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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, JUNE 23, 1949

NUMBER 25



—Eva Luoma Photos.

Christian Education Day—June 26

As the Editor Sees It

State Editors Comment On Convention

(Continued from last week)

Convention Unity

Practically all the editors comment on the unity and spirit of the Convention. Editor L. L. Gwaltney of the *Alabama Baptist* says: "We believe that the unity, spirit, and purpose of the Southern Baptist Convention are better and stronger now than they have been in three decades. We use the words unity, spirit, and purpose advisedly.

"The unity of the Convention so clearly demonstrated in Oklahoma City will be maintained if the Baptists will continue to remember who they are. Let them remember that Jesus Christ only is the head of their churches and the New Testament only is a sufficient guide for their faith and practice. And if the Baptists differ somewhat in their interpretation of the New Testament then this right is granted to those who know their doctrine. For the right of private interpretation of the scripture is basic with the Baptists and if one denies that right, he ceases to be a Baptist in the extent to which he denies it.

"The purpose of the Convention in which all Baptists can heartily rejoice, is to go on with its work, co-operating with Christians of all faiths in matters where such co-operation can be had without the sacrifice of their own principles. The Convention is determined to do this and it is determined that its evangelistic effort and its missionary enterprise shall not be abated.

"We left the Convention in Oklahoma City feeling greatly encouraged because of things which happened there and because the unity, the spirit, and the purpose of the Convention was so clearly demonstrated."

Face the Facts

Editor David M. Gardner of the *Baptist Standard* of Texas discussed at some length the decision to go to Chicago in 1950 and insists that "We should all know the facts and face the facts before we either commend or criticize the decision."

Editor Gardner then goes on to state: "First, there is nothing in the constitution of either the Northern Baptist Convention or the Southern Baptist Convention that would prevent either body from meeting in any section of the United States, and in any particular city, either body may select as a meeting place. This is a free country and Baptists believe in freedom for individuals and also for autonomous churches and conventions."

Editor Gardner next calls attention to the fact that "In deciding to go to Chicago, Southern Baptists accept an urgent invitation from more than six hundred Southern Baptist churches in the State of Illinois, with an aggregate membership of more than 100,000."

A third factor in the decision to go to Chicago in 1950 to which Editor Gardner calls attention "was the promise of plenty of hotels to accommodate the messengers and visitors to our annual meeting," and "the promise of a Convention hall large enough to adequately take care of all who wish to attend."

Editor Gardner concludes with this statement: "The Southern Baptist Convention is now the largest Convention meeting annually, in the world. It is getting larger and leaving more and more money in entertaining cities each year. Unless some of our Southern cities provide adequately for our needs, we will soon be forced to select some central place and

make our own provisions, or else go beyond our Southern borders. Will Rogers once said: 'Texas was going broke building highways and Baptists were wearing them out going to Conventions.' If he were living today, he might say the same thing and include the rest of the South."

Church Autonomy

Editor R. E. Alley of the *Religious Herald* of Virginia says: "It would be a mistake to suppose that the Convention has lost its strength and its power of decision. At times during the sessions at Oklahoma City, the messengers put their minds upon important matters of business and they made deliberate decisions." However, Editor Alley calls attention to certain weaknesses and warns against certain dangers. He reminds that discussions occurred usually "about ecclesiastical policies which show serious division within the ranks. It was at these times that the Convention revealed its distressing weakness. Unless certain differences are recognized and accepted in a spirit of charity by the groups which comprise the Convention, the future appears quite hopeless."

Editor Alley makes the point that "The question at Oklahoma City was not about uniting with this or that Church Council, because beyond doubt a large majority of the messengers from every state in the Convention were opposed to participation in interdenominational ecumenical movements. "The differences lay in the attitude of the groups of messengers towards local churches that had chosen to affiliate with the councils."

Editor Alley calls attention to the basic Baptist principle of Church autonomy saying: "Every Baptist Church is autonomous, and every Baptist church should respect the autonomy of all other Baptist churches. This principle, if applied, will assure unity within the Southern Baptist Convention."

Price of Democracy

Editor John Jeter Hurt Jr., of the *Christian Index* of Georgia, says: "Baptists have their democracy, but we wonder at the moment if they will not have to pay more attention to it or pay the price for their neglect." Continuing Editor Hurt says: "The Convention was ever quick to ignore the judgment of committees and head in the right direction of its own choosing. That is a privilege of five to seven thousand.

"Messengers from East of the Mississippi and a great many from the middle of the Convention were caught asleep last Friday afternoon when the Convention voted to go to San Francisco in 1951. They were late in drifting back into the auditorium. They are not paying the price for their democracy by being on hand for a ballot.

"The vote for San Francisco over Houston was 875 to 838—a mere thirty-seven majority. The pitiable thing was that just 1,700 ballots were cast from a Convention registration of more than 10,000. It was the smallest number in the auditorium at any session up to that time.

"We predict a fight on this in Chicago next year for the Convention can reverse itself. San Francisco can claim a moral obligation and in that we would agree. But, in this instance it appears the tail is wagging the dog.

"We are grateful to Dr. Wallace Bassett of Texas for the constitutional amendment which prohibits future changes in the constitution without one year's notice."

(Continued next week)

The Ministries of Jesus

A Devotion by the Editor

"He went throughout every city and village preaching and showing the glad tidings of the Kingdom of God."

Jesus did not wait for the people to come to Him, He went to the people. Jesus was not a recluse, living a hermit's life apart from the masses of the race. He did not draw Himself apart in seclusion, admitting to His presence only a select few. He did not set Himself up as some superior and unapproachable person in whose presence poor, suffering, sinful humanity would feel afraid.

On the contrary, He went to the centers of population, the cities and villages. He went where the interests of life brought people together in co-operative or competitive activities. He met people in the marts of trade where they were struggling to make both ends meet. He met them in their travels as circumstances made it necessary for them to change their residence. He met them in what come nearest to what may be called the hospitals where they were seeking relief from physical pain and suffering. He met them in the homes where the family life was centered. He met them in the synagogue and Temple where they were seeking spiritual help and guidance.

The point is that Jesus went where the people were struggling with their daily problems of food and sickness and sorrow and sin where they were struggling with their burdens of family and home and business and neighbors and politics; where they were struggling with their confusion and doubts and misgivings and fears.

Jesus got right into the middle of life with all its varied issues and activities. And He brought something with Him—the gospel, a gospel of promise, of hope, of faith, of courage, the gospel of a new day. It was a message to relieve their fears, a message to clear up their confusion, a message to revive their hopes, a message to strengthen their faith, a message to give them a new start in life.

Follow Him upon His journeys. See Him meet the sick, the blind, the lame, the poor, the ignorant, the learned, the rich, the successful, the sinful, the confused, the doubting, the mercenary, the publican, and you will learn the method of His ministries.

"And it came to pass afterward, that He went throughout every city and village preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many other, which ministered unto Him of their substance" (Mark 9:33-34).

ARKANSAS BAPTIST

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From the Editor's Desk

Questionable Strategy

Methods, means, and tactics should always be as thoroughly Christian as the objectives toward which we are working. To win a noble victory by questionable methods detracts from the victory itself. Paul raises this question in the third chapter of Romans, and soundly condemns such practice.

Often in our denominational conventions there is a powerful temptation to resort to tactics and methods which are not consistent with Christian behavior or the spirit which would characterize a Christian body seeking to advance the cause and kingdom of our Lord. This temptation was in evidence a few times during the sessions of the Oklahoma City Convention.

We point out certain instances when tactics of doubtful Christian character were used, not to cast reflection upon any individual or group, but to call attention to a tendency that may result in serious damage to our Convention procedure, unless it is held in check by a proper regard for Christian tactics and methods as well as Christian objectives.

Instructed to Applaud

The Illinois delegation had a well-planned promotional campaign to win the Convention vote for Chicago as the meeting place for 1950. They executed their campaign with great skill. For their zeal and skill they are to be commended.

However, a statement in *The Illinois Baptist* concerning the methods used by the Illinois delegation causes us to wonder about the consistency of those methods. The following quotation speaks for itself: "Dr. Taylor then spoke briefly, emphasizing the hotel accommodations and other facilities which Chicago and the Illinois Baptists were offering. His message was acclaimed with applause from time to time, especially when the mention of hotel rooms was made.

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

It was perfectly right for Dr. Taylor to "emphasize the hotel accommodations and other facilities which Chicago and Illinois Baptists were offering." The entire Convention constituency should appreciate the invitation extended by Dr. Taylor, on behalf of Illinois Baptists, and the adequate facilities which were promised.

But the applause which greeted Dr. Taylor's reference to hotel rooms was in deliberate disregard for the earnest request of President R. G. Lee that the body refrain from applause.

But it may be argued that there was applause on many other occasions. That is true.

But no amount of applause can make the practice consistent with the spirit that should prevail in such a Christian gathering.

You will note, however, that the applause which greeted the reference to hotel rooms was deliberately planned. It didn't happen "accidentally," according to *The Illinois Baptist*. The "Illinois messengers were instructed . . . to be scattered over the entire auditorium," and to "applaud when the mention of sufficient rooms was made."

Frankly, that sounds like the planning for a political convention rather than a Christian convention. To "instruct" the messengers to applaud in open disregard for the request of President Lee, and to "instruct" them to so positionize themselves in the auditorium that their applause would appear to be coming from more people than were actually participating, is reprehensible conduct in a convention of Christian people. No group of messengers should allow themselves to degrade the objective for which they are striving by stooping to such methods.

It is probable that Chicago would have won without this questionable strategy. However that may be, each issue which is presented to the Convention should be presented upon its merit. If an issue cannot win upon its merit, when it is fairly and clearly presented, then it does not deserve to win. If an issue can win only by its advocates being "instructed" to disperse themselves over the entire auditorium and "applaud" at the psychological moment, it deserves to fail.

Discourteous Remarks

We do not know what planning went into the promotion of the Glorieta site for the Western Assembly, whether any or not. Though there was a definite strategy planned. We do know, however, that certain tactics were employed which were not consistent with Christian behavior on such an occasion.

Discourteous remarks were made from both the auditorium and from the speaker's platform concerning the majority of the committee. The minority had the right to present its report before the majority report was discussed. After reading the minority report the remainder of the time should have been divided equally between the two reports. However, the minority took practically all the remaining time and was unwilling to extend the time for further discussion. When a motion was made to extend the time, one of the advocates of the minority report, who was on the platform, was heard to shout, "No. We have it won. We don't want any more time. Let's vote now while we've got it."

The advocates of any proposition, who are afraid or are unwilling for the opposition to be heard, are themselves standing on questionable ground.

We are writing rather plainly and frankly on these matters, fully realizing that we may

Northern Baptist Convention

The Northern Baptist Convention meeting in San Francisco early in June took several actions which are of general interest to the Baptist fellowship throughout the country. The Convention proposed to change its name to: "The American Baptist Convention." The proposal was presented by Dr. Edwin T. Dahlberg, Syracuse, New York, with the statement that the change would "widen our fellowship with those churches that today shrink from the territorial implications involved in the names Northern and Southern.

The Northern Baptist Convention voted unanimously, it is reported, "to invite all Baptist groups in the country to join in forming a single denomination. This would result in a denomination of fifteen million constituents," it was claimed.

There were two other movements in the recent meeting of the Northern Convention which would militate against such a merger of all Baptist bodies of the country. These movements are: first, the proposal to merge with the Disciples of Christ. From the information we have it is only a small minority within the Northern Convention that is pushing this merger movement. However, the advocacy of such a movement at once creates a divisive spirit instead of a spirit of unity.

The other movement is the affiliation of the Northern Baptist Convention with the Federal Council of Churches and the World Council of Churches. The Southern Baptist Convention has consistently and persistently declined affiliation with these organizations. There seems no purpose to be served by the Northern Baptist Convention promoting a unity of all Baptists and at the same time promoting movements which would inevitably alienate certain Baptist groups.

be accused of being biased and prejudiced. But, neither any bias that may have influenced what we have said, nor any accusation which may be leveled against us alter or mitigate the offense of political wire-pulling, gag-rule, deceptive applause, or other questionable tactics used to win decisions on issues submitted to the Convention for disposition.

Convention Survives

We believe that the Southern Baptist Convention is fully capable of surviving such tactics, as it has in the past. Our point is that Christian men should hold themselves above the use of strategy and allow issues coming before the Convention to stand on their merits.

On the whole the Convention program was conducted with appropriate seriousness of purpose and reverent attitude. The officers of the Convention rose to the high challenge of their positions with Christian grace and nobility. The Committees showed every evidence of giving their very best and most prayerful thought to their assignments. The agencies and institutions of the Convention presented their reports with a note of victory and challenge which was most impressive. And the entire Convention felt the impetus of the "Advance Program" being promoted.

Kingdom Progress

Newton County Association

Ottis Denny, associational missionary for Newton County, announces that five churches in Newton County are co-operating in simultaneous revivals from July 17-31. Also, two "school house revivals" will be held.

Ralph Davis recently made a tour of the churches in Newton County, speaking on "Training Union Methods" at each church. He spoke at Parthenon, Boxley, and Deer. There are three Training Unions and two B. Y. P. U.'s in Newton County.

Three teams of Vacation Bible School workers were in Newton County from June 13 to 27. The workers, furnished by Central College and trained by the Religious Education department of the Arkansas Baptist Convention were: Mrs. Lola Cowger, Lillian Smith, Mr. and Mrs. Avery Lunsden, Don Hankins, and Mary K. Dennis.

The association pays the transportation of the workers and each church with whom they work makes a free will offering to their team.

Pastor Reece S. Howard of the Central Church, Jonesboro, announces that Miss Nancy Haley has accepted the position of Church Secretary with the Central Church. Miss Haley has spent one year in the Southwestern Baptist Seminary at Fort Worth, Texas.

Dr. W. Landon Miller comes to the end of his second year as pastor of the First Church, Brookhaven, Mississippi, with a notable record of achievements, among which are listed a complimentary check for \$1,330, presented to him by the church as an expression of appreciation; reception of 864 members, 282 of these by baptism during the two year pastorate; the establishment of two missions; and the remodeling and the redecoration of the church.

New Church Organized

Cypress Grove Church, near Success, Current River Association, was organized recently with thirty charter members. The organization was the result of a recent revival meeting held by H. W. Johnston, missionary of the Current River Association.

First Church, West Memphis, has engaged John Edward Carlson, Fort Worth, Texas, as director of education and music. Mr. Carlson received his B.A. degree from the Texas Wesleyan College and the degree of Master in Sacred Music from the Southwestern Theological Seminary. He has had several responsible positions in Texas churches.

The Baptist Student Union in a South-wide project, is sending fourteen college students to the Hawaiian Islands for Summer mission work.

John McClanahan of North Little Rock, student at Ouachita, and Dorothy Ladd of the University of Arkansas, were chosen by the Baptist Student Union of Arkansas to represent the state in this mission project.

Honolulu will be the headquarters for this group but they will direct Bible Schools throughout the Islands of Hawaii. These students left Los Angeles by air on June 7 and will return late in August.

Ground-breaking Ceremony First Church, Blytheville

Members and friends of the First Church, Blytheville, assembled on the church grounds Sunday afternoon, June 12, to witness the ground-breaking ceremony which marks a great victory in the building of a new sanctuary. Participating in the ground-breaking were E. C. Brown, pastor of the church; members of the Building Committee, Alvin Huffman Jr., Rosco Crafton, C. S. Lemons, Kendall Berry, and Charles Ray Newcomb; Mrs. W. M. Williams, W. M. U. president; Raymond Zachary, Training Union director; Russell Baugh, chairman of the Board of Deacons; Hays Sullivan, president of the Brotherhood; Mrs. Charles Penn, president of the Choir; W. M. Williams, church treasurer; Mrs. Jesse Reeder, a member of the church for forty-six years; A. N. McAninch, Little Rock architect; and Uzzell Branson, supervising architect.

To begin the service, the Doxology was sung by the congregation under the direction of Fred Becker, minister of music and education. P. H. Jernigan, moderator of the Mississippi County Association, led in the invocation. A message on the significance of the occasion was brought by the pastor, after which he introduced guests and ground-breaking participants. Alvin Huffman Sr., an honorary member of Board of Deacons and chairman of the Board of Trustees, was the first to break the ground. In closing the service, a spirit of rejoicing and determination prevailed as the group joined in the singing of "Onward Christian Soldiers," followed by the benediction which was led by L. H. Strubhar, president of the Blytheville Ministerial Alliance.

First Church, North Little Rock, has moved into their new auditorium, pastor Owen W. Moran announces. The \$165,000 edifice is completely equipped with new pews and furniture, a concert grand piano, and a three manual Gottfried organ.

A special program was rendered by the choir. Dedication services will be held later.

Pastoral Changes

Kermit S. Earley accepted the call to become pastor of First Church, Reyno, effective June 1.

J. O. Miller has resigned the pastorate of the Ward Church.

L. R. Lauderdale has assumed the pastorate of the Blue Eye Church for second and fourth Sundays, and Grandview Church, near Berryville, first and third Sundays.

S. A. Wiles has resigned his work with the Central Association to become the pastor of Antioch Church. His new address is Royal, Arkansas.

Thomas Hill, student of Ouachita, has moved his family to Boxley for the Summer, to pastor the church there. He will return to Ouachita in the Fall.

Matheny to Hamburg



Lowell F. Matheny has accepted the pastorate of the First Church, Hamburg, and assumed his duties June 19. Pastor Matheny comes to the Hamburg church from the pastorate of the First Church, Fairfield, Illinois where he had served as pastor sixteen months.

Mr. Matheny is a graduate of Ouachita College and the Southern Baptist Seminary at Louisville, Kentucky. After leaving the seminary, he served as pastor of the First Church, Carrier Mills, Illinois. From this pastorate he entered the army chaplaincy which he served four and a half years. Three of which was spent overseas.

Mrs. Matheny spent two years in Ouachita College and two years at the W. M. U. Training School, Louisville, Kentucky. The Matheny's have one son, who is in the army forces and is now stationed at Salzburg, Austria.

Immanuel Church, Rogers, plan to occupy their new auditorium by July third. Special services are planned for that day according to a report by Pastor Frank Pitts. Ground was broken for the new building last Christmas day. The old building will be used for an educational building.

The Women's Missionary Society, First Church, Benton, assisted by all other organizations of the church, gave a reception honoring fifty new members who came into the church in a recent revival.

A program of music and a resume of work by the church in recent years formed the nucleus of the entertainment. Later in the evening, all the new members were given a card bearing the name of another member who, when found presented that member with an appropriate gift, a splendid book on "The Meaning of Church Membership."

What Is Next In Race Relations?

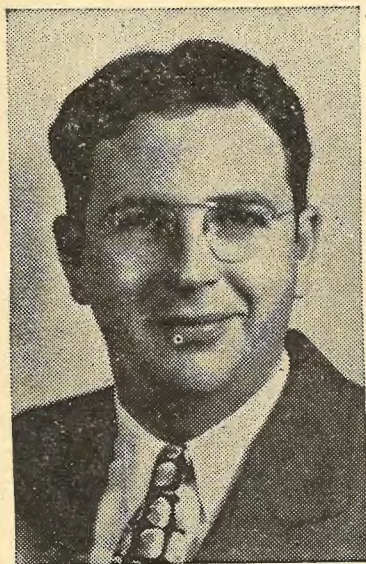
This will be the topic for discussion for three days this summer at Ridgcrest when the Social Service Commission of the Southern Baptist Convention meets for its four annual Conference on Christian Living, August 22-24, 1949.

The program will be conducted entirely in workshop fashion with discussion and participation by all present.

Brooks Hays, representative from the fifth Congressional District in Arkansas will deliver an address on Tuesday, August 23.

Further information may be obtained from the office of the Social Service Commission, 2825 Lexington Road, Louisville 6, Kentucky. Hugh A. Brimm, executive secretary.

Director of Music and Education



Mr. and Mrs. Herbert Valentine of New Orleans, Louisiana, will be associated with The Baptist Tabernacle Church, Little Rock, after June 15. Mr. Valentine comes as Director of Music and Education; Mrs. Valentine will serve as Church Secretary.

Upon his graduation from High School at Laurel, Mississippi, Mr. Valentine took a course in Business Administration at Bowling Green Business University, Bowling Green, Kentucky. After a few years in the business world, he surrendered for full-time Christian service and entered the School of Religious Education and Music at the New Orleans Baptist Theological Seminary in 1947. In connection with his Seminary work, he has served the Trinity Baptist Church, New Orleans, for the past year as Director of Music and Education.

Mrs. Valentine has been employed by the Haverty Furniture Company of New Orleans and is recommended as an excellent secretary.

Under the direction of Dr. Carl A. Clark, Liberty Association conducted a Mission Week Program recently in which they had the services of six foreign missionaries: Dr. and Mrs. John A. Abernathy, China; Mr. and Mrs. Clem Hardy of the Amazon Valley of Brazil; Miss Alda Grayson, China; and Miss Edith Chaney, Africa.

They also had the services of ten missionaries from the Home Mission Board: Dr. and Mrs. John Caylor, Atlanta; Mr. and Mrs. Sam T. Mayo, missionaries to the migrant laborers of the South; T. L. Sasser, City Missionary, Greensboro, North Carolina; E. L. Kelley, working with the Mexicans in South Texas; Aaron Hancock, Indian preacher to the Choctaw and Chickasha Indians of Oklahoma; A. Oucchiarelli, working among the Italians of California; W. W. Simpson, missionary to the Indians in Mississippi; and Waldo E. Wood, City Mission superintendent, Miami, Florida.

Dr. C. W. Caldwell, Superintendent of Missions in Arkansas, also participated in the program.

Wheatley Church, Tri-County Association, experienced a fine revival the first week in May, with Ed Vollowe doing the preaching. Thirty-four additions are reported, twenty-eight of whom were baptized. Maxwell Baker is pastor.

Groundbreaking Ceremonies

BY ANNE HITCHCOCK

The First Baptist Church of Fayetteville, Dr. Walter L. Johnson, pastor, observed groundbreaking ceremonies on Sunday, May 8, for the erection of a new educational building. The service was held immediately following the morning worship hour. James R. Greer, chairman of the Building Committee and faithful deacon of the church for many years, broke the ground. Prayers were offered by the pastor and the senior deacon, Henry Bossemeyer.

Construction on the building was begun on May 9. The structure will be of buff brick, 60x112 feet, three stories with a partial basement. It will accommodate 800 in Sunday School in addition to office space. The building is estimated to cost approximately \$130,000. Miss Belle A. Dinwiddie of Rogers is the architect.

Dr. Johnson has been pastor of the church since October, 1947. At that time the amount of the building fund was \$17,317.17. On May 15, 1949 a total of \$54,572.09 had been paid into this account. Since October, 1947, the Sunday School enrolment has grown from 811 to 1,135 and the Training Union from 179 to 390. The church membership has increased from 1,767 to 1,921.

A special drive is now in progress to raise \$30,000 during 1949 and over \$17,000 of this has already been pledged.

It has been over forty years since the membership of the First Baptist Church has been in a building program. The present church building was completed in June of 1908. According to records, the membership was then less than 200. It is anticipated that with the new and enlarged accommodations of educational space the program of the church will be rapidly expanded.

Biddle Church Has Bible School

Biddle Church, Little Rock, reports good results in a recent Bible School. Enrolment was forty-three, with an average attendance of thirty-four. Pat Mehaffy is pastor.

Fine School at Bradley

First Church, Bradley, has closed their Bible School, wherein 102 were enrolled, with an average daily attendance of sixty-eight. There were ten who re-dedicated their lives to service and one profession of faith. Eighty-five received certificates.

Mrs. E. L. Adkins was principal, Mrs. J. G. Allen Jr., had charge of the music. Orlin M. Allen is pastor.

Maxwell Baker assisted Gladden Church, Black River Association, recently in a revival effort which resulted in fifteen additions to the church, eight of which were for baptism.

E. C. Brown, pastor of First Church, Blytheville, and of Chapel Mission, located on Lilly Street, conducted evangelistic services at the Mission during the first two weeks in June with good results. Three new members were received and several re-dedicated their lives to service. Bible School was conducted during the same time at the First Church and at the Mission.

Fisher Street Church, Jonesboro, has outgrown present housing facilities and have begun plans for the construction of a three-story education building. Frank Waite is pastor.

McClellan Named Publicity Director



Albert McClellan, editor of the **Baptist Messenger**, Oklahoma state Baptist paper, was elected director of publicity of the Southern Baptist Convention Executive Committee at its annual meeting in Nashville, Tennessee, June 15-16.

Mr. McClellan, if he accepts the position, will succeed C. E. Bryant, who resigned to do similar work at Baylor University, Waco, Texas.

The Oklahoman is a graduate of Oklahoma Baptist University at Shawnee and the Southwestern Baptist Theological Seminary at Fort Worth. He was pastor of the First Baptist Church of Waurika, Oklahoma, before going to the editorship of the **Messenger** in October, 1945.

He is a native of Texas and attended Baylor University before entering O. B. U. for the continuation of his college work. He was married in 1939 to Miss Mabel Ruth Helm of Poplar Bluff, Mo., and they have two sons.

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Woman Sheriff Is Baptist Church Organist

Petite, ninety-five pound Mrs. Barkley Graham, is the sheriff of McCracken County, Paducah, Kentucky, and also a devout Christian. She plays the organ for her little church, the Lone Oak Baptist Church, located in a little suburban community about five miles out from Paducah.

Mrs. Graham succeeded her husband as sheriff when he was named chief of police of Paducah recently.

"I am thankful I am a Baptist," writes Mrs. Graham. I was saved during a revival when I was fourteen years old. I was church pianist for the Lone Oak Church from the ages of fifteen to twenty, when I moved out of the community. Our church purchased an organ about two years ago, and asked me to be the organist. Our pastor is Reverend B. R. Winchester. We are now in a building program. Our church has a membership of 550. Forty-five to fifty per cent of our offerings go to mission causes."

"Ask God for my protection," concludes Mrs. Graham.

—The Baptist Review.

—000—

The indifference of her friends hurts the Church more than the Criticism of Her enemies.

—R. G. Lee.

A Smile or Two

*** Christian Horizons ***

The piano teacher was expected any minute and Tommy was preparing to take his lesson.

"Did you wash your hands?" inquired the mother.

"Yes."

"And your face?"

"Yes, mother."

"And did you wash behind your ears?"

"On her side I did."

—Qu

"I heard you were married a few weeks ago, is that right?"

"And I heard, too, that your wife came from a fine old family."

"Well, came is hardly the word for it. She brought it with her."

—Select

A proud mother had been exclaiming the merits of her first young son to a bored visitor, a confirmed bachelor who had a distaste for children.

"Yes," the proud mother raved on, "Junior's a year old now, and he's been walking since he was eight months old."

"Really!" exclaimed the bored visitor. "You must be getting awfully tired by this time."

—Exchan

An elderly Negro was taking a civil service examination for the position of rural mail carrier. One of the questions asked was: "How far is it from the earth to the sun?"

The old darky looked frightened and exclaimed: "If you all is gwine ta put me on that route, Ize resignin' befoe I begins."

—Arkansas Method

Little Stanley was taken by his parents to his first concert, and a soprano was the soloist during the first number.

Stanley, pointing at the conductor: "Mother, why is that man shaking his stick at that lady?"

"He's not shaking his stick at her," the mother whispered.

"Then why is she screaming like that?"

—Watchman-Exam

A four year old had been quite patient through the first hour of the service, when his father, who was a student pastor of the rural church preached the first sermon the child had heard from his dad.

Finally in exasperation the child stood the pew, and with all the power he could muster, he roared: "Daddy, I wish to goodness you wouldn't talk so much!"

—Select

Two weeks after Sambo had married Liza he returned to the parson, looking as if he had lost his last friend.

"What's the matter, Sambo, aren't you happy?"

"No suh, pahson. Ah wants a divorce."

"I'm sorry to hear that, Sambo, but you must remember that you took Liza for better or worse."

"Ah knows dat, pahson, but she's wuss dead. Ah took her fo."

—Anecd

"Aye, I've been in the hospital an' the doctors have taken awa ma appendix."

"These doctors 'il tak' anything. It's a peccol ye didna have it in your wife's name."

—Watchman Exam

Steps Taken to Preserve Bible In War:

Steps to preserve the Bible in the event of atomic warfare have been taken by the American Bible Society, it was disclosed in New York at the fourth annual meeting of the United Bible Societies, organization of national Bible societies in twenty-one countries.

Dr. Gilbert Darlington, treasurer of the American Society, made the disclosure during a question period at a luncheon given for members of the religious and secular press, and attended by delegates to the sessions of the United Bible Societies.

Dr. Darlington said that copies of all the important publications of Scripture issued by the Bible Society had been deposited at places far from points of military strategy, to safeguard them from being destroyed by concentrated bombing. He told Religious News Service that copies had been segregated at the University of Colorado, Boulder, Colorado; Dartmouth College, Hanover, N. H.; and in New York City.

Oklahoma Methodists Vote Offensive Against Repeal:

Oklahoma Methodists voted a full-scale offensive against repeal of the state's prohibition law at the joint session of the East and West Oklahoma Annual Conferences meeting in Tulsa.

A resolution adopted unanimously during the meeting included a recommendation for financial support of the United Oklahoma Drys. This would call for a minimum of 30 cents from every active member of every church in the state.

The resolution also pledged that Methodist ministers would serve as a "field force in the total dry cause."

Lauding the action as a "far-reaching step," Bishop Wilbur E. Hammaker, executive vice-president of The Methodist Board of Temperance, Washington, D. C., declared the "tragedy of our times is that young people are unwarned concerning the dangers of drinking."

—Religious News Service.

Asks United Christian Front Against Godlessness:

Dr. P. O. Bersell, president of the Augustana Lutheran Church, called upon Lutherans to unite their forces with other Christian communions in defense of religious liberty. He made the plea at the opening session of the Church's ninetieth annual convention meeting in Minneapolis, Minn.

"The forces of evil," said Dr. Bersell, "are mobilizing to attempt the destruction of the Christian Church. Atheistic Communism is not only a threat to the peace of the world. It challenges the priceless liberties of Christian civilization. It infiltrates into every country as a deadly poison.

"In addition to this, intemperance, immorality, lawlessness, and secularism are seemingly in the ascendancy everywhere. Surely, those who confess the Christ as Lord should be able to find some common high ground and to present some united front in the battle against all these enemies of the Gospel. If we cannot do this, the world will continue to scorn our feeble, separate attempts to stay the deluge of godlessness."

Church Woman Gets American Mother Award:

Mrs. Earle A. Gillis of Fort Worth, Texas, mother of six children, received the American Mother-of-the-Year medal at a reception in her honor in New York. Making the presentation was Mrs. Norman Vincent Peale, national chairman of the American Mother's Committee of the Golden Rule Foundation.

Mrs. Gillis a member of the Polytechnic Baptist church in Fort Worth, temporarily adopted eight children from time to time in order to give them needed assistance in completing their educations. She was hailed at the reception by Vincent R. Impellitteri, president of the New York City Council, as "a standing rebuke to those doctrines which today hold the family and children in disrespect."

Wife of a post office worker, Mrs. Gillis, 60, has been active in the Women's Missionary Union and has taught Sunday School classes at Polytechnic church.

Three of her sons have earned Ph. D's and hold leading positions in the musical world. Her eldest son, Dr. Carroll O. Gillis, is in foreign mission work in Argentina.

Educator Urges Family Altars:

Dr. Philip Weltner, president of Oglethorpe University, told the Atlanta Methodist Ministerial Association, Atlanta, that the greatest contribution ministers could make toward religious education would be "to teach the people at large again to set up family altars in their homes, where family worship and Bible study might be systematically practiced."

This, said Dr. Weltner, would stop the tide toward secularism in education.

Admitting the "clamor of secularism" he said Communism had gained a foothold in American educational functions "simply because American education had come to be without any lofty social ideals."

"This dilemma," he added, "is the result of giving heed to the secularistic clamor, turning aside from the higher function assigned the Church."

—Religious News Service.

According to figures of the Roman Catholic Church in this country, 8,857 Negro converts were received last year and there are now 362,427 Negro Catholics in the United States—one Catholic for every 40 Negroes. Indian converts last year numbered 624, and the total Indian Catholic population is 95,335, about a third of all American Indians.

Protestants Plan to Organize Nation-wide Paper:

Protestantism prepared to organize its first all-denominational national newspaper for a united voice for world spiritual leadership in a meeting in Kansas City on May 11, according to a report by Associated Press.

Groundwork for establishment of the newspaper was outlined by 200 Protestant leaders. They were told it was up to Protestants to shoulder the responsibility of a world-wide revival, but first needed unity of voice. The best way to get that unity was through a newspaper.

Always Bearing Our Witness to the Resurrection

By E. W. PERRY, PASTOR

Tabernacle Baptist Church, Oklahoma City
Exerpts from an address delivered at the
Southern Baptist Convention on May 21.



Text: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:10-11).

Brief Declaration of Faith

Paul regarded the resurrection of Jesus as a fact of transcendent importance. He and the other apostles regarded it as a power. It was the heart of the apostle's message and the desire of his soul. It constituted the ultimate climax of the plan of salvation. Without it all would have been lost. He need not have been born. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Corinthians 15:17-18).

Paul tells us that after Jesus was found in "fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

There is in the heart of every sane man a love of life—a desire to live forever. The hope of immortality, like a beacon light, shines dimly through the mists of futurity and ever urges the soul onward and upward. That hope is the greatest boon to man on earth. Without it—how dark is life; how terrible is the grave! Take away this hope and you take away the greatest support of the human soul; you break the courage of the strongest hearts and mar the comforts of the best of men. But, what supports this hope? Is it a mere dream of fancy, born of ignorance and superstition, or a fear of imaginary beings? History attests that back of all mythology is the religious instinct. Back of all religion and religious worship will be found these four fundamental instinctive beliefs: First, there is a God; second, man is immortal; third, there is a future world somewhere; fourth, man's dependence on God for happiness in the world to come.

Back of all philosophy will be found these religious instincts and institutional ideas of a personal, moral obligation on the part of man. On what then is built man's hope of a future life? The innate laws of his own being: instinct, intuition, conscience, and consciousness. These laws are as fixed as the laws of inertia and gravity. They are eternal—the image of God in man. Religion rests on these laws. Hope springs from the religious element in the constitution of man. Like Job, if everything is swept away and man is reduced to dust and ashes, he still hopes and cries: "Behold, my witness is in heaven, and my record is on high . . . All my inward friends abhorred me: and they whom I loved are turned against me . . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be con-

sumed within me." It would be criminal to place these desires in the human heart without an adequate supply.

Jesus is God's remedy for man's malady. "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7).

Somebody has said: "All the fitness God requires is to feel the need of Him." Job cries: "Oh that I knew where I might find him! that I might come even to his seat!" And then he asks: "If a man die, shall he live again?" Jesus answers, "He that believeth in me, though he were dead, yet shall he live."

Another has said: "Unanswered yet? Faith cannot be unanswered. Her feet were firmly planted on the Rock. Amid the wildest storm prayer stands undaunted, nor quails before the loudest thunder shock." She knows Omnipotence has heard her prayer and cries: "It shall be done—sometime, somewhere."

The resurrection of Jesus satisfies the longing of the human heart and the desire of the soul.

Witness the Resurrection

The crucifixion, death, burial and resurrection of Jesus climax the greatest tragedy and the most glorious triumph of all time. Nothing in the annals of history has approximated it. It reveals the unknown depths of sin and the all-sufficiency of the grace of God. It is always a disappointment when a life that commences well ends badly. We have this feeling even in fiction. Instinct demands that a story shall end well. This instinct furnished a powerful reaction on Jesus' disciples when He expired on the cross. A shameful and inglorious end. The end of culprits, malefactors, robbers, and murderers. For it had been written: "Cursed is everyone that hangeth on a tree." But the cross was not the end of His mission nor the conclusion of the story.

Consider the death of Christ in the light of His perfect life. If that death was the close of a life so beautiful, so remarkable, so God-like, we are faced with an insoluble mystery: the permanent triumph of wrong over right and the impossibility of believing in truth or justice in the world. Hence all efforts at living upright are futile and worthless.

Everything depended upon His rising from the grave. The promises of God were back of it: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." If one of God's promises should fail through the activities of Satan, all would fail. If He did not rise, then the whole Bible is false and there is no eternal future. All who are dead have perished and no ground of hope is in us. Love is unknown and truth is crucified forever.

The surety of His death and the circumstances surrounding it were all providential and reveal God's power over sin and the Devil, and the power of right over wrong. "His cross is not greater than His grace; The thorns cannot hide His smiling face. I am satisfied

to know, that with Jesus here below, I can conquer every foe."

Did He Rise?

The empty tomb is a mute testimony to all generations. The testimony of the enemy authenticated the message of the women. The transformation of the disciples is positive proof of His resurrection. They gave their lives in testimony thereof. The napkin and linen are mute and irrefutable evidence. They would not have stolen His naked body.

The power of His transforming genius is the marvel of the ages. Quietly, and while it was yet dark He puts off mortal and puts on immortality. He does that for every penitent sinner.

"In evil long I took delight, unawed by shame or fear,

Till a new object struck my sight, and stopped my wild career."

—OO—

Annual Conference

The second annual Southwestern Rural Church and Community Conference has been scheduled for June 27-July 1, 1949, on Southwestern Seminary campus.

Some of the speakers and conference leaders already scheduled include: Dr. John D. Freeman and Dr. S. F. Dowis of the Home Mission Board, Atlanta; Dr. Dan Russell and Dr. Ide P. Trotter of Texas A. and M.; Dr. B. L. Bridges, State executive secretary of Arkansas; together with J. F. McClelland, C. W. Caldwell, Sam W. Scantland, Bruce Maples directors of Rural Work in Louisiana, Arkansas, Oklahoma, and Missouri respectively. Ottis Denny, associational missionary in the Ozarks of Arkansas, will also be on the program.

The program will be designed to help our pastors and denominational leadership working in rural and small community areas.

Rooms may be secured in the seminary dormitories and meals will be served in the seminary cafeteria. Those desiring dormitory rooms should write the seminary as early as possible.

—OO—

Unchanged

By CHARLES A. WELLS

There is something incredibly blind about those who say that religion is out-of-date, that modern scientific life does not need a religious faith; for the most authoritative scholars recognize man's inherent emotional needs, his loneliness and fears, his inadequacies and endless hopes. And such authorities frequently state that these inner longings can seldom if ever be satisfied without the introduction into life of some divine or supernatural outreach.

Just as man is made up of hunger, loneliness and anxiety, so God has revealed himself as love, tenderness and hope. God and man were made for each other. The chief thing that is wrong with the world today is that this divine companionship has been destroyed by doubt and materialism. The nature of God was manifest in Christ with such overwhelming beauty and reality that men know what God is like and how they can find him. God is in the world reaching out through the spirit of Christ to all who seek to fill those inner longings, the loneliness and hungers.

Advance Abroad Depends on Advance In Homelands

The most significant action taken at the Oklahoma City meeting of the Southern Baptist Convention was the adoption of the program of advance recommended by the Executive Committee. This program calls for advance in all Southern Baptist undertakings, beginning with the local churches and extending through all state and South-wide agencies.



The Advance Program of the Foreign Mission Board finds itself like one of a number of boats on the crest of a rising wave. As the whole wave climbs higher the program of the Foreign Mission Board will automatically go up. This is the great strength beneath the Foreign Mission Board's program.

If the larger program adopted at Oklahoma City is achieved in 1950, the Foreign Mission Board's total income from all sources during that year will amount to approximately \$8,500,000. If this income can be assured over a period of years the Foreign Mission Board's outlook for real advance in world missions is more hopeful than it has ever been before.

There must be a large advance in the number of missionary volunteers if we are to make full use of advance in financial receipts. We must depend on our churches, colleges, and seminaries to provide this increase in missionary volunteers.

—M. Theron Rankin.

Foreign Mission Week at Ridgecrest

"Missionary Advance" is the theme of the Foreign Missions Conference at Ridgecrest this summer. President Ellis A. Fuller of the Southern Baptist Theological Seminary will bring the opening address at 7:40 p. m. on July 28; Secretary Duke K. McCall of the Southern Baptist Convention will bring the closing address at 11:10 a. m. on August 3.

Other addresses scheduled on the theme of advance are by Secretary M. Theron Rankin of the Foreign Mission Board, Secretary Andrew Potter of the Oklahoma Baptist Convention, and Secretary C. Darby Fulton of the foreign missions division of the Presbyterian Church in the United States. Dr. Merrill D. Moore, director of promotion for the Southern Baptist Convention, is to present a program on implementing the Advance Program.

Dr. Josef Nordenhaug, editor of *The Commission* will preach the Sunday morning sermon. A call for consecration to Christian service is scheduled for Sunday night under the direction of Samuel E. Maddox of the Foreign Mission Board. Eleven missionaries and one Japanese Christian will address the conference. Dr. Ray Summers of Southwestern Baptist Seminary will direct a daily Bible Hour.

Shanghai Missionaries Prepared

Secretary Baker J. Cauthen reported all missionaries safe and no apparent property damage in Shanghai as Communists took over the city. There are twenty-nine missionaries in Shanghai and eleven others in the Central China Mission area. About 1,500 Americans remain in the city.

Shanghai missionaries were prepared for Communist occupation. Ample food supplies had been laid in. Each missionary had personal funds for three months. Fuel for the winter had been delivered. Advance payments had been made to native workers and institutions. Dr. Frank Connely, treasurer, had an emergency reserve fund in Shanghai in case the city should be cut off from other funds. Emergency medical supplies and a doctor were made available for missionaries. Quarters inside the city were secured to accommodate missionaries in outlying areas. An office was opened in Hong Kong for transaction of China mission business.

Pressing mission problems in South China and the Philippines called for the presence of Secretary Cauthen. Communist armies were advancing into South China where Southern Baptists have forty-five missionaries and eighteen children and American Government officials were urging evacuation from that area. It began to appear that Shanghai might be passed by until Nationalist strength was broken in the South. Feeling that he had a reasonably good chance of going to Canton and Baguio and getting back to Shanghai before any crisis could develop, he decided to risk the trip. He was in Hong Kong on the return trip when Shanghai fell.

While in Canton, Dr. Cauthen held conferences with both missionaries and Chinese leaders. There will be a great deal of moving in the South China area, he states. Many missionary families will leave because of the number of children in the mission. Some will return to America. Most of the new missionaries who are studying the Cantonese dialect will go to Macao. Some will move to Hong Kong to work with Baptist churches and schools there. Mr. and Mrs. Edward Galloway will go to Bangkok.

Missionaries evacuated earlier from China to Baguio in the Philippines are faced with the problem of expiring visas and apartment leases. Many are completing their second year of language study and are anxious to go into active mission work. Some may temporarily assist Northern Baptists in Philippine mission work. Others may serve on the island of Mindinao. Those who have not completed language study will remain in Baguio.

Three Missionaries Appointed

Three new missionaries were appointed at the June meeting of the Foreign Mission Board. Eight were appointed at the May meeting. This brings the number appointed this year to forty-six missionaries and two contract workers.

June appointees are: Mr. and Mrs. Chester R. Young for Hawaii and Miss Lillian Pauline Taylor for Chile.

May appointees are: Dr. and Mrs. Lorne E. Brown for Arabia, Mr. and Mrs. Pat H. Hill for Nigeria, Mr. and Mrs. Ray Shelton for Argentina, Miss Helen Nixon for Colombia and Miss Evelyn Schwartz for Hawaii.

Sadler Sails For Europe

Secretary George W. Sadler, accompanied by Mrs. Sadler, will sail June 30 for Zurich, Switzerland, where he will serve one year as acting president of the European Seminary. Enroute they plan to spend two days in London and two in Paris where Dr. Sadler will

confer with Missionary Roy Starmer on the Romanian relief project.

Four families of administrative staff members are already on the campus of the new seminary: Dr. A. B. Crabtree, Dr. John D. W. Watts, Dr. John Allen Moore, and Dr. J. D. Franks, chairman of the seminary committee. Latest addition to the faculty is Claus Meister who is finishing work on a doctorate in philosophy at the University of Basel. Mr. Meister is the son of Dr. Jacob Meister, president of the German Baptist Union.

Academy at Maceio Damaged

A cloudburst in Alagoas, North Brazil, early on the morning of May 19 caused a landslide at Maceio which wrecked many buildings and buried several others. More than thirty bodies were recovered.

Missionary C. F. Stapp writes that none of the Baptist group lost their lives or houses. The Baptist academy stands on the hill which collapsed. Mission property was not seriously damaged but some rehabilitation is necessary. The Foreign Mission Board, at its June meeting, appropriated \$2,000 for repair.

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Statue Sheds "Tears"

By JOHN W. BRADBURY

It is astounding that the associated press should pick up the ridiculous story reported by the family of Shirley Anne Martin that the child's broken statue of St. Ann shed tears. This story was heralded across the land and to other parts of the world as something wonderful. So far as Christianity is concerned, this sort of thing is a distinct blot upon our holy spiritual faith. A church which encourages such idolatry and then glamorizes it with such unprovable admissions as those surrounding this statue of St. Ann must be hard put to achieve publicity. In a later press notice, it was declared that the statue had ceased to shed "tears" after a television program. Shirley's "repeated attempts to bring tears to the statue's eyes by kissing the image were of no avail," she said, "after the television." The claims were that kisses from the lips of Shirley brought a liquid substance to the eyes of the three-inch plaster head. This sort of story made people ashamed of themselves even in the medieval age. That it is given publicity in our time is an indication of the hunger for sensationalism which often passes for news.

—The Watchman Examiner.

Pray Without Ceasing

A saintly colored maid was questioned about her method of prayer. "I ain't got no method," she replied. "While I wash de clothes I asks the Lord to wash hearts whiter than snow. While I irons 'em I reminds Him of de troubles and problems that need ironing out. While I sweeps de flo' I jest asks Him to sweep out fault-findin' from the hidden corner of mah heart, so He can bless—an' He always does!"

What better method of the Bible admonition to "pray without ceasing" could we find than this?

—Baptist Bulletin Service.

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It is reported that forty-seven denominations, with 25,435,062 members, gave last year to all church purposes an average per member of \$23.71, and to foreign missions an average of \$1.22. Is the weakness of so many local churches indicated in their small missionary interest through their offerings?

NEWS OF INTEREST

By Baptist Press

In annual meeting the Executive Committee of the Southern Baptist Convention took the following actions according to a Baptist Press report.

Convention Date Changed

Date of the 1950 session was changed on recommendation of a special committee headed by R. Lofton Hudson, Shawnee, Oklahoma, who pointed out that May 14 falls on Mother's Day, a time when most pastors desire to be in their own churches. A survey by Porter Routh, statistician, has indicated that only 12 per cent of the pastors favored the May 10-14 date.

The Convention will open on Tuesday night rather than on Wednesday morning as customarily, according to the action. The annual meeting of the Woman's Missionary Union will be held Sunday, May 7, through Tuesday, as heretofore, with the Tuesday night hour being a joint session with the full Convention. The Convention will close its sessions Friday night.

Sessions will be held in the Coliseum, seating 9,600 people.

Non-Resident Members

George B. Fraser, a Washington, D. C., attorney, called attention of the Promotion Committee to statistics in the 1949 Southern Baptist Handbook to the effect that almost 26 per cent of Southern Baptist church membership is non-resident. The great majority of these non-resident members, now removed from old friends and old church relationships, are completely unenlisted in religious work, he declared.

Named to the committee to study the matter and report back to the Executive Committee's semi-annual meeting next December were Dr. Paul Wheeler, Columbia, S. C., chairman, Mrs. Frank Burney, Waynesboro, Ga., and Dr. Norman Cox, Meridian, Miss.

Various promotional aids including tracts, posters, and a seventy-five frame film strip were approved looking to achievement of Convention-adopted goals of spiritual revival and a \$10,000,000 Cooperative Program.

Attention was called to achievements in promotion and publicity during the past year under the direction of Dr. Merrill D. Moore and C. E. Bryant.

Officers Elected

Mr. Fraser was re-elected to a third term as president of the Executive Committee. Other officers are Howard M. Reaves, Mobile, Ala., vice president; Porter Routh, Nashville, secretary; Dr. Duke K. McCall, Nashville, executive-secretary and treasurer; Dr. Moore, director of promotion and associate secretary; and Albert McClellan, director of publicity.

Sub-committees were named as follows:

Opdyke Committee: Chester L. Quarles, Alabama, chairman; I. E. Lee, Illinois; Philip C. McGahey, New Mexico; and R. H. Tharp, Arizona.

Convention Arrangements: R. Lofton Hudson, Oklahoma, chairman; H. C. Chiles, Kentucky; and Porter Routh, Tennessee.

Finance Committee: R. Paul Caudill, Tennessee, chairman; H. G. Bennett, Oklahoma; W. Boyd Hunt, Texas; Leon M. Latimer, South Carolina; and Louie D. Newton, Georgia.

Administrative Committee: Frank A. Hooper Jr., Georgia, chairman; Ralph P. Baylor, Maryland; E. L. Compere, Arkansas; J. A. Ellis, Texas; Walter B. Feagins, Florida; A. J. Moncrief Jr., Missouri; R. Houston Smith,

Louisiana; J. W. Storer, Oklahoma; and H. W. Tiffany, Virginia.

Promotion Committee: C. C. Warren, North Carolina, chairman; Mrs. Frank S. Burney, Georgia; Norman W. Cox, Mississippi; Isam B. Hodges, California; R. G. Lee, Tennessee; Mrs. George R. Martin, Virginia; J. Norris Palmer, Louisiana; Howard M. Reaves, Alabama; and Paul Wheeler, South Carolina.

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ABC Will Carry Year Round Southern Baptist Radio Hour

The Radio Commission of the Southern Baptist Convention has contracted with the American Broadcasting Company for year-round broadcast of a Sunday afternoon religious half-hour, beginning October 2.

Dr. Sam F. Lowe, director, made the announcement following the annual meeting of the Commission in Nashville.

One hundred thirty-one ABC stations in the South, Southwest, and Pacific coast area will be used on the Baptist broadcast, Dr. Lowe said. Other supplementary stations will be added to give complete coverage of the twenty-three state area now comprising the Convention territory. Broadcasts will originate at the Baptist Radio Center in Atlanta.

Dr. Lowe said that Dr. Robert G. Lee, Memphis, president of the Southern Baptist Convention, will be speaker the first three months of the broadcast.

Southern Baptists heretofore have been co-operating in a Southern religious radio conference in which Baptists and other member denominations alternate on a half-hour Sunday morning period on an independent network—each denomination having the program for three months at a time.

The Commission elected Ramsey Pollard, Knoxville, Tenn., as its chairman. Allen W. Graves, Charlottesville, Va., was named vice chairman, and Nathan C. Brooks Jr., Greenville, S. C., secretary.

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German Baptists Grateful For Help to Seminary

A gift of \$30,000 from Southern Baptists has made possible continuation of the Baptist Theological Seminary operated by German Baptists.

Dr. Hans Luckey, president of the seminary, Hamburg, Germany, announced the gift and addressed a letter of gratitude to Southern Baptists.

"You can hardly imagine the heavy load which was taken from our hearts," Dr. Luckey wrote following receipt of a message from Dr. Jacob Meister, now in the United States, that the gift was forthcoming.

"It seemed necessary for us to stop our work though young men are wanted very much for service in the Kingdom of our Lord, and though the number of students willing to begin their theological training is greater than before. It would have been quite unreasonable and not a proof of belief to shut our seminary," Dr. Luckey said.

"But now God has done a marvelous help by moving your hearts and hands."

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Baptists Again Refuse Church Union Invitation

The Southern Baptist Convention will not participate in the meeting of the Planning Committee for a Conference on Church Union, scheduled for Princeton, N. J., next December 14-16.

Education For Living

Education for family life is a new emphasis in Christian education that promises to be revolutionary. More and more we are realizing the handicap suffered by the church and the school when they must work against or without the home. Wherever youth problems are discussed, the home is pointed out as the dead end of the road to juvenile delinquency. The broken home or the drunken home invariably stamps a child with indelible tragedy. Christian teaching must begin in the home. "Nowhere else may religion be taught so easily and with such abiding results," says Dr. John B. Ketcham, of the International Council of Religious Education. Because so many homes are failing to train children in religion, in sex education, in alcohol education—the most vital factors in human relations—the only hope for permanent success is to begin in both church and school to train children to become parents who will not fail the children in their homes. Teaching one generation to train the next generation is, after all, the meaning of life.

—The Union Signal.

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South-wide Receipts For May

The office of the Executive Committee of the Southern Baptist Convention, Dr. Duke K. McCall, Executive Secretary, reports total receipts for the month of May of \$985,340.36. Of this amount \$525,134.64 was received from Cooperative Program funds and \$460,205.72 from designated gifts.

An invitation that Southern Baptists appoint three to seven official delegates to the conference was addressed to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, Nashville, and signed by Douglas Horton and Mark A. Dawber, New York.

"The next annual session of the Southern Baptist Convention will be held in May, 1950, after your proposed meeting this fall," Dr. McCall replied. "I am therefore assuming the responsibility of replying to your letter on the basis of previously expressed opinions and actions of the Southern Baptist Convention.

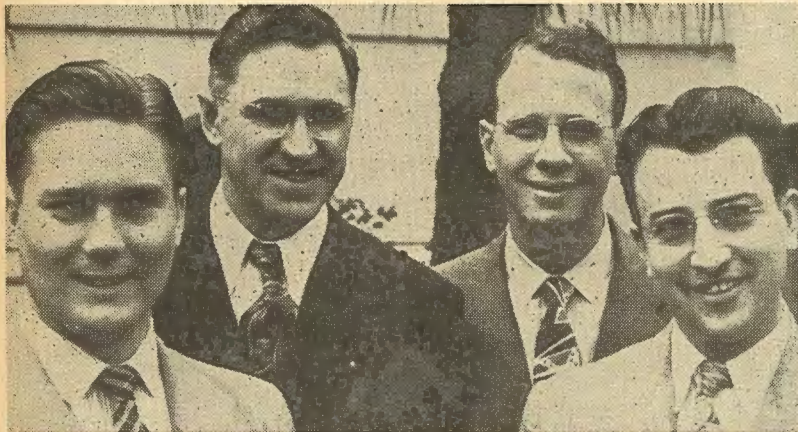
"I am quite certain the Southern Baptist Convention would decline your invitation to participate in a Conference on Church Union," Dr. McCall declared. "As indicated in the statement attached to your letter, we would agree with you concerning 'the challenge of secularism, materialism, and sin.' We do not agree that church union provides the answer to this challenge.

"As Baptists we believe in the freedom of the conscience of the individual to arrive at his religious convictions from a study of the Bible under the leadership of the Holy Spirit. We recognize that this freedom has produced varying interpretations and differences of opinion. We believe that the cause of Christ will be served best by each individual remaining absolutely true to his conviction concerning the teaching of the Word of God.

"It is further our conviction," Dr. McCall continued, "that any effort at church union must either dilute these convictions to produce a common denominator of faith for all who enter the union, or the union must ignore these differences and pretend a unity which is not a reality."

Dr. McCall concluded: "I would pray that God might guide you and all others who might participate in this conference that the Divine Will may dominate all decisions."

Arkansans Graduate from the New Orleans Baptist Seminary



Five students from Arkansas graduated from the New Orleans Baptist Theological Seminary, Tuesday, May 3.

Reading, left to right, they are: J. D. Corley, B. D., West Helena; Homer Bridges B. D.; Cape Girardeau, Missouri; James R. Staples B. D., Piggott; and Homer Bradley B. D., Jonesboro. Not pictured is Charles C. Duncan B. D., Waldron.

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MRS. F. E. GOODBAR

MISS NANCY COOPER

President

Executive Secretary and Treasurer

Letter to Royal Ambassadors of Arkansas

Dear Royal Ambassadors:

I have written several of you personal letters from Brazil. This is for all of you.

Since it would be impossible to tell you everything that has happened the last fifteen months, I will try to tell you what happened today. After breakfast this morning I took my brief case and went to the Tijuca Baptist Church. Here at eight o'clock I attended the meeting of the Royal Ambassador Chapter, Embaixadores do Rei Embaixada. The counselor, who attends Collegio Batista, is a pre-seminary student. This chapter was organized about a year ago and has been going well. It is the first chapter that I've heard of anywhere that meets twice weekly, but I think they will stop that! Well, today they worked on ranks. Five boys have completed Page and are really proud of their new T-shirts with the words "Embaixadores do Rei" and the E. R. shield and insignia. These are working for Squire, and by the time you read this I will almost guarantee you that Alberto will be Squire—maybe others too.

After the meeting we went to a vacant lot owned by the church and played a little. You should have seen the football game this same chapter played Thursday. The Brazilian football is very different from American football, in that they strictly play it with their feet. It is practically the same as soccer in the United States.

Leaving the Tijuca Embaixadores do Rei, I went to the Baptist Publishing House. Here I listened as Dr. W. E. Allen and a Brazilian read from a new translation of the Bible in Portuguese, which they are carefully checking

before it is printed. They gave me a copy so I could follow. It helped me to listen to them read the Portuguese, and every once in a while they called on me to try to read a few verses.

After lunch I went with Brother Cowsert, director of the Baptist Publishing House, out to the suburbs of the city, a good many miles from here, to a church where he is pastor. It was my first visit there in several months, and since that time a new building has been started and will probably be finished in about four or five weeks. It will seat about 250 or 300 people and has Sunday School classes in the back. They also have a clinic where they are doing a great work giving medical care to many poor Baptists and other people. The name of this church is Thomas Rabbit.

I returned home in time to copy a little more material for our new Embaixadores Do Rei manual. I think it will be a "honey" when we get it printed. Perhaps you will read about Tiago Lima in "Ambassador Life." He is a Brazilian mission volunteer for Bolivia, who has helped greatly in preparing our manual.

At 3:30 p. m. I attended the meeting of the Itacurassa Chapter. For me it meant jumping the wall near our house, climbing the steep hill and arriving at the Seminary building where our meetings are held. The members of this Chapter are students at the Collegio Batista. We made plans for a hike the following Saturday to the peak of Tijuca, the highest mountain point in Rio de Janeiro—and there are some very high ones!

Pray for us and write us.
PLEASE DO.

Sincerely,

Alvin Hatten

Missionary Camps for Baptist Young People

- June 16-22—Y. W. A. Camp, Ridgecrest, N. C.
- June 27-July 2—G. A. Camp, Ravenden Springs.
- July 5-13—Assembly, Siloam Springs.
- July 18-23—R. A. Camp, Ravenden Springs.
- July 18-23—Junior G. A. Camp, Ferncliff.
- July 23-24—Y. W. A. Houseparty, Ferncliff.
- July 25-30—Intermediate G. A. Camp, Ferncliff.
- August 1-6—Junior R. A. Camp, Ferncliff.
- August 4-10—W. M. U. Week, Ridgecrest, N. C.
- August 8-13—Intermediate R. A. Camp, Ferncliff.

ARKANSAS BAPTIST ASSEMBLY

Siloam Springs

July 5-13

July 5-13

EDGAR WILLIAMSON, Director

THE DATE: July 5-13. The first meal will be served and the first service held Tuesday night, July 5. The last meal served and the last service held will be Wednesday night, July 13.

WHEN TO ARRIVE: Any time, Tuesday, July 5. All reservations will be held until Tuesday, July 5, at 9:00 p. m. Reservations not taken by that time will be assigned to others desiring accommodations.

NOTE: There will be no services Monday, July 4, and no meals will be served on this day. It will greatly help all concerned if those coming for the assembly session will arrive on the grounds Tuesday, July 5, and NOT BEFORE.

WHAT TO TAKE: This is an encampment. Cots, mattresses, and meals will be furnished according to rates already published. There will be buckets, dippers, and wash basins in dormitories and cabins. TAKE pillow, sheets, blankets, at least two towels, and toilet articles. There is no hot water.

WHAT TO WEAR: Be prepared for dress-up and recreation. Sport shorts are NOT worn at any time. Women and girls taking slacks are requested to wear them only in the afternoon for recreation. Take at least one raincoat, overcoat, or wrap. At times it may be cool and it may rain.

HOW TO GET THERE: From Little Rock take Highway number 65 to Conway, 64 to Alma, 71 to Springdale, 68 to Siloam Springs. Before entering Siloam Springs at the "Y" turn left on Highway 59, three miles to assembly grounds. Kansas City Southern trains and several bus lines stop at Siloam Springs.

FIREWORKS: No fireworks permitted at any time.



WHAT SHOULD BE UNDERSTOOD: There are some simple rules and regulations that all should understand and accept.

LEAVING THE GROUNDS: No one will leave the grounds until after dinner without emergency permission, obtainable at the Business Office. Young people leaving the grounds during the afternoon should be properly chaperoned, and have the consent of their pastors or dormitory supervisors. No one will leave the grounds after supper without emergency permission, also obtainable at the Business Office.

LIGHTS OUT: Lights in all cottages and dormitories must be out at 11:00 p. m. Many come to the encampment for their vacation, and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 11:00 p. m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted for by the encampment.

SWIMMING: There will be no mixed swimming. Men and boys will swim at one time, girls and women at another. All are requested to wear robes to and from the pool, and to shower before swimming.

CAUTION: It is understood that those who register for the encampment agree to abide by these suggestions. Refusal to observe these suggestions, or willful mutilation or destruction of encampment property will result in immediate dismissal from the encampment grounds.

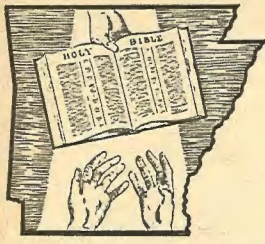
THE SPEAKERS: Dr. M. Ray McKay, Little Rock, will speak at the morning devotional services. Dr. W. A. Criswell, Dallas, Texas will speak at the evening services. Gale Dunn, Dallas, Texas, will be the song leader.

RECREATION DIRECTOR: J. P. Leverett, North Little Rock.

THE DAILY SCHEDULE

- 6:30 Rising Bell
- 7:00 Breakfast
- 8:00 Devotional Hour—Dr. M. Ray McKay
- 8:50 Sunday School Study Courses—A. D. Bates, dean
- 9:40 Training Union Study Courses—Ralph Davis, dean
- 10:30 Woman's Missionary Union and Brotherhood—Miss Nancy Cooper and Nelson Tull, deans
- 11:15 Recess
- 11:30 General Assembly — Denominational Activities Presented
- 12:45 Dinner
- 2:30 Recreation
- 6:00 Supper
- 6:45 Baptist Student Union Conference—A. D. Bates, dean
- 7:00 Choir Rehearsal—Gale Dunn, director
- 7:30 Night Service—Dr. W. A. Criswell, speaker
- 9:00 Fellowship Hour—J. P. Leverett, directing
- 10:30 Campus Clear
- 11:00 Lights Out

THEME: *“Jesus Christ is the Same Yesterday, and Today, and Forever”*



Department of MISSIONS

C. W. Caldwell, Superintendent

Suggested Mission Activities

Missions is not a work to be left strictly to the Baptist State Convention. The District Association should have a mission program. And the local church should also carry on a program of mission activities within its reach. The church, however, should not try to maintain mission stations which are completely beyond its field of service to the people. Such mission projects should be carried on by the Association or Mission Department of the Convention in co-operation with the nearest church.

It is not necessary for most churches to go great distances to find mission opportunities. It is probably not necessary, but we will mention a few mission activities which a church may undertake.

Service for Deaf Mutes

Are there any deaf mutes in your community? If so, why not make some plan to have regular religious services for them? Dr. J. W. Gardner, missionary to the deaf lives in Little Rock, and can give valuable assistance in getting such services started. These people may not hear the gospel with their ears, but they can understand it with their hearts.

Jail Services

Is there a jail or penal institution in your town? Such places afford the church a great opportunity for a spiritual ministry. A group of people from the church conducting services there will not only bless many wayward souls, but will be a real benediction to the church. A young woman, who goes with a group to the jail each Sunday said: "I'd rather miss the regular service in my church, than to miss being in that jail service each Sunday afternoon." Try it in your community. It's a good place to develop soul winners.

Foreigners

Arkansas does not have a large number of foreigners, but perhaps there are a few families in your community. If they do not read English, why not secure a Bible and literature in their own language and give them. A few dollars spent in this way may bring rich dividends. Be a real Christian to these who are considered as foreigners. They may go back to their native land some day. Will

they go back as Christians? Will they be Baptists?

Negro Work

In almost every section of Arkansas there are Negroes. There is no limit to the service that may be rendered them. We give for mission work in Africa and then shed tears as the missionaries tell about the needs there, but are we helping the Negroes in our own communities? Several churches are planning to conduct Vacation Bible Schools for the Negroes. No greater service can be given the Negro children than a good Vacation Bible School.

The Negro pastors need help. Why not plan a conference in your Association for Negro preachers? Brother Pastor would you be willing to teach the Negro preachers, giving them a thorough course in Doctrine, Stewardship, Church procedures, and other phases of the work? Who will be first to start it?

Blind

The Lion Clubs are always on the alert to help the blind. Their service is to the physical, but the spiritual side needs help as well. If the blind in your community read by touch, why not buy them a Bible and literature arranged in the system they use? Through such a gift you may bring to them spiritual light.

Aged and Shut-ins

Many churches are already rendering a great service to the aged and shut-ins. They have wire recording machines which record the regular service at the church and then it is taken to these people in their homes. In this way they hear the entire service although they were unable to be present. Don't forget these dear people. Find a way to help them.

Mission Stations

More and more churches are beginning to sponsor a mission station. Is there some neglected area in your town? If the Baptist church does not establish a mission there, the first thing you know, some "ism" will have services going full blast. These "isms" come into the town and surrounding community when Baptists are spiritually asleep. Their buildings are usually an indication of Baptists' indifference. Don't leave any area near you for some other group to take over. Lead your church to sponsor a mission there.

BOOK REVIEWS

"The Master's Minority"

By Frank H. Leavell
The Broadman Press
Price \$2.25.

The author is widely known among Southern Baptists. Except for a brief period his life has been "devoted to the service of young people and students." Since the establishment of the Department of Student Work by the Sunday School Board, Dr. Leavell has been secretary of this department and is editor of *The Baptist Student*.

Concerning the author and this book, Dr. John L. Hill says, "Dr. Leavell's faith in youth's courage, daring, integrity, and resourcefulness is being rewarded by the amazing response from the campuses of colleges and universities all over our country; yes, and from beyond the seas. This is a thrilling book, good for all those who would make their lives count for Christ."

Dr. Leavell discusses the Baptist Student Union in "Its Origin," "Its Constituency," "Its Message," "Its Mission."

"Bible Baseball"

By Robert T. Taylor
Chicago Bible Society

Here are 840 Bible questions and answers graded into singles, doubles, triples, homeruns, sacrifices, and bunts. If you want to know how to play Bible baseball secure this little book from: Chicago Bible Society, 35 East Wacker Drive, Chicago, Illinois.

Mission Revival Held New Church Organized



A mission revival conducted by Missionary H. W. Johnston, Current River Association, resulted in 32 people being baptized into the fellowship of Success Baptist Church. The revival was conducted in Acorn school house. A church

was organized there on May 29 and the new church voted to cooperate with the Current River Association.

The picture shows the candidates, with Missionary Johnston at the end of the line on the

right. He was authorized by the Success Church to administer the ordinance of baptism. This is an example of the work being done by the missionaries and what might be done by many pastors through extension revivals.

A Church Member Explains

You see, God, it is like this: We could attend church much more faithfully if Your day just came at some other time. You have chosen a day that comes at the end of a hard week, when we are all tired out. Not only that, but it is the day following Saturday night. Saturday night is the one time when we feel that we should enjoy ourselves, so we go to the movies or to a party, and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day on which we want to sleep late. In fact, the children are often late to Sunday School because it is difficult for us to get up early enough. It is usually after ten o'clock before the dishes are done, and then it is time to think about the Sunday dinner, not to mention the Sunday paper. I mean no disrespect and do not claim that my judgment equals Yours, but You must realize You have picked out the very day on which the morning paper takes the longest time to read thoroughly, and also the day on which we have the biggest dinner of the week. Not only that, but You have fixed the hour of the church service at the very time when we must be preparing the dinner.

Then, too, we must think of John. He is cooped up in an office all the week and Sunday morning is the only time he has to tinker with the car. There is no time in the whole week that is quite so good as Sunday morning for cleaning the car and for doing odd jobs around the house. When John gets into his old clothes and gets his hands all greasy, You can hardly expect him to think about going to church. If You did not want him to tinker with a car, You should not have let him have one. Then, there are the leaves that have to be raked up in piles and burned, and nearly everybody does that on Sunday morning, usually during the church hour.

I am telling You these things because I want You to see our viewpoint and that it is not our fault that we are not able to get to church on Sunday morning. We should like to go, and we know that we should go, but it must be clear that the real reason we cannot go is that You have chosen the wrong day. If you will select any day other than Sunday, we shall be glad to give the matter further consideration.

—The Evangel.

Of course it is vain to try to satisfy the eternity in one's soul with the temporalities of this world.

The Christian life is not mechanical, but vital, it is not studied, but spontaneous.

Radio Program

Dr. T. Rupert Coleman, pastor of Ginter Park Baptist Church, Richmond, Virginia, will be the preacher on Columbia's Church of the Air Sunday, June 26, 10:30-11:00 A. M. Central Standard Time. His subject will be "The Power of the Cross."

Music for the program will be furnished by 50 voices of the Chapel and Chancel Choirs of the church, directed by James R. Copeland, minister of music.

Dr. Coleman, a graduate of the Southern Baptist Theological Seminary, Louisville, Kentucky, has been pastor of Ginter Park Church since 1934. The membership and gifts of the church have quadrupled during his pastorate, with five missionaries directly supported in addition to the regular mission program.

Consult your local newspaper for the radio stations in your area over which the Columbia Broadcasting System's programs are heard that will carry this program.

—000—

Plan To Go To Ridgecrest

The 1949 Brotherhood Conference at Ridgecrest will be one of the best! The Conference is scheduled for August 18-24.

Ridgecrest in "The Land of the Sky," is beautiful for location, wonderful for scenery and natural beauty, a hallowed spot in the hearts of all who have been there.

To go to Ridgecrest is to go aside for awhile into a nearness to God, into intimate fellowship with God's people, into a renewal of spiritual strength. To go to Ridgecrest is to want to go again.

Arkansas should be well represented at the Ridgecrest Brotherhood Conference. Reservations are available now. Rates are from \$3.00 to \$4.00 per person, including meals. Rates for children below five are half the adult rate.

Write Robert Guy, Manager of Ridgecrest Assembly, Ridgecrest, North Carolina, for reservations. Send reservation fee of \$2.00 per person.

Do it now!

—000—

Minister Claimed by Death

William V. Walls, former pastor of the Strong Church, passed away June 4, at his home in Strong, following a lengthy illness.

Mr. Walls attended Brown College of Georgia; held pastorates in Fort Smith, Russellville and Ozark. He served in the legislature and was once chaplain of the house of representatives.

Survivors include his wife, five sons and four daughters.

—000—

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

A Prayer For My Pastor

Our Father, let me be a pillar of strength, to help hold him up and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down. Let me support him without striving to possess him. Let me lift his hands without placing shackles around them. Let me give him my help that he may devote more time in working for the salvation of others and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious time in bragging on me. Let me be unselfish in what I do for him and not selfish in demanding that he do more for me. Let me be unselfish in what I do for church much and be happy as he serves me less and the church and others more.

—Robert S. Kerr,
Senator from Oklahoma

Worth Thinking About

"Do you know what is the most sought-after time on the radio? Sunday night. Sponsors had rather have a spot on the air at this time than at any other during the week. REASON: More people stay at home on Sunday night. And the tragic part of the picture is that a large percentage of church people are sitting by the radio at this time, while pastors preach to empty pews. Although in our own church the evening evangelistic hour is well-attended, we could not seat the crowd if all who came in the morning returned that night. This is just a straw in the wind as to what is happening in this nation of ours.

Formerly, we called Saturday night the Devil's night. I am beginning to wonder."

—Dr. W. A. Criswell.

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.

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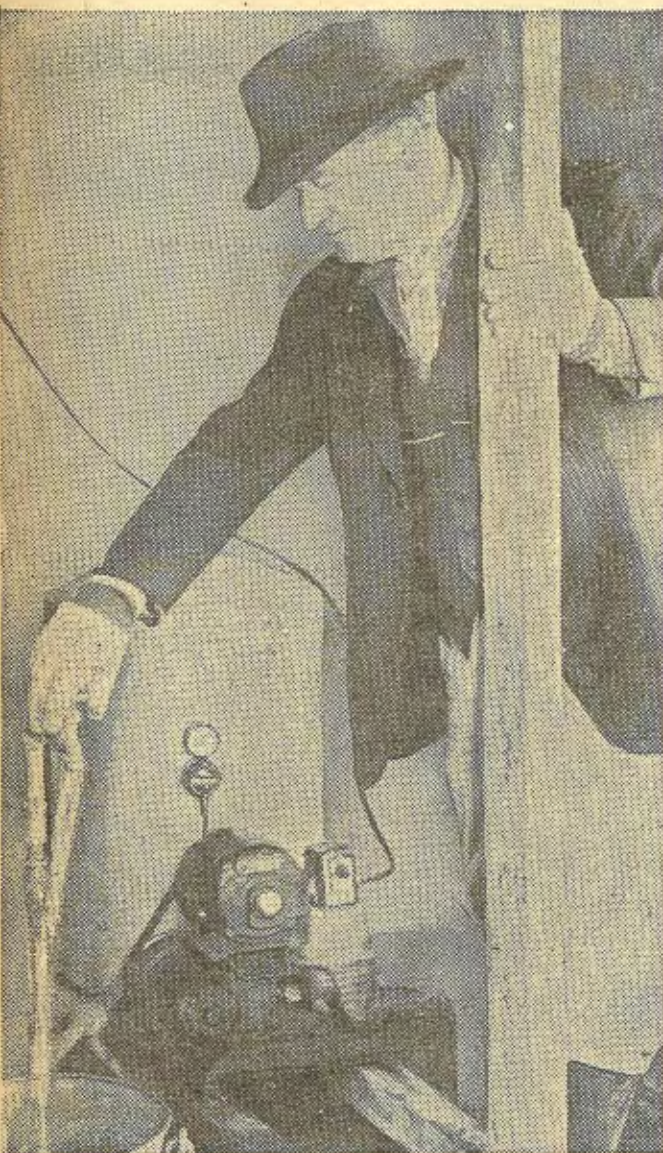
Approved by the State Department of Education

Opening date of fall semester—September 5

North Little Rock, Arkansas

IRVING M. PRINCE, President

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STUDIES SHOW: Having water at all times enables cows to give from 10 to 15 per cent more milk! It requires about 33 gallons of water a day for the average cow—for watering and cleaning and for sterilization of utensils. This amounts to 1,000 gallons a month!

AN ELECTRIC WATER SYSTEM WILL PUMP 1,000 GALLONS FOR ABOUT FOUR CENTS!

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Figures to Inspire

Sunday, June 12, 1949

| | S.S. | T.U. | Add. |
|---------------------------|------|------|------|
| Little Rock, Immanuel | 1134 | 389 | 11 |
| Including Missions | 1433 | 642 | 15 |
| Ft. Smith, First | 1036 | 392 | 7 |
| Little Rock, First | 805 | 304 | 4 |
| El Dorado, First | 725 | 188 | 3 |
| N. Little Rock, | | | |
| Baring Cross | 700 | 311 | 10 |
| Including Mission | 758 | 334 | |
| Hot Springs, Second | 692 | 144 | 2 |
| Little Rock, Second | 687 | 115 | |
| Benton, First | 613 | 110 | 7 |
| Pine Bluff, First | 593 | 179 | |
| Paragould, First | 427 | 179 | 2 |
| Including Missions | 570 | 247 | |
| Camden, First | 518 | 134 | 11 |
| Including Missions | 721 | 253 | |
| Pine Bluff, South Side | 508 | 234 | 3 |
| Including Mission | 600 | 286 | |
| El Dorado, Second | 503 | 175 | 3 |
| Fayetteville, First | 491 | 179 | 8 |
| Including Missions | 539 | 216 | |
| Crossett, First | 478 | 183 | 7 |
| Hope, First | 452 | 82 | 4 |
| Including Mission | 471 | | |
| Magnolia, Central | 445 | 144 | 5 |
| Including Mission | 537 | | |
| Little Rock, Tabernacle | 438 | 162 | 1 |
| Hot Springs, Central | 433 | 100 | |
| Including Mission | 517 | 136 | |
| Warren, First | 438 | 112 | 2 |
| McGehee, First | 419 | 160 | 2 |
| Including Missions | 528 | 203 | |
| Little Rock, Gaines | | | |
| Street | 412 | 256 | 10 |
| Including Mission | 510 | 296 | |
| Russellville, First | 403 | 110 | 1 |
| Including Mission | 458 | 132 | |
| Ft. Smith, Immanuel | 399 | 127 | 4 |
| Springdale, First | 382 | 196 | 7 |
| Including Missions | 534 | | |
| Ft. Smith, Grand Ave. | 375 | 120 | 1 |
| West Helena | 375 | 151 | 1 |
| Paris, First | 374 | 102 | |
| Malvern, First | 370 | 77 | |
| Including Mission | 393 | | |
| Fordyce, First | 365 | 161 | |
| Hot Springs, Park Place | 364 | 105 | |
| N. Little Rock, First | 362 | 103 | |
| Harrison, First | 359 | 154 | 3 |
| Including Mission | 503 | 194 | |
| Rogers, First | 357 | 118 | |
| Cullendale | 345 | 155 | |
| Conway, First | 336 | 34 | 4 |
| Little Rock, South | | | |
| Highland | 326 | 134 | 1 |
| Ft. Smith, Calvary | 303 | 55 | 2 |
| Siloam Springs, First | 295 | 178 | |
| Smackover, First | 291 | 103 | 2 |
| Hot Springs, First | 291 | 79 | 2 |
| Searcy, First | 288 | 81 | 1 |
| Norphlet, First | 280 | 207 | |
| Pine Bluff, Second | 275 | 107 | |
| Dumas, First | 266 | 99 | 2 |
| Including Missions | 306 | | |
| Monticello, First | 264 | 120 | 1 |
| Ft. Smith, South Side | 260 | 55 | 4 |
| Gentry, First | 248 | 126 | |
| Mena, First | 241 | 82 | 2 |
| El Dorado, West Side | 240 | 122 | 2 |
| Jacksonville, First | 230 | 98 | 1 |
| Ft. Smith, Bailey Hill | 217 | 65 | 2 |
| Monticello, Second | 206 | 90 | 3 |
| Ft. Smith, Trinity | 200 | 92 | |
| Little Rock, Hebron | 189 | 71 | 1 |
| Stamps, First | 183 | 62 | |
| Mt. Ida, First | 151 | 71 | 1 |
| Pine Bluff, Matthews | | | |
| Memorial | 144 | 86 | 3 |
| Little Rock, Reynolds | | | |
| Memorial | 143 | 65 | |
| Hoxie, First | 138 | 36 | 4 |
| Elliott, First | 135 | 128 | |
| Little Rock, Pine Grove | 127 | 71 | |
| Little Rock, Woodlawn | 114 | | 3 |
| Melbourne | 100 | 85 | |
| Crossett, North Crossett | 90 | 41 | |
| Grannis | 88 | 56 | |
| Fountain Hill, First | 82 | 77 | |
| Monticello, North Side | 81 | | |
| Little Rock, Tyler Street | 78 | 43 | |
| Little Rock, West Side | 67 | 34 | |
| Douglasville, Second | 61 | | |
| Monte Ne | 58 | 44 | |
| N. Little Rock, Peoples | 40 | | |
| Little Rock, | | | |
| Mt. View, No. 2 | 22 | 16 | |

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Jesus' Continuing Ministry

By MRS. ROLAND LEATH

The ministry of our Lord Jesus Christ did not end with His crucifixion, His resurrection, or ascension; it began in one sense of the word, for now the gospel seed is to be planted around the world. The words are well spoken; "The ministry of our Lord began before the foundation of the world and will continue into the future ages of eternity."

Often we speak of the influence of an individual as it lives on, but only of our Risen Lord can it be said that His ministry continues. He has left work for each one to do, through His power; at the right hand of the Father on high He directs our ways, intercedes for us.

For forty days (Acts 1:3) Jesus appeared to various groups and individuals before His ascension. He used this time to reveal the truth of His resurrection to the disciples and to commission them for their great and glorious task.

We find at least ten appearances of our Lord during the forty day period: to Mary Magdalene, to Peter, to two disciples on the road to Emmaus, to the disciples in the upper room, to the same group a week later with Thomas present, to the disciples fishing in the Sea of Tiberias, to the disciples in a mountain in Galilee, to James, to five hundred brethren, to the disciples prior to His ascension.

The Great Commission

The Lord had designated a mountain in Galilee for this meeting place with His disciples, (Matthew 26:32) and now the time has come for that appointment. Some were so overcome when He appeared on the mountain that they "doubted," could hardly believe it was Jesus. Those who recognized Him at once worshipped Him.

As He came unto them, Jesus declared His exalted authority: "All power is given unto me in Heaven and earth." He who had come forth, triumphant over death and the grave, stood before them with the majestic position of One who has all authority, not only in earth, but in heaven as well.

Because of His power and authority, He is able to place upon His followers their marching orders. "Therefore," Jesus said. "Go ye and teach all nations, baptizing them in the Name of the Father, Son and Holy Ghost . . ." They were to go everywhere and anywhere as His commissioned messengers. The Risen Christ, with all power and dominion over the souls of men is to be lifted up to all men as the Savior of the world. He sealed redemption upon that

Sunday School Lesson for June 26, 1949

Matthew 28:16-20; Acts 1:4-14

cross; He commissioned these witnesses to take this gospel to all kind and color, baptizing them in the Name of the Triune God. The Son is equal with the Father and the Spirit. This Trinity is fully revealed.

The apostles of Christ were to teach the commandments of their Lord. They were not to frame their own message or even to take the words of the preachers of old; they were to teach the Words of Christ. He had taught the disciples on the mountain, by the seashore, along the roads, in the upper room. They were now to go teach others. The lost need to hear the gospel message; the saved need instruction in the Word of the Lord in our day. We need to read and study anew Christ's great marching orders to His own.

After the duties have been outlined, Jesus spoke words of encouragement and assurance, "Lo, I am with you always, even unto the end of the world." He would bless, protect, guide, inspire, fulfill, sustain, as they carried out His commission. We have that wonderful promise today if we labor in His vineyard, read His Word, obey His commandments, invite Him into our hearts, wills, and homes.

The Great Promise

The final appearance of Jesus to His disciples was the occasion for the giving of a promise which, when fulfilled, would make it possible for them and for us to carry out the great commission.

As Jesus gave His last message to the disciples, the command was for them to "wait." That is so often the most difficult thing which any of us have to do. We are important; we want to go ahead and do things immediately; all too many times we go in our own strength and do not have the power of the Holy Spirit.

Jesus had told these disciples that the Father would send the Holy Spirit (John 14), and had talked with them about this Comforter. On this last day, Jesus instructs them to wait in Jerusalem for the Spirit's coming; at such time they would be swept by His power, "baptized with the Holy Ghost."

This was the pointing forward to Pentecost. The Spirit did come, following the obedient waiting of the disciples, and He gave them power and ability to do the word of the Lord. He told them, when the power came, they would "witness in Jerusalem, in all Judea, and in Samaria and unto the ut-

termost part of the earth." With the coming of the Spirit, Christianity became world-wide. This was the beginning of the missionary program of the first church which has extended into all the world.

In one verse (Acts 1:9) the story of the ascension of our Lord is told. He was taken up, after speaking that last word on witnessing to the disciples, and a cloud received Him out of their sight. Such a world-staggering, thrilling event and yet, how simply God caused it to happen; Two men in white apparel, heavenly messengers, appeared before them to assure them that Jesus had been received into heaven, but some day He would come again "in like manner."

His Continuing Ministry

The Lord continues this ministry, which He began and passed on to His Apostles in that long ago, in you whom He has saved and placed upon this earth as witnesses today. He is our High Priest at the throne of grace. He sends the Holy Spirit into our hearts when we trust Him as our Savior. He gives us talents, abilities, gifts, and places to serve Him in our respective circles of life. He depends upon us to be His witnesses and to teach and train others for this all important business. He is preparing a home for us, up there with Him.

"He will never leave us nor forsake us." May we be true to Him!

Personally

By ALBERT McCLELLAN

I took a walk this noon to look at clocks.

The first in a newsstand showed 12:20. The old alarm clock on the colored man's shine stand next door said 12:14. Next in the travel bureau, 12:18.

Across the street the corner building was unoccupied and the clock on the wall was stopped at 3:24.

I turned to a passer-by, "What time is it?" He looked at his pocket watch and said, "Well, what do you know! It has stopped. I must have forgotten to wind it."

In the middle of the block the jeweler's imitation clock sign said: 8:20 or 4:40, the hands were the same length.

Now I want to know: where would I be if I tried to keep my watch set by all those clocks?

The answer: I would be completely confused.

What I do when I want to set my watch is to go to Western Union. I am told that they get their time from the heavens.

That is what I want to do. Instead of looking to every Tom, Dick, and Harry to set my life and my convictions I want to look to the Bible. The reason is really very obvious, it is in time with heaven, it speaks the will of God, it is the tool of the Holy Spirit of light.

If I am in time with God and His Word I cannot have my hands pointed in the wrong direction.

If I am not in time with God I am confused, so confused. And that is what is wrong with so many people today. Out of time.

-The Baptist Messenger.

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★ Executive Board — STATE CONVENTION ★

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

The State Budget For 1950

The messengers of the churches assembled in the Convention in November will determine by vote what the state budget should be for 1950. It is necessary, however, for working groups and agencies that depend upon the yield of the state budget to think, talk, plan, and to offer suggestions concerning the needs of the work which the budget undergirds. It is always important that somebody begin long before the Convention meets to make the surveys and gather information which will help our people in their thinking before they cast their votes on a budget. The method of such procedure this year was outlined in a recommendation which was offered in our last Convention and which the Convention adopted. It was as follows:

"We recommend to the Convention that the Steering and Planning Commission be instructed to:

First, make a survey of our Arkansas Baptist work and of the immediate and long-range needs of our institutions and causes. The Commission will be expected to bring in a report on a larger mission work within Arkansas and a larger participation by Arkansas in the work of Home and Foreign Missions.

Second, that the Planning and Steering Commission shall, upon the basis of this survey, recommend to the Administration and Finance Committee of the Executive Board a unified, all inclusive budget which will provide for the current operating expenses of our agencies, institutions and causes; and that capital needs shall be provided for on a percentage basis according to needs determined in the survey. This plan would provide for the pooling of drives and campaigns of the institutions into one great unified program with a definite money goal to be reached in a specific period of time.

The Administration and Finance Committee, after due consideration of the Commission's recommendation, would present the same to the Executive Board which would in turn report to the 1949 Convention."

Heretofore we have adopted a budget for the succeeding year leaving out funds for buildings, etc. We have conducted special campaigns to gather funds to erect buildings for our institutions. The above recommendation contemplates that funds, and capital needs such as new buildings for our institutions, etc. shall be taken care of in this overall proposed budget.

Pursuant to this recommendation the Steering Planning and Co-ordinating Commission has had many meetings and finally decided upon a proposed 1950 state budget. The Commission was not satisfied with the figures that it submitted to the Administration and Finance Committee, but it had done the best that it could do. It had heard more than once the appeals from the institutions and agencies and departments. When it made up its first draft of a proposed budget with

the appeals from the various institutions, agencies, and departments the proposed budget figures ran to approximately \$1,300,000. The Steering Planning and Co-ordinating Committee thought that this was a larger budget than we could hope to raise in 1950. The group worked hard day after day and heard more than once the requests from the heads of the institutions and agencies. Finally the Commission submitted the proposed duplex budget to the Administration and Finance Committee. The proposal totaled an \$800,000 operating budget to be divided on a fifty-fifty basis with the Southern Baptist Convention agencies, and a Capital Needs Budget for our state institutions amounting to \$220,000 per year. The all-inclusive budget, therefore, would amount to \$1,220,000 for the year. The operating budget would be satisfied before anything would be distributed to the institutions and Capital Needs. Here is the way it would look:

1950 State Budget For Operation

| | |
|---------------------------------|-----------|
| Administration | \$ 26,000 |
| Arkansas Baptist | 6,000 |
| Woman's Missionary Union | 20,000 |
| Promotion and Convention | 5,500 |
| Brotherhood Department | 9,000 |
| Religious Education Department | 26,000 |
| Retirement Plan | 21,200 |
| Old Debts | 26,000 |
| Office Building, Annual Payment | 7,500 |
| History Commission | 2,000 |
| Baptist State Hospital | 25,000 |
| State Missions | 60,000 |
| Ouachita College | 57,000 |
| Central College | 39,000 |
| Orphanage | 30,000 |
| Ministerial Education | 1,800 |
| Emergency Reserve | 4,000 |
| Baptist Foundation | 5,500 |
| Southern Baptist College | 23,000 |
| Camp Ground | 5,500 |

| | |
|-----------------------------|------------|
| Total State Objects | \$ 400,000 |
| Southern Baptist Convention | 400,000 |

Total Operating Budget \$ 800,000

For Capital Needs

| | |
|---------------------------|-----------|
| Ouachita College | \$ 80,000 |
| Central College | 50,000 |
| Southern Baptist College | 20,000 |
| Bottoms Baptist Orphanage | 20,000 |
| Arkansas Baptist Hospital | 50,000 |

Total for Capital Needs \$ 220,000

Grand Total \$1,020,000

The Administration and Finance Committee had a meeting and received the suggestion of the other group. The Committee was in session all day and finally passed a recommendation that we continue to give 40 per cent of our operating budget to Southern Baptist Convention objects and 60 per cent to state objects. It also changed some items.

Here is how it now looks as the Administration and Finance Committee recommends it for the consideration of the Executive Board:

1950 State Budget For Operation

| | |
|---------------------------------|----------|
| Administrative | \$26,000 |
| Arkansas Baptist | 6,000 |
| Woman's Missionary Union | 20,000 |
| Promotion and Convention | 5,500 |
| Brotherhood Department | 9,000 |
| Religious Education Department | 26,000 |
| Retirement Plan | 21,200 |
| Old Debts | 30,000 |
| Office Building, Annual Payment | 7,500 |
| History Commission | 2,000 |
| Baptist State Hospital | 35,000 |
| State Missions | 60,000 |
| Ouachita College | 72,000 |
| Central College | 53,000 |
| Orphanage | 30,000 |
| Ministerial Education | 1,800 |
| Emergency Reserve | 11,000 |
| Baptist Foundation | 5,500 |
| Southern Baptist College | 23,000 |
| Camp Ground | 5,500 |

| | |
|-----------------------------|-----------|
| Total State Objects | \$450,000 |
| Southern Baptist Convention | 300,000 |

Total Operating Budget \$750,000

For Capital Needs

| | |
|---------------------------|--------|
| Ouachita College | 80,000 |
| Central College | 50,000 |
| Southern Baptist College | 20,000 |
| Bottoms Baptist Orphanage | 20,000 |
| Arkansas Baptist Hospital | 50,000 |

Total for Capital Needs \$220,000

Grand Total \$970,000

The Executive Board will meet at 10:00 a. m. on June 28, and will take the recommendation of the Administration and Finance Committee and will pray, plan, and pass its recommendation on to the meeting of the messengers of the churches as they assemble in November.

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Northern Baptists have contributed \$15,008,000 to date to the denomination's \$16,000,000 World Mission Crusade launched two years ago, it was reported to the annual meeting of the Northern Baptist Convention which met in San Francisco.

Dr. Reuben Nelson of New York, director of the Convention's Council on Finance and Promotion, said \$5,774,000 had been contributed during the fiscal year 148-49 to the unified budget which is exclusive of the World Mission Crusade. Goal of the unified budget was \$7,500,000.

A. J. Hudson of Cleveland, chairman of the finance committee, said that, as a result, a reduced budget of \$6,167,230 was being proposed for 1949-50.