still we march.

Recognizing that if Christians are not Christians, we can expect no other people to be Christians—and that we should "adorn the doctrine of God our Savior in all things," we, declaring our belief in the rights of the individual, not close ecclesiastical rights—in the freedom of the individual conscience and the total independence of church and state—in the unity, sufficiency

and sole authority of Scripture as the rule both of doctrine and polity, we march.

Practicing our belief in the direct not the indirect approach to God—believing and preaching that Christ is the greatest treasure in the universe and that in Him is all the wisdom of God—making proclamation of the priesthood of all believers, not the priesthood of a class—in Calvary as the only justice-satisfying, God-honoring sacrifice for sin—in only one confessional and that confessional the throne of grace, we go forward.

Though some of our people with purpose good and not with malicious intent sometimes speak, as did the Christ-loving Peter, on the Mount of Transfiguration, not knowing what they say, still we march onward.

With our Home Mission Board and the many missionaries thereof ministering to multitudes and doing work above the mere heroic—and with an Evangelistic Department that has the greatest evangelistic program on earth, even now bringing thousands to a saving knowledge of Christ and stirring others to like endeavour, our Southern Baptist Convention hosts march.

With our Foreign Mission Board with its far-seeing advance program, having not and seeking not alliance with the FCCCA and the World Council, and sending forth forty new missionaries to strengthen the missionary ranks—and with multitudes in many lands the beneficiaries of our love and money that bringeth to them the Gospel, we march.

With Christian forbearance under criticism and with Christian refusal as to the wooing of religious bodies with which we can not make and hold affiliation without compromise, we march.

Seeking the wisdom which is from above—the wisdom which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy," we march.

With our Sunday School Board, with some mistakes recorded against it, as you find in all denominational households, but with an unparalleled record of service that honors God and ministers to millions in behalf of human welfare, and with as consecrated a group of Christians as are found on earth, we move onward and upward.

Claiming never that there are no stretches of the unattained, claiming never that we have compassed all mountains fully, claiming never that we have reaped all ripened fields, claiming never that we weigh all we ought to weigh and that we are as strong for Christ as we should be, we march.

Though some of our soldiers may at times seek unworthy rest camps and though some may have the tendency occasionally to loll or to sulk in the tents when the bugles of duty call, still we march.

Though some find fault with us and find no joy in our doings and would wash any soiled linen which we may have at the public pump, still we move onward for God.

Though we are sometimes derided as was David when Shimei "threw stones at him and cast dust" (II Samuel 16:14), and condemnably criticized and dusted David with

dust, as was Jesus when he spoke of the temple of his body (John 2:20), we march.

Wondering that if they have newspapers in heaven if some of the criticisms of our Convention, the "problem child" of the religious world, with millions of our believers in the old-time religion, will not appear in the comic strip, still millions of us march.

Rejoicing in the revival fires already burning amazingly here and there, and praying that local evangelistic fires shall become a nation-wide conflagration, we march.

Living not with our losses and griefs and mistakes and the recorded conquests and advances of other years—rejoicing, without self-righteous pride, that we have reached enrolment heights and attendance goals in various organizations never reached or recorded before, we march.

Praising God that because of the gifts of our women, the Lottie Moon offering last year was \$1,669,683.38—\$4,566 per day—\$190 per hour—over three dollars per minute for the whole year, we march.

Grateful to God and to those who gave it for the total gifts to all purposes—\$156,605,521, in 1948, an increase of \$34,442,375, over the year before, we march.

Praising God for the many times the baptismal waters were stirred as 312,246—over 855 per day, 34 per hour—were baptized after their confession of faith, we march.

Knowing that our greatest need is that millions of us shall be "always bearing about in the body the dying of the Lord Jesus that the life also of Jesus shall be made manifest in our mortal bodies," we march.

Acknowledging differences of opinion and variance in convictions among some of our own soldiers and in the hosts not numbered with us, believing that we should not dissolve the unity that has prevailed among Southern Baptists for one hundred and four years, declaring that with all diverse groups there are some areas where we can co-operate for human welfare and for the success of moral matters, we go onward.

Perceiving that the local church is the strategic point in every program of evangelization, seeing clearly the relation between Christian education and the Foreign Mission Program, even as we know that well-furnished missionaries and well-prepared preachers we must have, we move forward with support for educational institutions, praying that these institutions will be well-pleasing unto God.

Praying that we may be wise enough to think nationally and internationally and that our Baptist hosts will live and love and give in the light of the truth that God calls for a world-wide proclamation, we march.

With those who agonize to establish and maintain the things most surely approved of God, striving to make sure that we shall not hand down our blood-bequeathed legacies reduced in quality and in quantity, we march.

With ears keenly sensitive to the call of the world's Macedonias, with eyes lifted in earnestness upon the fields white already unto the harvest, with feet shod with the preparation of the Gospel of peace and ready for

Communism and Religion

By HERBERT M. PIERCE
Pastor, Luling, Texas

Religiously, Communism calls for the complete elimination of all forms of religion.

Stalin states their position clearly: "We regard religion as one of the greatest enemies of Communism. The fight will be carried further and with great energy. We want no compromise with the religious world."

This position is based upon the original slogan propounded by Marx and still accepted by Communists, "That religion is the opium of the people." The meaning of Marx's phrase is that religion makes people stupid, drugged, and quiet so that they are less receptive to ideas of a bloody, violent revolution, the methods that Communists plan to use.

To think that Communism has changed its attitude towards religion is to fail to understand Communism. Their fixed policy is to use any method that is expedient at the moment. When tolerance of religion best serves their purpose, it is temporarily granted, but only to be revoked when the immediate benefit has ceased. Thus, J. Edgar Hoover rightly says, "The Communist line changes from day to day."

No Compromise With Religion

Lenin said, "It is necessary . . . to use any wise, cunning, unlawful method, evasion, or concealment of truth." Even Stalin does not conceal his aim. "We want no compromise with the religious world. For the moment we will change our fighting tactics towards the church." And so to suit their purpose the Soviet Union has changed its international tactics six times—1920, 1933, twice in 1939, 1944, and 1946. This is why people who know

any rough road and for any distance, we march.

With hands filled with "oil and wine" and bandages for the battered and bruised and broken upon the highways, with mouths that stutter not in abstractions but are filled with Gospel truth and with praises unto our God, with tongues we would keep free from ad-der's poison and un-Christian criticism, with hearts moved with compassion toward the Christless multitudes on the way to Christless deaths and to a Christless hell, and without stiff necks, and giving our shoulders to the burdens God will have us bear, we march. With lungs that breathe not in the enervating air of the world and that breathe not out any foul contagion, we march. With spirit never akin to the children of Ephraim who "being armed and carrying bows turned back in the day of battle," seeking to be soldiers who know how to endure hardness for the causes whereunto we dedicate our energies and abilities and sacred heritage, we march. Believing that in our behalf, as we seek to make conquests for Christ, our God will bring low every mountain and hill, exalt every valley, make every crooked place straight, and make the rough places plain, we march—millions of us—humbly, courageously, prayerfully.

Lifting our eyes unto God—"our Help in ages past, our Hope in years to come, our Shelter from the stormy blast, and our eternal Home"—we march.

Communism never believe a Communist's promises.

A time came when Stalin found that he could make use of "an opiate" for the people. In 1941 when Stalin and Hitler fell out, Stalin realized he needed religion as a unifying force to bolster Russia's sagging patriotism. One of our ex-ambassadors described what happened: "Stalin permitted the Metropolitan Sergius to be elected Patriarch."

"The next day the Patriarch carried out his first political task; publicly he demanded that the Allies start a second front in Europe. Thus having reduced the church to the status of an agency of the government, Stalin began to make it an efficient instrument."

Stalin's Attitude Unchanged

When Soviet hirelings or "fellow travelers" were popularizing Communism in 1940, telling us that Communism was not anti-God, at that very moment, the Orthodox Churches in Russia had been reduced by ninety per cent. Furthermore, the religious instruction of all children under the age of eighteen was rigidly prohibited. Stalin had repeatedly told the world of his personal attitude toward religion.

To an American Labor delegation in 1927, Stalin said, "The party cannot be neutral towards religion. It conducts anti-religious propaganda against all and every religious prejudice. Have we suppressed the reactionary clergy? Yes, we have. The unfortunate thing is that it has not been completely liquidated. Anti-religious propaganda is a means by which the complete liquidation of the reactionary clergy must be brought about." Nowhere is there proof to show that Stalin has ever changed his mind.

But propaganda was not sufficient to bridle the "Reactionary Clergy," who impudently insisted upon the inalienable right to worship God, so in 1929 and again in 1937, mass persecution, torture, exile, and death by slow means was restored in order to liquidate all Christian witness. By 1939 Christianity lived in the underground.

Churches Fined

Although the government for political and economic reasons allows some churches to operate, it has many ways to hinder. For example the St. Elias Church in Moscow is required to pay \$19,000 a year for the privilege of keeping its doors open. Secret agents present take down all the sermons verbatim.

How many of our churches of America could operate under such a system of fines? That is why the churches in Moscow have been reduced from 454 to only twenty-six. With only twenty-six churches, in a capital city of two or three million people, struggling under strangling exorbitant government taxation, does not sound like religious liberty. With only twenty-six churches to serve two or three million people it is no wonder that recent globe-trotters have reported packed houses!

In 1943, Dr. J. H. Rushbrooke, president of the Baptist World Alliance tried to tell us that there was no religious liberty in Russia, but we would not heed him. Said Dr. Rushbrooke, "Freedom of religion is denied

not only Axis-dominated areas, but also in Russia."

But, do American Communists have the same feeling towards religion as the Russian Communists? Let us believe the American Communists when they tell us their plans. According to an ex-Communist leader, Gene Dennis who acts as the head of the American Communist Party in the absence of William Z. Foster, "anyone with religious tendencies would be a menace to the Communist state."

When asked about the "liberal" American Ministers who have defended and furthered the Communists cause, he replied, "These liberal chameleons are of great value at present, but once our goal is reached, they will either have to change their belief or pay the price with their heads along with the rest."

Said Earl Browder, for years general secretary of the Communist party in the United States, "Communists believe, as Marx pointed out . . . that the social function of religion and religious institutions is to act as an opiate. They keep the masses passive and persuade them to accept . . . the hope of reward after death.

"It is this social role of religious institutions that the Communist party fights against uncompromisingly. Of course we do not consider religion to be a private matter in so far as it concerns members of our revolutionary party.

Deep Hatred For God

"We stand without any reservation for education that will root out beliefs in the supernatural . . . we subject their religious belief to careful and systematic criticism. . . . We Communists do not distinguish between good and bad religion, because we think they are all bad."

There is evidently a deep-seated hatred for God in the heart of a thorough going Communist. They have declared war against the Almighty, and it is a fight to the finish. There is no rational escape from such a conclusion according to the Communists' own testimony.

And now listen to Lunatscharskij, commissioner of education in the Soviet Union, make one of the most antagonistic statements concerning God that we know of. He who molds the youth and the educational policies of all of the Soviet Union, tells us in plain words how real Communists feel toward our God and His Christ.

Christians Regarded As Enemies

"We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor.

"What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with the kings of the earth; let us now deal with the king of the skies.

"All religion is poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of morality."

—Baptist Messenger.

Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

MISS NANCY COOPER

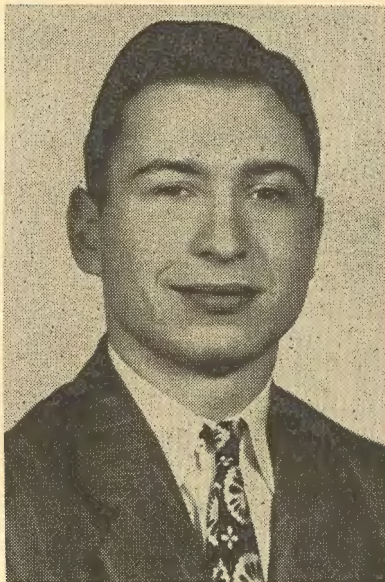
President

Executive Secretary and Treasurer

Summer Royal Ambassador Worker

Paul Reagan, Royal Ambassador field worker for the summer, will direct the R. A. Camp at Ravenden Springs July 18-23, and will assist in the R. A. Camps at Ferncliff August 1-6 and August 8-13. Paul is a Junior at Yale University, preparing for medical mission work. He has been interested in missions since childhood and has attended and assisted in many assemblies and camps. For the past three summers he has attended the Young Men's Mission Conference at Ridgecrest, and last summer he served as Water Front Director and Red Cross Instructor at Camp Ridgecrest for boys.

In addition to his work in camps this summer, Paul will teach the Junior Royal Ambassadors at Siloam Springs Assembly the mission book, "These Were First." Also, he will visit various churches and associations assisting Royal Ambassador Chapters and organizing new ones.



Paul Reagan

Thanks From Our Friends Abroad

Last March the Girls' Auxiliary Conference, meeting at Central College, made an offering of \$45 which was used to send HOPE boxes to needy people in Germany. Following are excerpts from letters received from some of those friends:

Bavaria, Germany, U. S. Zone.
Dear Madam:

On May 19, 1949, I received a Care Package from you which had been forwarded by the Southern Baptist Relief Center in New Orleans, Louisiana. My heartfelt thanks for this kind gift. You made my family and me a great pleasure with it. We are refugees from East Prussia. On January 25, 1945, the Russians occupied my native town. A ski-division came over the frozen lakes. We had a hard winter then. Our estate was destroyed by fire. My people fled here to Bavaria where we had relatives. That time I was staying as German prisoner of war in the United States in Cambridge, Maryland. There I read in the newspapers about the harm having befallen our native country and was troubling about the uncertain fate of my people. Not before 1947 we saw each other again after an endless search, and here in Bavaria we found a second home. Although I only lived behind wire

in your country, I chanced to become acquainted with a lot of things being of constant value for me. Our chaplain was from York in Pennsylvania, a fine man and pastor whom I will forever keep in good remembrance. Please receive again my thanks from the inmost of my heart for your kind present caused by Christian charity.

Very sincerely yours,
—Werner Blaseio.

D. P. Camp
Ravensburg, Germany.

My Dear Christian Friends:
The gift box sending from you, we received with gratitude. It was for my little children a beautiful present. It is lighter to overcome the heavy days here in the camp now that we know there live also good people in the world, who understand our undeserved suffering. We are thanking God for your help!

Yours truly,
—Valeda Liepa.

Ingolstadt, Germany.

Dear Madam:
With overwhelming joy and gratitude I thank you for the package. You help in the name of Christ, and I thank you ever so much in His name. Being 64 years of age I cannot work so much as to earn money enough to buy more than the most needed things. How needy I am you will understand when telling you that my expulsion from Czechoslovakia took

The Challenge of Evangelism

By HIGHT C. MOORE

"Evangelism is the spearhead of attack against the forces of evil in this world. It is the vanguard in the conquest of God's great army against the gates of hell as we try to rescue the deluded victims of Satan and lead them from darkness to light. Evangelism kindles and rekindles the flames of compassion in the hearts of all Christians."

Challenging beyond all compare is the program expressed by Dr. C. E. Matthews in "The Southern Baptist Program of Evangelism," which he taught as the basis of evangelistic conferences at Ridgecrest during the recent Home Mission Week. The conferences were most stimulating to the assembled pastors, evangelists, missionaries, state evangelism secretaries, associational officers and directors of crusades.

Fruitful discussion periods were directed to youth evangelism, gospel music and evangelism, personal soul-winning, prayer and power, evangelizing in cities, Jewish evangelism, and pioneer evangelism "Beyond the Barriers," in the period directed by home mission leaders.

The glow of earnest hearts outshone from the testimonies by Frank Belvin, worker among the Indians; Mike Lopez, missionary among Spanish-Americans; Alex Posetti, Italian pastor; George M. Fujita, Japanese; Maurice M. Aquillard, French pastor and radio speaker; and Miss Mary Hines of the Rachel Sims Mission in New Orleans.

In group leadership the seminaries were represented by Dr. O. T. Binkley and Dr. J. M. Price, and state executive secretaries by Dr. A. H. Reid, Alabama, and Dr. James W. Merritt, Georgia.

Preparations for two great simultaneous crusades were explained. For the 8,441 churches west of the Mississippi River, the crusade will be conducted April 9-23, 1950, and for the 18,158 east of the Mississippi, the date is March 25-April 8, 1951.

place with very few belongings only. I include you in my fervent prayer for your welfare.

Respectfully yours,
—Emma Krebs.

Memmingen, Germany,
U. S. Zone.

Dear Madam:
I got your gift parcel yesterday. This was a great surprise for me. The joy was very great for my foster mother and for me, as we could never buy those precious things. I really do not know how to thank you for your goodness. May God reward all your kindness and favor.

Yours gratefully,
—Christine Mucke.

A Message for Independence Day

Prayer for the United States

O God our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time, but are not making any better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayers, O Lord, for spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in Jesus' name. Amen.

—Pete Marshall.

—OO—

Now or Never

By W. R. WHITE

The United States is now the educational center of the world. The emphasis has shifted from Europe as it shifted from Asia centuries ago.

The United States is now the scientific center of the world. We have a pool of top flight scientists equal to that of all the rest of the world combined.

We are the industrial center of the world. Our industrial base and organization are greater than those of the rest of the nations combined.

We are the wealth center of the world. Our gold reserve surpasses that of all the earth. Our developed wealth is beyond that of the whole world's achievement.

We are now the health center for mankind. We have more great doctors, hospitals, and health facilities than are possessed by the rest of the human race.

We are now the health center for mankind. We have more dynamic vitality to be found anywhere.

Southern Baptists have the largest contingent of youth preparing for full-time Christian service to be found on the earth.

If America fails, humanity is betrayed for centuries. What the United States does in the next five years will determine the kind of world we shall have for five hundred years—if the Lord delays His coming.

—Baptist Bulletin Service.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

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

T. D. McCULLOCH
Student Union Secretary
Mrs. B. W. NININGER
Church Music Director
Baptist Building, Little Rock



SUMMER FIELD WORK

Thirty-one college students from eight colleges have been selected to do summer field work during the summer of 1949, in the following associations:

- July 15-23 Greene County.
- July 23-30 Current River.
- July 30-August 6 Gainesville.
- August 6-13 Mount Zion.
- August 13-20 Mississippi County.
- August 20-27 Trinity Association.

The following young people will serve as summer field workers this summer: Their average age is twenty and one-half years.

Dorothy Reed, Benton, Arkansas, Ouachita College; Mabel Taylor, Arkadelphia, Ouachita College; Gena Ledbetter, Dallas, Texas, Ouachita College; Martha Muncy, Wilson, Arkansas, Ouachita College; Jean Cates, Fort Worth, Texas, Ouachita College; Mary Hilliard, Ozark, Arkansas, Ouachita College; Dorothy Lewis, Success, Arkansas, Ouachita College; Mrs. Mary Katherine Lewis, Mansfield, Arkansas, Southern Baptist Theological Seminary; Delores Tope, Sikeston, Missouri, Blue Mountain College; Maurine Sparkman, Pine Bluff, Blue Mountain College; Maurine Austin, Montrose, Graduate; Wanda Elaine Whitwell, Doniphan, Missouri, Arkansas State; Evalee Pevy, toe, State College, Arkansas, Arkansas State; Freda Black, Perryville, Arkansas, Southern Baptist College; Anna Mae Powell, Walnut Ridge, Southern Baptist College; Elizabeth Howell, Lake City, Southern Baptist College; Kathleen Canard, Alicia, Southern Baptist College; Helen Richardson, Kennett, Missouri, Baylor University; Alfreda Stovall, Blytheville, Central College; Margaret Reynolds, Pine Bluff, Central College; Joan Haley, Mountain Home, Central College; Minnie Maag, Paragould, Southern Baptist College; Aline Etheridge, Crossett, University of Arkansas; Paula McBryde, Pine Bluff, Central College; Billie Joe Robertson, England, Central College; Ray Nelson, Benton, Ouachita College; Bill Pratt, Lonoke, Ouachita College; Roland Gifford, Monticello, Ouachita College; Willis Crosby, Pine Bluff, Central College; Norman Allen Rodgers, Adamsville, Texas, Baylor University, and Wilbur Alsup, Blytheville, Southern Baptist College.

Arkansas Students Do Mission Work



John McClanahan and Miss Dorothy Ladd just a few hours before they leave Los Angeles by plane for summer mission work in Hawaii.

John McClanahan of Ouachita College, and Miss Dorothy Ladd of the University of Arkansas, are the two Arkansas young people who are working in Hawaii this summer. Fourteen students from the Southern Baptist Convention territory have been selected to work in Hawaii. This is a mission program of the Baptist Student Union, and their expenses are paid with funds contributed by the students on the different college campuses, through the local Baptist Student Union.

Dr. I. E. Reynolds Deceased

Dr. Isham E. Reynolds, founder and for thirty years director of Southwestern Seminary's School of Sacred Music, Fort Worth, Texas, died May 10. He had been critically ill since May 1, when he suffered a cerebral hemorrhage. He was 70 years of age. Dr. Reynolds was born near Birmingham, Alabama, in 1879.

for Twenty-seventh Street Church in Birmingham in 1905. In 1907 he entered Moody Bible Institute in Chicago. In 1910 he was sent by the Home Mission Board to the Panama Canal Zone. He was married in 1912 to Miss Lura Mae Hawk, whom he met at a Southern Baptist Convention in Oklahoma City. In 1915 Dr. L. R. Scarborough became president of Southwestern Seminary and chose Dr. Reynolds to head its department of Gospel Music, which was enlarged in 1921 and made the School of Sacred Music.

Figures To Inspire

June 19, 1949

	S.S.	T.U.	Ad.
Little Rock, Immanuel	1056	462	26
Including Missions	1402	720	
Fort Smith, First	1026	351	4
Little Rock, First	788	304	1
El Dorado, First	738	190	
Hot Springs, Second	704	154	
N. Little Rock, Bearing			
Cross	652	278	2
Benton, First	634	88	5
Little Rock, Second	610	124	
Camden, First	530	134	3
Including Missions	699	239	
Pine Bluff, South Side	515	170	10
Including Missions	613	233	
Little Rock, Tabernacle	475	138	2
El Dorado, Second	463	164	
Fayetteville, First	457	133	6
Including Missions	505	151	
Crossett, First	445	174	
Warren, First	426	102	
Hope, First	426	82	1
Including Missions	442		
Hot Springs, Central	415	75	
Russellville, First	396	80	
Including Missions	445	106	
N. Little Rock, First	391	104	
Including Missions	405		
Paragould, First	390	138	4
Including Missions	539	178	
El Dorado, Immanuel	385	176	2
Including Missions	416	201	
Lake Village, First	380	95	21
Paris, First	376	116	1
Lake City, First	374	249	10
Magnolia, Central	370	137	3
Including Missions	465		
Fordyce, First	362	174	6
Hot Springs, Park Place	359	88	
Conway, First	354	23	1
Fort Smith, Calvary	340	51	
West Helena	339	174	7
Malvern, First	327	91	2
Including Missions	352		
Springdale, First	327	167	
Including Missions	465		
Cullendale	325	147	1
Little Rock, South Highland	310	122	1
Siloam Springs, First	309	166	5
Hot Springs, First	293	71	3
Smackover, First	285	103	1
Norphalet, First	280	196	1
Monticello, First	269	113	2
Mena, First	267	88	
Gentry, First	261	117	
Harrison, First	261	100	13
Including Missions	366	137	
Pine Bluff, Second	255	112	1
Dumas, First	255	99	1
Including Missions	326		
El Dorado, West Side	230	105	2
Fort Smith, Bailey Hill	226	79	
Greenwood, First	224	76	
Gurdon, Beech Street	198	61	1
Stamps, First	194	70	
Judsonia, First	189	106	1
Jacksonville, First	189	95	4
Dyess, Central	186	86	
Bentonville, First	184	54	
Monticello, Second	170	106	28
Little Rock, Hebron	170	86	
Kensett	168	68	9
Hoxie, First	159	56	
Little Rock, Bethany	154	68	1
Sweet Home, Pine Grove	151	113	3
Melbourne	113	109	
Douglasville, First	109	52	
Fountain Hill, First	103	86	
Grannis	101	47	
Fort Smith, Temple	90	44	5
Little Rock, Woodlawn	86	33	
Douglassville, Second	80		10
Martindale	70	50	1
Little Rock, Geyer Springs	69	58	
Fort Smith, North Side	69	36	4
Rogers, Pleasant Hill	67	41	3
Little Rock, Tyler St.	65	40	
Conway, Brunley's Chapel	60	59	
Little Rock, Bellevue	59		1
Monticello, North Side	42		1
Little Rock, West Side	56	37	
Little Rock, Bethel	52		

—00—
North Carolina Baptists have appointed Henry E. Walden rural work secretary, a new undertaking for them in this field.

—00—
Attendance at Catholic parochial school in Chocago is 170,000 compared to an attendance of 350,000 in the public schools.

The Mindszenty Case

By EDWARD C. PAULING

The arrest and conviction of Cardinal Mindszenty of Hungary has stirred up a world-wide controversy out of all proportion to its importance. The Roman Catholic Church claims a great injustice has been done to him and it. Just what did Mindszenty do that caused his arrest? What is the real issue in Hungary? Why have not the Protestant churches of Hungary taken part in the struggle?

Time magazine of February 14 contributed no less than fifteen columns in reporting the trial. The article gives a sketch of the man himself, his background, and the cause and occasion of his arrest. Much of this report is highly sensational and purely religious propaganda, even going back to the fourth century for its blood and thunder, heading the article with "Their Tongues Cut Off" and illustrating the record with cuts of persecutions of the fourth century.

Notwithstanding this, Time's report gives a complete coverage, both of the man himself and the real issue at stake, and Mindszenty's confession. Time's writer also throws in a reference to the Protestant churches of Hungary. He says, "The Protestant Churches of Hungary in general stood aloof from the struggle," adding a note

at the bottom of the page in small type, saying, "This has done them little good in Hungary, where their schools also have been nationalized."

Here is the real issue: the nationalizing of the public schools. Here, also, is the reason the Protestant churches of Hungary have not taken part in the quarrel, Why should the Protestant churches raise an issue over the government of Hungary nationalizing their public school system? Do not the Protestant churches of America concede the right of the national government to control public education? Why, then, should they raise the question in Hungary? The Roman Catholic Church denies that the national government has the right to control public education. Are they right or wrong on this stand? No government can long endure without the right to educate its coming citizens. This is self-evident.

In Hungary, the Roman Catholic Church controlled 60 per cent of the schools. When the new republic took over and nationalized them, of course Cardinal Mindszenty, backed by the Vatican, fought against it. What else could the government do but arrest Mindszenty? They asked him to leave the country, in peace, which he refused to do.

I call your attention to Mindszenty's confession. Time magazine gave a very full account of Mindszenty's confession. The Cardinal emphatically and repeatedly affirms that his confession was of his own free will, without duress. He said, "I voluntarily admit that in principle I committed acts contained in the indictment. After thirty-five days of meditation, I consider that an agreement between church and state is necessary. . . . I hereby willingly declare, free from pressure, of course, that I am willing to withdraw from my duties for a time. I organized all the forces at home and abroad whose interest it was to overthrow the Republic. If I have collided with the laws of the State, I regret it. I would do certain things differently in the same circumstances today." This is his confession, and it sounds honest. As a matter of course, the freedom of this confession is vehemently denied by the pope and cardinals at the Vatican. Most of the agitation is concerning this confession. This is what ruins their whole case. Reliable Western observers make the statement that no drug known to Western science could have compelled this man to make such a confession.

-The Watchman-Examiner.

Increased Interest In Church Music

Protestantism is entering its four hundred twenty-sixth year of hymnody with a resurgence of interest in church music, according to Oliver C. Rupprecht, professor of music, English and religion at Concordia College, Milwaukee. He described this renaissance as "less in composition and more in performance."

Hardly a concert is held by music's great artists without at least one hymn. The emphasis in hymnody has come about in the last ten years, Professor Rupprecht said, in congregations, choirs and the concert world. Radio has done its part to spread the interest.

Leading in this trend have been such top ranking performers as Horowitz, Stokowski, Lotte Lehmann, Dorothy Maynor, and Robert Shaw, and leading organists such as Marcel Dupre of France, Dr. Albert Schweitzer, E. Power Bigs, Carl Weinrich, and Alexander Schreiner.

Professor Rupprecht, who has specialized in the field for twenty-five years, is the co-author of a volume published by Valparaiso University entitled "The Musical Heritage of the Church."

"The most recent church music," he stated, "tends toward strength, variety and more objectivity than at the time of the Wesleys. There are few modern composers of church music, but certainly of those who are in the field the work of Ralph Vaughan Williams is outstanding."

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FALL SEMESTER BEGINS SEPTEMBER 8

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J. Scott Blystone,

Mountain View, Missouri
or contact at Ozarkadia Cabin,
Assembly Grounds, July 4 to 8

Notice: Busses For Siloam Springs

Busses for Siloam Springs will leave Immanuel Church at the corner of Tenth and Bishop, Little Rock, at seven a. m., July 5. Round trip fare is \$5.00, returning July 14.

One bag only will be permitted on the bus to each passenger. Other baggage may be sent by Jones Truck Line and should be sent three days prior to leaving.

Reservations should be made with E. A. Ingram, 217 Baptist Building, Little Rock.

New Bus Service

On June 21, the Crown Coach Lines put into operation a new bus service between Fort Smith and Siloam Springs. This bus passes directly in front of the Entrance to the Assembly Grounds. Those traveling to the Assembly by bus, please note:

Schedule: Leave Fort Smith, 4:00 p. m.; Arrive Siloam Springs, 6:45 p. m.

LET'S GO TO SILOAM SPRINGS

ARKANSAS BAPTIST ASSEMBLY

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Arkansas Baptists to
Siloam Springs

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To
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Newly Redecorated—E. E. and E. A. Rakestraw

Join Brotherhood Conference



Judge John W. McCall

The Brotherhood Conference at Siloam Springs Assembly will be held each week-day of the Assembly from 10:30 to 11:15 a. m.

Judge John W. McCall of Memphis, Tennessee, chairman of the Baptist Brotherhood of the South, will lead the conference on Friday, July 8, and will also be the speaker at the general Assembly on that day. Judge McCall is one of the South's outstanding layman.

The tentative Brotherhood Conference program is given below:

BROTHERHOOD CONFERENCE TENTATIVE PROGRAM

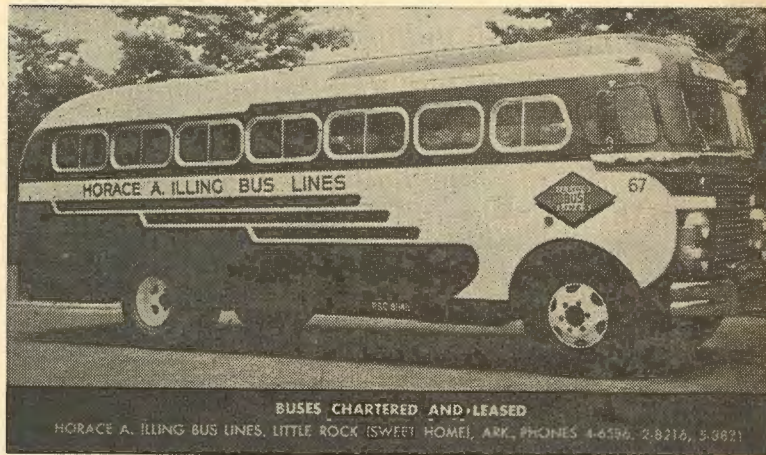
Theme: "Men at Work"

Song Leader: Walter N. Hill

Day	Conference Leader(s)	Conference Subject
Wednesday:	Walter L. Johnson	"Men at Work in Their Church"
Thursday:	Russell Clubb Ray Branscum	"In Building Attendance"
Friday:	Judge John W. McCall	"Through the Church Brotherhood"
Saturday:	Luther Dorsey Charles Nash	"In Evangelism"
Monday:	Clarence Cutrell H. O. Malone	"In Church Finance"
Tuesday:	Blake Westmoreland Harold Seefeldt	"In the Field of Benevolence"
Wednesday:	James H. Fitzgerald Dewey Stark	"With Boys"

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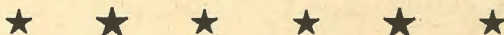


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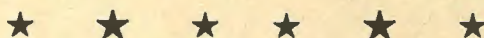
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1. Southern is the fastest growing Baptist College in all of the Southern Baptist Convention. She has grown from 42 to 607 in the regular term, during the eight years of her history. Counting the summer school enrolment, Southern will show near 800 enrollees, without duplication, during the 1948-49 session.
2. Southern believes that students should be clean and moral in their decorum. You will like Southern if you want to do right; you will not if you want to do wrong. Southern wants only those who desire an education under wholesome Christian conditions. Parents can feel sure their sons and daughters get the best possible attention at Southern.
3. Southern leads all of the junior colleges of the South in offering for the student preparing for the ministry. No college compares with her in this field. Her special training for the rural minister is recognized as outstanding all over the nation. During the past session Southern led all of the junior colleges of the South in number of trainees for the ministry, having more than 110 ministerial students.
4. It costs less to attend Southern than any denominational college in the South. Her fees are kept at the lowest possible figure at all times. Apartments and dormitory rooms are also available at less than at any other college in Arkansas. Board is on a cost basis at the College Cafeteria. Southern has made available Christian education at a cost much less than that for tax-supported college training.
5. Southern offers more fields of training than any other Baptist junior college in the South. She offers all of the liberal arts college courses usually found in other colleges. She also leads in the ministerial training field and carries a number of courses in high school work for make-up in cases where students lack a few units. She offers vocational courses in refrigeration, air-conditioning, radio, television, electric wiring, photography, printing, auto mechanics, body and fender work, private and commercial flying, linotype operation, machine shop operation, cleaning plant operation, and cabinet craft.
6. Southern is fully accredited by the State Department of Education and her credits are universally accepted by other colleges and universities. Students receive full credit for teacher license purposes in practically all states of the Union. She is a member of the Southern Baptist Association of Colleges, the American Association of Junior Colleges, the North Central Council of Junior Colleges and other associations of the United States.

Write For Catalogue

SOUTHERN BAPTIST COLLEGE

WALNUT RIDGE, ARKANSAS

The Songbook of the Bible

We have "walked in heavenly places" the past six months as our Sunday School lessons have taken us on the entire journey of the life of our Lord. Two full quarters, one half of this new year were given to the study of His life—from the birth of Jesus in the midst of Roman dominion to His crucifixion, resurrection and ascension, with the ministry of His gospel continuing throughout the ages. Rich indeed, has been our study.

This week opens the third quarter of the year's lessons; we turn now to the Old Testament. This period will be spent entirely in the Book of Psalms, where man speaks to God on countless subjects. It is a book, wholly different from the others in the sacred canon. Our aim of these lessons is that "through the study of the Psalms our pupils might find guidance for true worship, spiritual sincerity, and righteous living." Most people are familiar with a good many of the Psalms. "Love for the Psalms is characteristic of devout and earnest students of the Bible." In this first lesson we deem it wise to spend some time on general facts concerning the Book of Psalms.

The Songbook Itself

We speak of the Psalms as the Songbook of the Bible because the very word itself comes from the Greek, *psalms*, and means "a poem sung to the accompaniment of musical instruments." Many of the Psalms are hymns of praise, and many of the writers of our hymns and songs which appear today in our Church songbooks were written under the inspiration of these Psalms. The worship of the Hebrews included singing and rejoicing and the writers of the Psalms gave them many of their songs. Singing from the heart in their day or ours meets with the approval of God, and in merely reading many of these majestic and inspiring Psalms we feel that we are singing unto our God.

Often when Psalms are used or mentioned one speaks of them as the Psalm of David. David the sweet singer of Israel, was indeed the author of a great many of the Psalms but he was not writer of them all. We usually count one hundred and fifty Psalms. Out of that number David is credited with seventy-three. He was a "man after God's own heart," loving, and worshiping Jehovah, seeking reconciliation when he sinned; David according to the first and second books of Samuel was a musician and a poet; he possessed an unusual imagination and deep feelings and a great amount of ability. David had great faith in God and faith produces rejoicing and singing and an exhilarant spirit.

Others of the Psalms are ascribed to these authors: Asaph, writer

Sunday School Lesson
For July 3, 1949
Psalm 1:1-3, 6; Psalm 67:1-7

of twelve of them; Moses, Heman and Ethan, who wrote one each; Solomon, writer of two; the sons of Korah, Levitical singers, who wrote eleven or twelve. The authors of about forty-eight of the Psalms are unknown. Many hold that these, too, are from the pen of David, who was surely the most brilliant Psalmist of Israel and the founder of Hebrew psalmody.

Authorities divided the Hebrew Psalter into five books; Book one, Psalms one through forty-one; Book two, Psalms forty-two through seventy-two; Book three, Psalms seventy-three through eighty-nine; Book four, Psalms ninety through one hundred-six; Book five, Psalms one hundred-seven through one hundred-fifty.

We do not have space to go into the various groupings of the Psalms; some record penitence, blessedness of forgiveness, praise, prophecy, petitions and so on. The Christ to come is the rich vein which flows throughout all the Psalms. Some, of course, are positively Messianic—Psalms 22, 23, and 24 are referred to as the Psalm of the cross, the Crook, the Crown, revealing the sufferings of Christ, the ministry of Christ and the resurrection and glory of Christ.

Of all the books of the Old Testament, the book of Psalms is most frequently quoted in the New Testament. In it one can learn how to confess his sins; how to present his petitions for himself and others, how to praise God for what He is and for what He has done. Almost every possible attitude of soul finds expression in the Psalms.

In detail this opening lesson considers Psalm one and sixty-seven. We find in these the themes of "True Happiness" and "Righteous Praise."

True Happiness

The first Psalm is spoken of as a preface to the whole book; its author is not definitely known. Some name David, others Ezra, still others Solomon. It is a beautiful Psalm with a clear meaning; this meaning sets forth the two distinct ways of life.

"Blessed is the man" are the opening words. This "blessed" is, as the one in Christ's Sermon on the Mount, translated "happy." Thus we find, that happy is the man who follows the way of the Lord and scorns the way of the Devil. True happiness indeed, only comes as one walks the narrow road of the love of God.

We find in this Psalm that the negative side of true happiness is stated, then the positive. Read

carefully the description in verse one of the ungodly and the teaching of the rejection of this way by the one who would be happy or blessed in the Lord. Verse two gives the positive side of true happiness for the source of a happy man's life is the Word and Way of God.

The happy man has his reward; he has stability and a life that produces good fruit, good works and a rich spiritual character.

In this Psalm we find that the man who follows God shall "prosper" for we read, "... and whatsoever he doeth shall prosper." To our minds it might be another way of saying Romans 8:28, for the meaning here is that God brings all things for the blessed man to an end that will be best for him. This does not mean that the righteous man will have houses, land, large income or automobiles. This prosperity is spiritual—the abundant blessings of the Almighty God.

"The wicked are not so," the Psalmist continues. Instead of being a tree planted by the water, yielding fruit, the wicked are like chaff. There is nothing to which the evil man can anchor; he is despised and is to be scorned. His influence is wasted away. He has

nothing and cannot be acquitted at the judgment day.

The Lord is the source of all that the righteous man is and has; He knows his own and cares for them. Also, He knows the wicked ones and in this knowledge they must perish for they have chosen the wrong way of life.

Righteous Praise

Psalm 67 is a joyous song in which a prayer is uttered at the beginning, a prayer for mercy and grace. This is the exact prayer of the High Priest of Israel (Numbers 6:24, 25.) This Psalm has been called a missionary Psalm for through Israel all the world should know of God. Through all believers, even the church in our day, "Thy salvation" shall be made known among all nations.

"Let the people praise Thee, O God; let all the people praise Thee." These words seem to predict the coming of the time when all nations shall sing praises to Him. In the remainder of the verses we have a glimpse of the triumph, joy and glory when all nations shall be governed by Christ and all nations shall know the peace and gladness of Him.

Joy reigns when a heart is right with God. Praise His Holy Name!



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- Secretaryship and Office Management

BAYLOR'S
105TH YEAR
BEGINS
SEPTEMBER 12, 1949

EXTENSIVE GRADUATE CURRICULUM LEADING TO THE MASTER'S DEGREE

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BAYLOR UNIVERSITY
WACO, TEXAS

★ Executive Board — STATE CONVENTION ★

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

Are Baptist Preachers Staying With the New Testament

If we Baptist preachers will stay with the New Testament in our preachments we shall win the day. In our high-g geared program of activities it is easy indeed to forget the fundamental issues which the New Testament outlines. Our preaching these principles and doctrines does not depend upon our willingness to believe them. It is so easy to drift away from emphasis on fundamental issues. When we are pressed by the mechanics and organizations of our work we often fail to get around to a clear-cut declaration of essential truths.

Ever and anon some "religious fifth-Communists" slip into our ranks and preach heresy. Baptists usually detect such a disloyal preacher and shift him before he does much harm, but the danger is great if we NEGLECT to declare the plain fundamental New Testament truths of the gospel.

The Virgin Birth and Divinity of the Lord Jesus needs a new emphasis today. We recently heard a preacher say that he saw a group of Baptist preachers ordain a man into the ministry after he had said that he did not believe in the virgin birth of Jesus. You perhaps would question the veracity of that statement. I can see how that it could be used by certain preachers in other states.

The hopelessness of a human soul without Jesus as his Savior is another fact that we ought to enunciate. Other great truths are "The infinite mercy of God through Jesus Christ toward the repenting sinner"; "The absolute necessity of the new birth"; "Repentance toward God and faith in our Lord Jesus Christ as being essential to the forgiveness of sins"; "The competency of the human soul to approach God without the official help of Pope, Priest, or preacher, or anyone else"; "The importance of being baptized at the hands of a Baptist Church after the conversion experience"; "The independence and autonomy of the churches"; "The submission of a church member to the church of which he is a member"; "The absolute democracy of a church"; "That no board of deacons and no other group within a church has New Testament authority to fix the policies of a church, or to 'run' a Baptist Church."

There are many other leading New Testament doctrines that should be mentioned, but time and space forbid it here. We hope to have more to say about it later.

The preaching and emphasizing of these fundamental matters have withstood the winds of hell through the years. They will still win the day, and they are necessary to the realization of a healthful strong, vigorous membership. We make a mistake if we think that we are gaining ground when we soften up in order to be sweet to those that do not believe as we believe. We re-

Indian Mission Work Makes Rapid Progress

The All Indian Camp in New Mexico met at Inlow Youth Camp in the Manzano Mountains, 8,300 feet above sea level, June 6 to 12, and we had a most wonderful meeting. There were 44 conversions and 26 re-dedications. About 20 tribes were represented in the meeting.

On Sunday afternoon, June 12, ground was broken for a new Indian Center at Bernalillo. On July 10 and 11 the Indian Centers at Santa Fe, and Albuquerque will dedicate their buildings and lay cornerstones at Cubero, Bernalillo, New Mexico, and Flagstaff, Arizona. Some very prominent Indians are considering the Baptist faith.

Dr. J. B. Rounds, superintendent of Indian Work, says: "God is wonderfully blessing the missionary forces and it appears that New Mexico is on the way to great victory for our Baptist faith."

mind you of the dogmatic preaching of both John the Baptist and Jesus, as well as that of Paul.

Rural and Part Time Churches Are Faithful to Ouachita College and The Campaign

Some of the first churches to complete their suggested quotas to the Ouachita Campaign were rural churches. They are also faithful supporters of the Cooperative Program.

We have just received word that the Rock Creek Church, one of the small rural churches in Buckner Association, has accepted their original quota of one hundred and fifty dollars for the Ouachita Campaign. They are paying thirty dollars monthly on the quota and will have completed payment by October 1, 1949.

This part time church under the pastoral leadership of Lewis McClendon is setting a fine example of mission support. In addition to regularly supporting Associational Missions and the Cooperative Program, they have recently contributed an over-and-above offering to the retiring of the Baptist Honor Debt.

We are deeply grateful for the leadership and full support the Rock Creek Church is giving to every phase of our work.

Your Cooperative Program Needs Your Help Now.

Last month we did not contribute enough undesignated money to meet the needs. We lacked \$1,767.46. Several churches "skipped" the month of May. If all these churches will send a remittance by July fifth we can come to the rescue of all departments, the Orphans Home, as well as the other institutions. "For their sake won't your church please send a contribution before July fifth for the Cooperative Program?"

HERE IS THE BUDGET FOR THE YEAR:

Administrative _____	\$ 23,000	State Missions _____	\$60,000
Arkansas Baptist _____	5,000	Ouachita College _____	48,000
Woman's Missionary _____		Central College _____	36,000
Union _____	20,000	Orphanage _____	25,000
Promotion and Convention _____	6,600	Ministerial Education _____	2,000
Brotherhood Department _____	8,400	Emergency Reserve _____	2,000
Religious Education _____		Baptist Foundation _____	10,000
Department _____	30,000	Southern Baptist College _____	20,000
Retirement Plan _____	25,000		
Old Debts _____	25,000		\$358,500
Office Building, _____		South-wide Causes _____	\$239,000
Annual Payment _____	7,500		
History Commission _____	2,000		\$597,500
Arkansas Baptist Hospital _____	3,000		