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Arkansas Baptist State Convention

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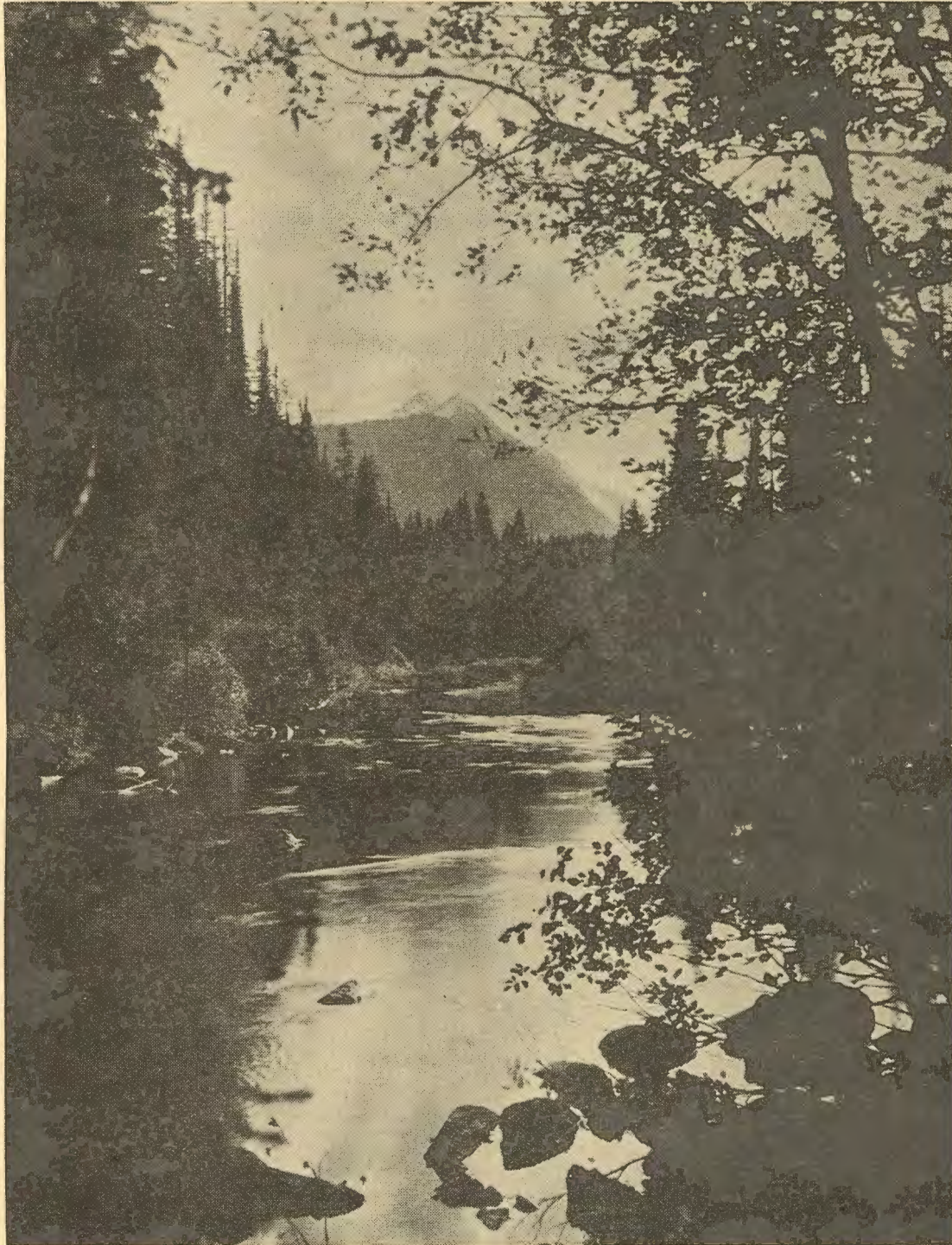
ARKANSAS BAPTIST

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NUMBER 24



—Religious News Service Photo.

Make Wise Use of Your Vacation Time

W. M. U. Camps for Young People—Pages 8 and 9
Arkansas Baptist Assembly—July 5-14

As the Editor Sees It

State Editors Comment On Convention

In order to give our readers a South-wide view of the reaction to the Oklahoma City Convention, we shall carry from week to week editorial comments from the editors of the other state papers throughout the Convention territory.

There is remarkable unanimity among the Editors of State papers in the South concerning their appraisal of the Oklahoma City Convention. As would be expected, they differ on a few points, but in the main they are agreed on the more significant features of the Convention.

Influence of Personality

Editor Albert McClellan of the Baptist Messenger, the Oklahoma paper, did a superb job as host to the editors and in making all necessary arrangements for their convenience in reporting the Convention.

Editor McClellan said: "The Convention almost belonged to the middle-of-the-roaders. If anything, it was slightly West of center. The Convention wobbled some, but thanks to the strength of Dr. Robert Greene Lee, the footings held. On at least two occasions, the Convention seemed moored to Dr. Lee's personality."

The two occasions referred to by Editor McClellan were: when Dr. Lee surrendered the chair to vice president Porter Bailes, and made a motion that the Alldredge Amendment to the constitution be tabled; and when he made a clarifying statement concerning the vote of the Convention to go to Chicago in 1950.

Editor McClellan further remarks: "Undoubtedly, the most constructive step taken was the almost unanimous adoption of the 10 Million Dollar Cooperative Program goal for 1950. The really glorious thing about this goal in our advanced program, as it is called, is that half of every dime above six and one-half million dollars will go to foreign missions, as will also half of the first four million."

Why Chicago?

George Raleigh Jewell, associated with the Western Recorder of Kentucky, heads his report of the Convention with the captivating expression: "For third time City anoints Southern Convention with oil of kindness."

Dr. R. T. Skinner, editor of the Western Recorder remarks that: "The presence of the Convention was marked by high winds and floods. As soon as the Baptists came in, the wind started blowing. There was in the immediate and near-by territory an average of two cyclones a day, and there was plenty of water for any purpose Baptists have ever had."

Practically all the editors commented upon the adoption by the Convention of an unprecedented number of minority reports. Editor Skinner remarks: "The Convention was 'a peoples' Convention.' Again and again majority reports of committees were turned down and a minority report or a substitute report adopted. None will be able to say that business matters were pushed through without a hearing from the floor. The people expressed themselves."

Thoroughly Democratic

Along the same lines, Editor A. L. Goodrich of the Baptist Record of Mississippi remarks that: "Anyone, unless it be those critics with closed minds, must have been impressed with the democracy of the Convention. Of course, there are always some sour-souled defamers who would have you to believe that only a few have a part in Convention affairs. This is not true. Every one had opportunity to have his say. A messenger in shirt sleeves was listened to as attentively as Dr. So and So."

Editor Goodrich further remarks: "We do not agree with the feeling of a few that a minority are trying to run things, but there was a tendency to vote against those who were considered as leaders. Some fear domination. We see no evidence of it. They are just brethren trying to help where and when called upon, but Minority reports usually prevailed."

Editor Goodrich makes one very significant and greatly needed point: "There was one sour note. On a few occasions when someone proposed a measure that met with opposition, some of those opposed would shout 'No' or some other expression of disapproval without waiting for the matter to be put to a vote. The more courteous way would have been for the opposition to have waited to do their shouting until the matter was put to a vote. A Baptist is entitled to his say without the handicap of discourteous remarks or shouts of disapproval."

New Thinking

Editor B. J. Murrie of the Illinois Baptist says: "The Oklahoma City Convention will be remembered as a democracy in action. The Convention did not go crazy. It did not go to the 'left' or to the 'right.' It stayed in the middle of the road. The messengers as a whole decided what they wanted to do instead of doing what a small group had decided it wanted done. In each case where the Convention voted differently from the majority report, there are definite reasons and causes for the decision."

Editor Murrie thinks that the many "G. I. Baptists being taken out of the traditional South and sent into all parts of the United States and the world" is responsible for "a new set of thinking in the minds of the messengers" and as a consequence is leading the Convention away from many traditions of the South.

"The new thought," says Editor Murrie, "has been advanced by the hundreds of Baptist Ministers who were chaplains. They see in the word 'Southern' a doctrinal concept instead of territorial section. They fought that all peoples might have the right of choice of religion and to make their decisions. This is a distinctive Baptist point of doctrine, long cherished and covered by heroes' blood for centuries."

(Continued next week)

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Ouch!

I was mowing my lawn the other day and passed too close to a rose bush; and a streak of blood running down my arm told the painful story.

We are afraid to get too close to things that have sharp barbs that stick and stab and bring the blood. And people who have sharp, stinging tongues, irascible disposition, an uncontrollable temper are about as inviting as a briar patch.

The Withered Hand

A Devotion by the Editor
"Stretch Forth Thy Hand"

The withered hand may well represent our impaired spiritual powers and intuitions. It always evokes an expression of pity to see a hand hanging limp by one's side. It tells the story of a dwarfed power, it becomes only the rudimentary sign of a power that cannot be exercised in the activities of life.

Returning from the meeting of the Baptist World Alliance in Atlanta, Georgia, in 1933 we spent several days in Monteagle, Tennessee. There was a teen-age boy in the cottage next to us. This boy was so afflicted that he had practically no control over his muscles. He would undertake to reach for something and invariably his hand would reach out in the opposite direction and he would have the greatest difficulty in bringing his hand around to the object he sought to grasp. This difficulty was characteristic of every movement of his body.

I was reminded of the spiritual deformities so common among people. One's spiritual powers may be so abused by sin until they become calloused or deformed or impotent so that one is unable to exercise those powers and reach out with a firm mental and spiritual grasp to take hold of the great spiritual truths of the gospel.

But there stands One among us Who is able and willing to heal the withered hand, the withered heart and soul, and restore to us the normal use of all our spiritual powers.

"Rise up, and stand forth in the midst," He calls. Always when one acts upon the invitation of the Lord so far as he is able to understand, there will be a further invitation, an additional order: "Stretch forth thy hand," said Jesus. And the man involuntarily stretched forth the impotent hand, not knowing he could do it until he tried.

But the hand that had hung limp and useless by his side, now reaches out to take hold of the tools with which men work, and to be exercised in the normal functions of life.

We will find the same expression to be true with our spiritual powers. What a thrilling experience it is when, in response to the invitation of Jesus, we reach out the hand of faith and take hold of the truths of eternal life in Jesus Christ our Lord!

"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. . . . And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (Luke 6:6, 10).

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From The Editor's Desk

A Look at Federal Spending

An Associated Press news story reports that President Truman "Insists on Passage of Whole Program," and that "any 'must' lists Congress shall include his whole program."

Senator John L. McClellan is authority for a statement that "The operating costs of the Federal Government within the next five years will soar to a new peacetime high of one twenty to twenty-five billion dollars annually, in excess of the forty-two billions that we are now spending," if the whole program presented to Congress should be inact-into law.

National Debt

This program includes increased old age and survivors' insurance benefits "to include some twenty to twenty-five millions of our people;" "to expand unemployed compensation to include many millions;" "to include medical services and hospitalization to eighty to eighty-five per cent of the American people;" "to subsidize the food bill of consumers;" "to subsidize housing for millions of Americans;" "to pour out millions in grants to political sub-divisions and institutions;" "to increase the salaries of more than two million Federal employees." The national debt now stands at \$252 billion. It is obvious that the president's "whole program" would demand "deficit financing." In fact, the Federal Government is now involved in deficit financing. The 252 billion dollar debt is not a true picture of the national debt.

Manipulation of Funds

Senator McClellan is authority for the information that the government is spending the social security pay roll taxes and other revenues such as, unemployment trust funds, retirement funds, Veterans' Insurance funds, and other special trust funds, on current government operations. In lieu of these funds which the government is spending, it uses government securities which amount to \$38,231,757,327 as of the present. If that amount is added to the \$252 billion, it raises our national debt to more than 290 billion dollars.

Congressman Brooks Hays is authority for a statement that, "Since the end of the war only twenty-seven billion dollars has been paid on the public debt. Of this amount, twenty billion dollars was paid the first year by using surpluses in the Treasury from a Victory Loan that produced more than was necessary. The remaining seven billion dollars was paid off in two years in one of the most prosperous periods of history."

It becomes clear that only seven billion dollars has been paid on the national debt out of current tax receipts. However, that is offset by more than thirty-one billion dollars in the form of securities issued in lieu of the special trust funds which the government has spent on current operations.

That kind of manipulation of funds in a private industry would land a person in the penitentiary. It is the same manipulation as when an employee takes money from the company employing him, and deposits an I. O. U. in its stead.

It seems obvious that the taxpayers and voters of our nation should know these facts and many other facts concerning the operation of our national government. It is utterly fantastic to think that half of the American people can live off the Federal Government, and it is even more fantastic to think that the other half can pay the tax bill.

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The Ambitious Far West

Undoubtedly there are great opportunities for Southern Baptists in the far West. According to those who are in a position to know the facts, there are vast numbers of people who are members of no church and who constitute a tremendous evangelistic challenge. There are also many towns and small cities with no Baptist Church.

Our Southern Baptist brethren of the far West are a heroic group and they have obviously done a great work. The progress of the work, the challenging opportunities of the present, and the prospects of the future should receive proper recognition in the overall Southern Baptist Convention program and provision, appropriate to the progress of the work, should be made for promoting the work in the far Western area.

The brethren from this area were quite vocal in the Oklahoma City Convention. And they made their "requests known" to the Convention. We believe that requests were out of proportion to the present stage of development of the work in the area in question. We refer particularly to the request for the Western Assembly and the meeting of the Convention in San Francisco in 1951.

Western Assembly

We believe it to be a mistake to establish the Western Assembly at Glorieta, New Mexico. We believe the brethren in that section made a mistake in asking that the Assembly be located there. We hold this view for three reasons. First, we do not believe it possible for an Assembly in that location to make its maximum contribution to programs of the churches and denomination, because of the distance to be traversed in reaching the assembly site and because of the sparse Baptist population of that area compared with other and older areas of the Convention territory.

Second, because the cost of developing the assembly at Glorieta will be so much higher per capita than it would be at the Harrison, Arkansas, the site recommended to the Convention. If a circle with a radius of 400 miles were drawn around each site, and if it cost \$1,500,000 to develop the Assembly, the proportionate cost would probably be about one

dollar per Baptist in the 400 mile circle surrounding Harrison, Arkansas, whereas, it would probably be about fifteen dollars per Baptist in the 400 mile circle surrounding Glorieta, New Mexico. The disparity between the per capita cost of the two sites is too great to be practical. It is not good business, good sense, or good religion to spend so much of the Lord's money to develop an Assembly in a locality where the Baptist population is so sparse, when the same outlay would reach at least fifteen times as many Baptists in another location.

Third, an Assembly is not a pioneer or missionary project. The missionary opportunities of the far West have been played up with great effectiveness. And there appears no disposition to question the validity of those claims. We do not question the tremendous evangelistic and missionary opportunities claimed for the far Western Area. But we do question the wisdom of an expenditure sufficient to develop an Assembly, which is definitely not a missionary project, in a missionary field.

San Francisco

We also believe it was a mistake for the brethren of the far West to ask for the meeting of the Convention in San Francisco in 1951. And there are at least three reasons why we hold this view. First, we believe it extremely unwise to take the convention out of the distinctly Southern Baptist territory, two years in succession.

Second, the distance to the West Coast will make it impossible for great numbers of our people to attend from the oldest and most populous areas of the Convention territory. It is a serious matter to take the Convention meeting out of reach of the Convention constituency.

Third, the meeting of the Convention is not a missionary project, and it should not be determined on the basis of the opportunities which such a meeting will provide the messengers to see the mission field.

It is entirely possible that the messengers attending the Convention in San Francisco might be disappointed in what they find there in the matters of the progress of the work and the treatment they receive in a city whose attitudes might be radically different from the attitudes of our Southern cities. Any disappointments experienced in San Francisco will be reflected in future actions of the Convention in relation to the work of that section.

Evangelism and Missions

We believe the brethren of the far West are asking and expecting too much; they are asking for things which normally come with a more advanced stage of denominational development. Certainly there are far more effective means and methods of meeting the missionary challenge of the far West than by establishing an assembly and taking the Convention to San Francisco. By insisting upon such large and advanced projects, the brethren may lose in the long run.

Since the appeals from this newer territory of the Convention are based upon the evangelistic and missionary challenge it presents, let us follow evangelistic and missionary methods in meeting that challenge.

New Student Worker



Miss Estelle Slater

On June 1 Miss Estelle Slater of Carrollton, Missouri, became associate South-wide secretary in the Department of Student Work of the Sunday School Board. She is a native of Missouri, attended William Jewell College and received the B.S. degree from Central Missouri State College at Warrensburg. She has taken work at Southwestern Baptist Theological Seminary toward the degree of Master of Religious Education. Having served as student secretary in three different positions, Miss Slater comes well prepared for the responsibilities which she assumes.

Miss Slater's first official engagement as South-wide secretary will be at the Arkansas Baptist Assembly, Siloam Springs, July 5-14.

The South Side Church, Pine Bluff, Lloyd A. Sparkman, pastor, broke ground Sunday, June 5, for their new auditorium, which will cost an estimated \$100,000.

The new auditorium will be air-conditioned and will be joined to the present building, which is to be converted into an Educational building.

Church Gets Music Tower

John D. Eldridge gave a new music tower to the First Church, Augusta, recently, as a memorial to his wife, who was church organist for many years. Programs will be presented in the evenings, twice on Sunday, and on special occasions.

The Ministerial Association of Ouachita College, recently elected officers for the first summer school term as follows: Robert Pharr, Little Rock, president; Charles Hall, Baltimore, Maryland, vice president; Eural Boyles, West Pangburn, Arkansas, recording secretary; Roger M. Baxter Jr., New Boston, Texas, corresponding secretary; Darrell Hall, Memphis, Tennessee, treasurer; Tommie Tedford, Corning, Arkansas, pianist; Bill Smith, Owensville, chorister. Dr. David Moore was elected faculty advisor.

The membership of the Ministerial Association for the summer term is 87.

New Pastor At DeWitt

Jesse L. Boyd of Inverness, Mississippi, has accepted a call by the First Church, DeWitt to become pastor. He came on the field June 1. Pastor Boyd is a graduate of the Mississippi College, Clinton, Mississippi, and of the New Orleans Theological Seminary.

Kingdom Progress

Tri-Association Encampment

Missionary S. D. Davis, Harmony Association, announces a Tri-association Encampment for Junior and Intermediate boys and girls, August 8 to 14. The Associations included in this program are: Harmony, Delta, and Bartholomew. Officers of the program are: President, Pastor J. W. Buckner, Crossett; Vice President, Pastor Theo James, McGehee; Secretary, Pastor Claude Hughes; Camp Director, Pastor Delbert McAtee, Pine Bluff.

Pastor Guy D. Magee has resigned the pastorate of the Carlisle Church and accepted the pastorate of the First Church, Manila. Pastor Magee has been with the Carlisle Church since January 1, 1946. During his pastorate, Mr. Magee led the church in a building program which involved the remodeling of the present building and the erection of a new structure. The program of the church has been expanded along all lines.

The Tupelo Church experienced a successful Bible School from May 30 to June 3, with 49 enrolled in the school, and an average attendance of 39.

Mr. and Mrs. Paul D. McMillan, recent graduates of the Moody Bible Institute, Chicago, have accepted positions with the First Church, Springdale, according to an announcement by Pastor Stanley Jordan. In his school career, Mr. McMillan majored in Bible Doctrine, Missions, Child Study, Adolescent Psychology, Personal Evangelism, Christian Ethics, Recreational Leadership, Teacher Training, and Vocational Bible School Promotion. He has travelled in most of the states of the United States, and spent six months in Europe as a representative of the "YOUTH FOR CHRIST" organization. Mr. McMillan will serve as Music and Educational Director and Associate Pastor.

Mrs. McMillan, who is a skilled secretary, will serve in the capacity of Church Secretary. Mr. and Mrs. McMillan began their work with the Springdale Church on June 10.

The First Church, Conway, dedicated their Kilgen Pipe Organ, Sunday, June 5. Mrs. Joseph H. Holt, Lockney, Texas, a former resident of Conway and a former organist at the First Church, played the dedicatory recital. Pastor Othar O. Smith delivered the dedicatory message.

The choir was under the direction of Milton S. Trusler, minister of music at the church.

It is reported that the Quitman Church which was organized in 1880, will have a full time pastor for the first time in the history of the church. Ed Cloude, Monticello, has accepted the pastorate of the Quitman Church and moved on the field May 31. The pastor and his family were greeted with a "pounding" held on the church lawn, Friday evening, June 1.

The Beech Creek Church near Hamburg, held a "Homecoming" and an all day service on Sunday, May 29, celebrating their one hundredth anniversary.

Resolution

WHEREAS, God in His infinite loving Wisdom deems it wise to take His building "Old Main" from the campus of Ouachita College in the early morning of May 24 by lightning, and

WHEREAS, This stunning incident has placed an acute problem and responsibility on the students, alumni, Arkansas Baptists, and friends of Ouachita College, and

WHEREAS, The Board of Trustees of Ouachita College, realizing the eminent need in God's Kingdom, now and in the future, and

WHEREAS, The Board of Trustees of Ouachita College, being led by the Spirit of God, in unanimous decision have requested the membership of Central Baptist Church to grant a three-month leave of absence to their pastor, Brother Clyde Hart, to head the campaign for the raising of sufficient funds to provide adequately for the buildings of the Ouachita College, and

WHEREAS, The members of Central Baptist Church, after prayerful consideration and feeling the magnitude of the crisis, consider this an act of Divine Favor that Central Baptist Church be in a position to provide the leadership to meet this emergency, and

WHEREAS, The members of Central Baptist Church realize this emergency demands immediate action,

THEREFORE, BE IT RESOLVED that Central Baptist Church lend our pastor, Clyde Hart, and continue his salary as at present, to the Board of Trustees of Ouachita College for a period of three months to conduct a campaign to raise \$350,000 for the construction of a new administration building for Ouachita College, and

FURTHER, BE IT RESOLVED that a copy of this resolution be spread on the records of this church; a copy to the Board of Trustees of Ouachita College; a copy to the Arkansas Baptist for publication; a copy to Brother Clyde Hart.

*Central Baptist Church
Hot Springs, Arkansas*

Dr. Homer G. Lindsay, pastor, First Church, Jacksonville, Florida, proposes to take his congregation on a vacation in Bible lands, in a series of messages which began June 5. The points of interest to which Dr. Lindsay will conduct his people in these messages are: Mount Sinai, Mount Nebo, Mount Carmel, Mount of Temptation, Mount Zion, Mount Moriah, Mount Calvary, and Mount of Olives.

During the same period, Dr. Lindsay will bring a series of messages in the evening services on Love, Courtship, Marriage, and The Home.

Carter's Chapel Church, Helena, E. M. Bragdon, pastor, held a service of three-fold significance, Sunday, June 5. It was an all-day service with basket dinner, deacons were ordained, and the church building dedicated. Pastor Ralph Douglas, First Church, Helena, delivered the dedicatory sermon.

The Mt. Harmony Church ordained deacons at a special service, May 29 at 2:30 p. m.

Largest Class In History of East Texas Baptist College

Seventy-seven graduates were awarded degrees by East Texas Baptist College, Marshall, Texas, at commencement exercises May 1, 1949. There were twenty-one Bachelor of Art degrees, fifty-three Bachelor of Science degrees, and three Bachelor of Music degrees awarded.

There were also three honorary degrees conferred: The Doctor of Divinity degree was conferred on R. J. West, Kansas City Missouri, State Brotherhood secretary of Missouri, and H. M. Ward, pastor of the First Baptist Church, Huntsville, Texas, and the Doctor of Laws degree was conferred on R. A. Springer, State secretary of the Baptist General Convention of Texas.

The Baccalaureate sermon was delivered by Dr. Ward and the Commencement Address was delivered by Dr. West.

Hardin-Simmons University, Abilene, Texas, on May 30, conferred the "Doctor of Divinity" degree on Arthur A. Du Laney, pastor of the First Church, Roswell, New Mexico. Dr. Du Laney has been pastor of the Roswell church eight years and the membership has grown from 1,400 to 2,460. Their gifts to missions exceeds their gifts to local causes. He is an Arkansan and once taught in Central College and was formerly pastor at Heber Springs, Dermott, and Rogers.

Paul Bates was ordained to the full work of the ministry, May 12, by the Oak Grove Church in the Harmony Association. Mr. Bates has been called as pastor of the Hardin Church.

Pastoral Changes

Roy Fowler has resigned the pastorate of First Church, Foreman, to become missionary for the Little River Association.

J. E. Anderson of Wilton, has accepted the pastorate of First Church, Foreman.

Alphus Capps has moved to Alton, Missouri, where he will take up the duties of county missionary for Oregon County. He resigned the pastorate at Mammoth Springs.

Kenneth Balthrop of Dallas, Texas, has accepted the position of Associate pastor of Highland Park Church, Texarkana. He will be in charge of the music and educational work.

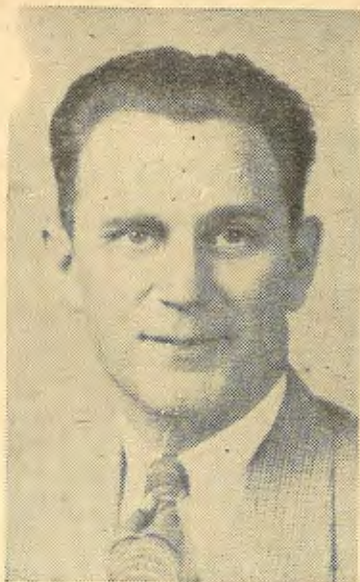
C. E. Robertson has resigned as pastor of the church in Marmaduke to enter the Seminary at Louisville.

Clark Secoy, Walnut Ridge, has accepted the pastorate of Gladden Baptist Church.

L. D. Summers, a former pastor of Park Place Church, Hot Springs, has accepted the pastorate of Emmanuel Church, Malvern at Nickels, Hot Springs.

V. E. Defreese has resigned as Missionary of the Greene County Association and accepted a call to the pastorate of Immanuel Church, Newport. He plans to move on the new field about June 15.

New Worker in State



Finis Whitten

Finis Whitten, formerly with Worth Heights Church, Ft. Worth, Texas, has accepted a position with College Hill Church, Texarkana, as Music and Educational Director. He is a graduate of Southwestern Seminary, Fort Worth. C. G. Davis is pastor.

Mountain Preachers School

BY D. M. ALDRIDGE

Drs. Robert G. Lee and Ramsey Pollard were speakers at the Commencement Week exercises held at Clear Creek Mountain Preachers Bible School, Pineville, Kentucky, May 17.

Dr. Lee, president of the Southern Baptist Convention, spoke twice on Thursday. That evening he preached his famous sermon "Pay Day Some Day" to over 1,200 people. Dr. Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee, was the Commencement speaker on May 13. He spoke on "The Things That Do Not Change."

Twenty students received diplomas for their three years of study in the Preachers School.

Calvary Church, Texarkana, announce that construction has begun on their new auditorium, estimated to cost \$40,000. The two-year-old church has outgrown the present building and hope to be in the new structure in a few months.

Another Fine Vacation Bible School

Immanuel Baptist Church, Rogers, reports a splendid Vacation Bible School for 1949. Total enrolment was 106; largest attendance any one day, 96. A picnic was held with 94 in attendance. Ninety per cent of the enrolment had a part in the commencement program. This was an "A" Standard school.

Mrs. Wallace Tow, principal, states: "There was good interest in all departments, and splendid work was done by both workers and pupils." Frank Pitts is pastor, and Doran Skelton, Sunday School superintendent.

The Case Against Smoking

BY HENRY H. GRAHAM

What are the facts about the use of tobacco? What harm does it do? Why is it that people are urged not to smoke?

Tobacco contributes to the development of such degenerative diseases as nephritis and cirrhosis of the liver. Inhalation of smoke blackens the lungs. Autopsies show that most smokers' lungs are in much worse shape than those of nonsmokers. The use of tobacco probably predisposes toward tuberculosis.

The wearing of a pipe stem on the lip often causes cancer. Nicotine pollutes the blood stream. Tobacco makes the throat dry, thus leading to the formation of the liquor habit in many cases. Smoking is apt to throw boys and girls into wrong associations. While some respectable people smoke, practically every thug and other undesirable character does.

Smoking fouls the breath. It, like chewing tobacco, is one of the filthiest of all habits. It plays hob with the nervous system. Haven't you heard people say, "I need a cigarette to steady my nerves?" Their nerves have grown to rely on tobacco. It seems to exert a soothing effect. Actually, however, that effect is bad, and the more one smokes the greater becomes his reliance on the filthy weed. In a short time he is a complete slave to it.

How can the tobacco habit be broken? By being brave and strong enough to quit using the stuff. Like other bad habits, it isn't an easy one to get rid of. But it can be done. The best course is never to indulge in tobacco. Then the habit doesn't have to be broken.

Little doubt exists that tobacco shortens lives. It reduces human efficiency. It dulls the sensibilities. And it is very expensive. Think of the amount of money spent every year for cigarettes, cigars, pipes, chewing tobacco, lighters, and so forth.

Tobacco makes practically everyone sick the first time he uses it. It causes violent nausea and great distress. This shows how hateful it is to the human system. The body rebels against it. But, after awhile the body ceases to rebel openly. It just suffers without apparent protest. But tobacco gets in its deadly work just the same.

Smokers have notoriously poor endurance. They get out of breath readily. Every athletic coach knows the damage it does. That is why the smart coaches forbid their players to use tobacco in any form.

It makes people less efficient. It gives indulgers a "lift" by driving the tired, exhausted body when all that body needs is sleep and rest.

Tobacco is a wolf in sheep's clothing. Nothing good can be said about it. The person who wants to be 100 per cent efficient should leave tobacco strictly alone. It is one of the human race's worst enemies.

—Home Life.

The Plummerville Church was received into the Conway-Perry County Association from the Dardanelle-Russellville Association at the Monthly Workers Conference meeting of the former association, Sunday, June 5. Meredith Wilfong is pastor at Plummerville. The Conway-Perry County Association was organized in September 1948.

*** Christian Horizons ***

Adventists To Hold Salesmanship Convention; Seventh-day Adventist youths will learn how to spread the Gospel by means of "big business tactics" during a five-day Pacific Union Conference Youth Congress, which began in Los Angeles, June 8.

This announcement was made by J. R. Nelson of Glendale, conference youth leader, who likened the forthcoming congress to a salesmen's convention staged by a large corporation.

"Our job is to sell Christianity to the world," he said, "and we're calling in our teen-agers and young married couples for concentrated study of the latest methods in presenting Christ to the masses."

The congress program, he pointed out, calls for "practical laboratory procedure," which he said meant the young people would call at homes in residential areas picked at random. Here, under the tutoring of leaders, they will learn how to approach strangers, how to interest them in Bible studies, and how to pray with them.

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Warns Protestants May Lose Rural Areas: A warning that Protestantism will lose rural areas "to the Holy Rollers and the Roman Catholic Church" unless it solves the problems of pulpit vacancies and competition, was sounded by Dr. Jesse Hays Baird of San Anselmo, California.

Speaking before the General Assembly of the Presbyterian Church in the U. S. A., meeting in Buffalo, New York, the former moderator charged that "we find that many who talk big about ecumenicity at meetings act like demons out on the fields where the Church operates."

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Senators Want Pact To Stress Faith In God: Sixteen Senators joined in calling upon the Senate to interpret the reference to "common heritage and civilization" in the preamble of the North Atlantic Pact to include faith in God, according to a Religious News Service report.

A resolution asking this interpretation was sponsored by Senator H. Alexander Smith who said one of the purposes of the action was to point out the "sharp cleavage between the materialistic atheism of Communism and our American faith in the guiding hand of God in our destiny."

According to the preamble of the North Atlantic Pact, which sets forth the intentions of the 12 member nations, the signatories are determined to "safeguard the freedom, common heritage and civilization of their peoples."

The Smith resolution wants the Senate to interpret this "to include this nation's most precious heritage — our continuing faith in our dependence upon Almighty God and His guidance in the affairs of men and nations."

Adoption of the resolution by the Senate, it was said, would in no way amend the pact or require similar action on the part of the other eleven nations. It would simply be an interpretation of what the Senate considers the spiritual heritage of the United States.

—Religious News Service.

New Film Group Produces 'Scenic Psalms'
A series of eight motion pictures known as "Scenic Psalms" are being produced in Hollywood by Youth Films, Inc., a group organized by Dorland Dryer.

The movies make use of color and music and include sequences following the traditional pattern of Protestant worship services. They run for about thirty minutes and have a prelude, call to worship, hymn for singing participation by the congregation viewing the pictures, responsive reading from the Bible, sermon, and closing meditation and benediction.

Each film will include a place for intermission to permit the insertion of a sermon by the particular church minister.

First to be released is "The Templed Hills," which was premiered at the Wilshire Methodist church, Los Angeles. Inspired by the words "I will lift up mine eyes unto the hills," it presents the scenic beauty of the Grand Canyon, Bryce Canyon, Zion National Park, and the plains of the southwest in color.

Also completed are "Desert Symphony" and "Forest Cathedral." To follow are "Water of Life," "Gardens of God," and "Consider the Lilies." To be filmed in Mexico this summer are "Blue Horizons" and "Day is Done."

—Religious News Service.

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In the World of Religion

The World Convention of Christian Education will be held at Toronto, Canada, August 10-16.

The Division of Foreign Missions of the Methodist Board of Missions has 770 missionaries in service. There are an estimated ten to fifteen national workers for each missionary.

The Southern Presbyterians have agreed to increase co-operation with the northern denomination with a view to re-union.

The Rockefeller Fund reports grants of \$14,895,519 during 1948.

Wilbour Eddy Saunders has been officially inaugurated as the fourth president of the Colgate-Rochester Divinity School in Rochester, N. Y.

Dr. I. George Nace of St. Louis, Mo., will succeed Dr. Mack A. Dowber as executive secretary of the Home Missions Council of North America, effective October 1. He is now general secretary of the Board of National Missions of the Evangelical and Reformed Church.

The Presbyterians, U.S.A., also adopt minority reports. At the recent meeting in Buffalo, the general Assembly voted down the majority report that the meetings be held every two years. The minority report, calling for annual meetings, was voted.

A World Fellowship of Pentacostal Churches has been organized in Paris. Headquarters will be in Basel, Switzerland, with David J. du Plessis as world secretary.

An effort to amend the findings of the court in the Dixon case in New Mexico will be made by the Roman Catholic nuns, brothers, and priests barred from teaching.

—The Survey Bulletin.

A Smile or Two

Walking along the street in a local county seat, a man was attracted by frightening screams from a house. He ran in to investigate and found a frantic mother whose small son had swallowed a quarter. Seizing the child by the heels, he held him up, gave him a few shakes and the coin dropped to the floor. The grateful mother was lost in admiration. "You certainly knew how to get it out of him," he said. "Are you a doctor?"

"No, madam, I'm from the Internal Revenue Bureau."

—Baptist Observer

"Nature seems determined to make us work."

"Yep, the less hair we have to comb, the more face we have to wash."

—Exchange

If you are trying to live by your wits—and are making only half a living, there is an obvious conclusion to be drawn.

—Baptist Student

A small boy came up with this brilliant defense of his low marks on the report card "I was the highest of all who failed."

—Watchman-Examiner

A little boy was saying his bed-time prayer in a low voice.

"I can't hear you, dear," his mother whispered.

"Wasn't talking to you," said the small one firmly.

—Baptist Observer

Teacher: "Can a woman ever be President of the United States?"

Johnny: "No, Ma'am!"

Teacher: "And why not?"

Johnny: "Because they never get to be over 35."

—The Watchman-Examiner

Husband: "Who was that you were talking to for a whole hour at the gate?"

Wife: "Oh, that was Mrs. Jones. She didn't have time to come in."

—Baptist Observer

Fond Mother: "Tell me, Professor, do you detect any sign of genius in my son?"

Professor: "Madam, I am not a detective."

—Biblical Recorder

"Those sausages you sent me were meat at one end and bread at the other."

"Yes, Ma'm. In these hard times we can't make both ends meat."

—The Watchman-Examiner

Employer: "Youth has always called to youth."

Manager: "Yes, and generally in office hours on a company phone."

—Ark. Methodist

Billy came hurrying in from play one day with this request: "Pack my clothes mother, I'm leaving home."

"Very well," she answered, "But where, ma'am, I ask, are you going?"

"Patsy and I are getting married," returned the six year old.

"But Billy, how do you expect to make Patsy a living?"

"Oh, I'll join the boy scouts, or something," he exclaimed seriously.

—Selected

The Church Press and Separation of Church and State

By Glenn L. Archer
POAU National Director

(Continued from last week)

An unconstitutional representative of the President, as ambassador without Senate confirmation, resides at the Vatican, forcing other churches to work under the shadow of a discriminating special privilege to one church. Segregation of a most divisive character continues as a mountain of organizations seek control of every phase of America's economic, social, and political life. The Roman Church now has a *de facto* church establishment, for in the *de jure* relation the church could be charged with responsibilities.

As a corporation attorney, I know that all corporations, even sole corporations, must make periodic reports to the Secretary of State or to the Corporation Commission. But not so with the sole corporation of the Roman Church. In Illinois the largest sole corporation makes no report of its holdings, thanks to a special statute passed in 1845.

How long will a Protestant press remain silent in the face of a subservient secular press? How long will a Protestant press tolerate, practically unnoticed, the slanted news reporting of a Catholic press which boasts of 400 papers, magazines, and periodicals conditioning over 10,000,000 Americans weekly? How long are we to condone without reply to the million dollar advertising campaign of the Knights of Columbus, driving home half truths to make America Catholic? How long will we submit to Catholic power in the movies under the guise of decency? How long are we to permit the grabs of public funds under the smoke screen of waging battle against secularism? How long are we to stand idly by as a Catholic culture settles down upon us? Does Protestantism with its democratic organizational structure have a contribution to make to American culture? If so, who but the Protestant is equipped to tell America? It is not enough to devote our full energies to saving souls, as important as this task is in our church work.

The Roman Catholic power is felt in every human activity. This church has an institutional loyalty which Protestants with their individual freedoms may never attain. We have a free mind and a free soul. Herein lies our power. We must tell the world that freedoms such as we have are greatly to be preferred to a blind loyalty to an institution whose historical record in Catholic states offers little in the way of religious liberty to those who adhere to a different faith.

American Protestantism claims religious liberty for themselves and grants it to others, including Catholics. This element of religious liberty is fundamental to all other freedoms in American democracy. The Roman Catholic

doctrine and the Roman Catholic organization of power are committed to a radical modification of this basic freedom. We have a story worth telling. It behooves us to tell it. The Roman Catholic organizations have mobilized their power to force their culture upon America. The Protestant Press must mobilize its strength to preserve the Protestant tradition. It is a challenge of united effort to recover and maintain religious freedom and American democracy. It is a positive, not negative challenge. It is yours to accept or pay the consequences.

"Our liberties are safe," spoke Woodrow Wilson, "until the memories and experiences of the past are blotted out and the Mayflower with its band of pilgrims forgotten; until our public school system has fallen into decay and the Nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests."

If you were to spend one week with me in Washington, you would be convinced there is no time left to argue organizational niceties. The threat is not coming; it is here. Our birthright is half squandered. The Roman church refers to us as "dying Protestants." If Protestantism fails to mobilize its full power today, your children and mine will be second class citizens tomorrow. POAU is in a better position than a true church unit to spearhead the attack. We can do without embarrassment what a church might find unpleasant to do.

Join POAU. Supply it with members, favorable press, policy, and funds. Change its personnel if you like. But let us not be asleep to those who would rob us of that precious jewel of religious liberty.

Recently I read an account of the building of a great cathedral. The story told how one generation of men and women laid deep and wide the foundation, but never lived to see the edifice completed. Another generation continued by making strong and solid the super structure. They toiled, sacrificed, and died in the faith others would go on building. The third generation put on the finishing touches and lifted the steeple against the sky. There it stood—a great monument to three generations of untiring effort and unflinching faith—a cathedral of lasting beauty.

Not many centuries ago our forefathers laid deep and wide foundations of a great temple of religious liberty. In their day they too toiled, sacrificed, and died with the hope their work would continue. Generations of gallant men and women have continued to beautify the temple which Madison and Jefferson so nobly began. Let us in our day be builders inspired by the brave efforts bequeathed us, and in the faith that the Temple of Religious Liberty will ever stand, beautiful and magnificent—a temple where men seek God, not for temporal power but for that spiritual strength which is the hope of the world.

(THE END)

The spirit is given as the initial payment to close the transaction of our redemption, but eternity is required to give us all that God has in store for those who love and trust Him.

Mutual Respect and Appreciation

Statement made at Oklahoma City on Relationships Between Southern Baptists and Other Christian Bodies.

By M. THERON RANKIN

I should like to see a relationship between Southern Baptists and other Christian bodies which will give to those groups the same measure of respect and appreciation that we would like them to give to us. In all such relations, we must maintain our full liberty and responsibility to be loyal to our own convictions concerning God's direct approach to the individual through Jesus Christ. In my opinion, we should not hold any relationships that will make us a part of organic ecclesiastical church councils such as the Federal Council or the World Council of Churches.

In holding convictions which make us unwilling to have part in plans and organizations which are seeking to achieve organic church union, we crave the respect and appreciation of those who hold differing convictions. As these other groups seek to be loyal to their beliefs concerning God's leadership in their lives, I should like to see all Southern Baptists give to them the respect, appreciation, and Christian good will that we desire for ourselves.

I believe that it is possible for us to maintain relationship with other Christian bodies which will manifest this spirit of appreciation and Christian good will, without involving us in movements for church union. The essence of Christian co-operation is a Christ-like attitude to all of God's children, wherever they are found. Our inability to have part in co-operative projects which have church union as their objective, should not prevent our earnestly seeking to maintain every relationship that we can use to manifest a Christ-like attitude to other Christian bodies.

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New Books

C. S. Lewis: Apostle to the Skeptics

Author: Chad Walsh
Publisher: Macmillan Company
Price: \$2.50

This is a full-length story of C. S. Lewis, one of the most famous authors of today. Mr. Walsh is concerned both with Lewis the writer and Lewis the Christian apologist.

Something to Stand On

Author: Lewis L. Dunnington
Publisher: Macmillan Company
Price: \$2.50

This book contains answers to a multitude of questions students at University of Iowa asked about matters which were troubling them, and which were deposited in a box at the First Methodist Church, Iowa City. Here are twenty straight-from-the-shoulder answers, in the light of the best accredited scholarship today.

How Religion Helps

By Albert W. Palmer
Published by Macmillan Company
Price: \$1.50

This small book is intended for the many people who are recovering from illness and who for the time being must learn to get along without good health. It is a simple, direct statement of how religion can strengthen a person to adjust himself to convalescence.

Be A '49

The MISSIONARY CAMPS

Fostered by Woman's M

PROGRAM

- MORNING**
 Morning Watch
 Classes in Missions
 Missionary Messages
 Auxiliary Methods
 Swimming
- AFTERNOON**
 Recreation
 Rest
 Handicraft
 Swimming
 Conferences
- EVENING**
 Sing-Songs
 Missionary Messages
 Movies
 Camp Fire Services
 Coronation

PERSONNEL

DIRECTORS:

- Miss Doris DeVault
- Miss Arvine Bell
- Ivyloy Bishop
- E. A. Ingram
- Paul Reagan

MISSIONARIES:

- Dr. and Mrs. W. B. Glass, Missionaries to China
- Miss Lois Glass, Missionary to China
- Rev. and Mrs. John Shepard, Missionary Appointees to China
- Miss Rachel Fong, Chinese National
- David C. Yang, Chinese National
- Miss Annie Hoover, Missionary Appointee to Japan
- C. K. Rand, Baptist Rescue Mission, New Orleans
- Sam Hider, Cherokee Indian
- Adea Vidrine, Home Missionary to French
- Miss Evelyn Stanford, Home Missionary to French
- Mrs. Chas. C. Pierson, Home Missionary to Spanish Speaking
- Lawrence Thibodeaux, Home Missionary to French
- Recreation Leaders, Devotional Leaders, Nurses, and Cabin Leaders,**
- Some of Arkansas' Finest Baptist Leaders

Girls' Auxiliary Camps

Ravenden Springs

Non-Graded—June 27-July 2
 (Monday afternoon through Saturday breakfast)
 Total Cost \$8.50

Ferncliff

Junior G. A.—July 18-23
 Intermediate G. A.—July 25-30
 (Monday afternoon through Saturday noon)
 Total Cost \$12.50

Above prices cover board, room, mission study book, handicraft materials, etc.

Y. W. A. Houseparty

Ferncliff

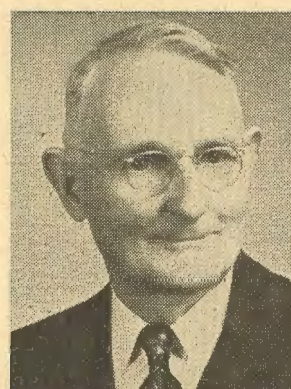
July 23-24
 (Saturday afternoon through Sunday noon)
 Total Cost \$3.00



C. K. RAND
Baptist Rescue Mission



MISS ANNIE HOOVER
Appointee to Japan



DR. W. B. GLASS
China



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and Attend

BAPTIST YOUNG PEOPLE

Woman's Missionary Union of Arkansas

★



WOMAN'S
Secretary

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Royal Ambassador Camps

Ravenden Springs

Non-Graded—July 18-23
(Monday afternoon through Saturday
breakfast)
Total Cost \$8.50

Ferncliff

Junior R. A.—August 1-6
Intermediate R. A.—August 8-13
(Monday afternoon through Saturday
noon)
Total Cost \$12.50

Above prices cover board, room, mission
study book, handcraft materials, etc.

Things You Should Know

DIRECTIONS TO CAMP GROUNDS:

Ferncliff: If driving, go out Twelfth Street Pike from Little Rock to Ferndale Store, 17 miles, turn left, go half mile, and there you are! For those who come by bus or train, special buses will leave the Second Baptist Church, Eighth and Scott Streets, Little Rock, at 2 p. m. on opening days of camp only. One way fare will be 35c. On closing days of camps, return trip will be made at same cost, arriving at Second Baptist Church at 2:30 p. m.

Ravenden Springs: If driving, go to Pocahontas, take Highway No. 90 to Ravenden Springs, about 20 miles. If traveling by bus or train, go to Ravenden Station. On opening days of camps someone will go to the station to pick up campers. Remain at railroad or bus station until someone comes.

WHAT TO BRING:

Each camper will bring sheets, warm blanket, towels, pillow and case, if desired, soap, bathing suit, plain clothes—**no shorts**, Bible, Manual, armband, pencil. Bring kodak, musical instrument, tennis racket, and baseball gloves, if you desire.

SAFETY OF CAMP:

Directors, Camp Hostesses, Nurses, Life Guards, and Cabin Leaders are ever alert to the needs of every camper.

MAILING ADDRESS:

For Ferncliff Campers: Care Baptist Camp, Ferndale, Arkansas.

For Ravenden Campers: Care Baptist Camp, Ravenden Springs, Arkansas.

REGISTER NOW

Name and \$1.00 Registration Fee to

Miss Nancy Cooper

of Woman's Missionary Union of Arkansas

ng

Little Rock, Arkansas



CLASS

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JOHN SHEPARD
Appointee to China

★
★
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MRS. JOHN SHEPARD
Appointee to China

★
★
★



MISS LOIS GLASS
China

Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

President

MISS NANCY COOPER

Executive Secretary and Treasurer

To Direct G. A. Camp at Ravenden Springs

Miss Arvine Bell, who is working with Arkansas' young people for the summer, will direct the Girls' Auxiliary Camp at Ravenden Springs June 27-July 2. With Miss Bell's missionary zeal, participation in the local church organizations, Seminary training, and experience in public school teaching, she is superbly qualified to render this important service.

In addition to the direction of this camp, she will serve as counselor for the Arkansas delegation attending Y. W. A. Conference at Ridgeway, North Carolina, and she will also assist in the camps at Ferncliff and at the Assembly.

Missionary teachers and speakers who will serve on the staff for the Ravenden Springs G. A. encampment are Dr. and Mrs. W. B. Glass, veteran missionaries to China now living in Fort Wirth since their recent retirement and Mrs. C. C. Pierson, worker among the Spanish Speaking people of Wichita Falls, Texas. Exceptional opportunities are offered those who attend this encampment.

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Enroll In One of These Classes During the Missionary Period At the State Assembly

The following opportunities for the study of missions will be offered those attending the Arkansas Baptist Assembly at Siloam Springs, July 5-13. Find your place in one of the classes.

Adults: Spiritual Frontiers, taught by Miss Nancy Cooper, former Field Representative for the Home Mission Board and at present secretary of W. M. U. of Arkansas.

Young Women's Auxiliary: Pray Ye, taught by Mrs. Wilfred C. Tyler, author of the book bearing that name, Recording Secretary of Southern W. M. U. teacher of Bible at Blue Mountain College.

Intermediate Girls' Auxiliary: Torchbearers in Honan, Miss Doris DeVault, Young People's secretary in Arkansas; **Stewardship in the Life of Youth**, Miss Arvine Bell, Summer Field worker in W. M. U. Department and teacher in public school of Bauxite; **The Word of Their Testimony**, Mrs. W. E. Ward, educational worker of Pine Bluff.

Intermediate Royal Ambassadors; The Word of Their Testimony taught by E. A. Ingram, Pulaski County associational missionary;



Miss Arvine Bell

Great Is the Company, C. D. Sallee, pastor at Morrilton;

Junior Royal Ambassadors: Heroes of Home Missions, Paul Reagan, Summer Field worker with Royal Ambassadors and junior at Yale University.

Junior Girls' Auxiliary: Heroes of Home Missions, Miss Martha Knox, Missionary to Italians, Ensley, Alabama, serving under the Home Mission Board; **The Steward Family**, Mrs. E. A. Ingram, Pulaski County associational W. M. U. field worker.

Sunbeams: A Little Book in a Big World, Miss Joyce Gill, student at Southwestern Baptist Theological Seminary.

Missions is an old, old subject, with ever a fresh and new appeal. Complete your stay at Siloam by being a regular attendant of a mission class.

Concerning Miss Devault

Dr. John D. Freeman, Rural Field secretary of the Home Mission Board, wrote as follows:

"I have just noticed in the Arkansas Baptist of May fifth that Miss Doris DeVault has accepted the position of Young People's Secretary for my native state.

"I have known Doris since she was a small girl when I visited in her home in Butler, Tennessee, during the annual encampment. I have watched her through the years since then and always with pleasure because of her growing worth in the Master's Kingdom.

"I congratulate Arkansas Baptists upon having her come to

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

To Attend the Brotherhood Conference!

The Brotherhood Conference will be held at Siloam Springs, as a part of the general Assembly program. There will be Brotherhood conference period each day during the Assembly week.

The Brotherhood Conference will feature frank discussions of the place Christian men should fill the church and denominational life and work; and also a study of the Brotherhood as an effective instrument for enlisting men, and using the manpower of our churches, in effective service.

Conference leaders will be capable and experienced men, both preachers and laymen.

The Brotherhood Department is making a sustained bid for the support, and attendance upon the Brotherhood Conference, of every man who goes to the Siloam Assembly this summer.

Brotherhood Handbook

A Brotherhood handbook is in progress of preparation. The work is being done by a committee representing both the Baptist Brotherhood of the South and the State Brotherhood Secretaries Association.

The handbook will meet an acute need that has long been felt by those who have endeavored to promote Brotherhood work. The handbook will set forth the history and growth of the Brotherhood movement; and also the Brotherhood organization, with the specific duties of officers and committees; also suggested Brotherhood organization, with the features. The handbook should do more toward making definite, tangible, and uniform the work of our Brotherhoods, than any publication previously available.

Brotherhood men all over the Southland are looking forward to the publishing of the handbook.

Let Us Know!

Frequently the Brotherhood Department gets indirect word concerning the organization of a new church Brotherhood. We will be grateful if your church will inform us promptly as soon as you

them, and especially the young people of W. M. U."

With such messages as this and the very "popular" question asked by scores of south-wide leaders, "How did you get her?" we realize anew God's goodness to Arkansas in sending her our way.

Brotherhood is set up. Your doing this will enable us to keep our records up to date.

Drop us a card! Will you? Send it to the Brotherhood Department, 219 Baptist Building, Little Rock.

Cottage Prayer-Meetings

We have recently received word of some very effective work being done through cottage prayer-meetings. People are being reached for Christ through evangelistic services held in their homes.

A cottage prayer-meeting is one of the simplest methods of presenting the claims of Christ to a family.

A few men with their wives, going to a home where there are lost people, and holding a simple Gospel service,—that's a cottage prayer-meeting. In such a service the main features are, the singing of old, familiar hymns, testimonies by God's people, earnest prayer, a simple Gospel message, and an invitation.

Things generally happen at a cottage prayer-meeting!

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A Request

W. C. Wood, pastor of the College Avenue Baptist Church, Annapolis, Maryland, requests that Arkansas Baptist Pastors and Parents of Boys in the U. S. Naval Academy write College Avenue Baptist Church, Annapolis, of these boys and their address at the Academy.

Dr. Wood says, "Our Church with its Sunday School and Training Union Organizations is eager to contact all Baptist boys in the Naval Academy and to extend to them all possible fellowship and Christian service. In addition, there are homes within the membership of the church which from time to time welcome these boys as guests. It is not possible to secure the Midshipmen's names and religious affiliation from the Academy officials. This is due to the desire of the Academy to protect its Midshipmen from self-seeking people. Please send this information now, so that the new class of Midshipmen may be contacted. In order to join the Baptist Church Party from the Academy each Sunday morning, the Midshipmen must formally make this request to Academy officials before the Fall session begins."

The church address is 90 College Avenue, Annapolis, Maryland. Three short blocks from the Academy grounds.

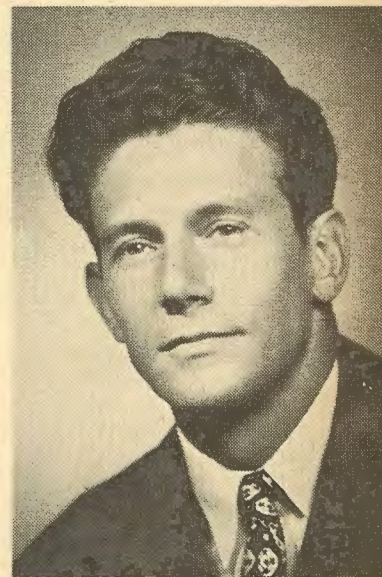
Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON T. D. McCULLOCH
Sunday School Superintendent *Student Union Secretary*
 RALPH W. DAVIS MRS. B. W. NININGER
Training Union Director *Church Music Director*
 Baptist Building, Little Rock



Recreational Director For Baptist Assembly



J. P. Leverett

J. P. Leverett, director of Physical Education at Central College, will direct the recreational activities at the Assembly July 5-14, Siloam Springs. Mr. Leverett is a native Arkansan, having lived at Smackover. He attended A & M at Monticello and holds a master's degree from George Washington University, Washington, D. C.

From 1945 to 1949 Mr. Leverett was physical instructor for President Harry S. Truman and assistant to the President's physician, General W. H. Graham.

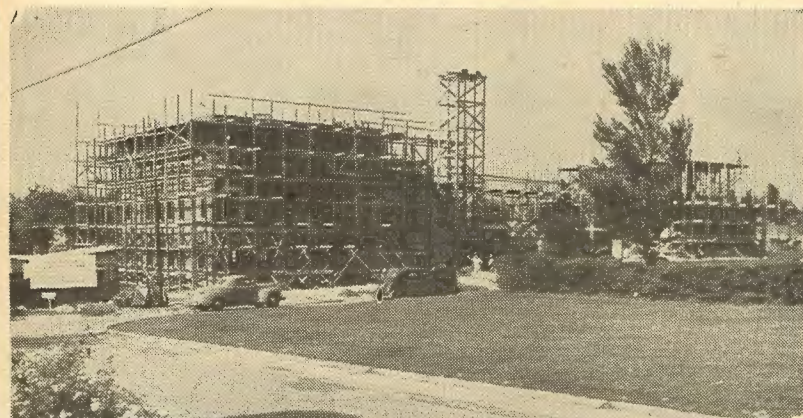
White River Association Has Hymn Sing

Under the direction of Seth Lonon, the associational music director, the regular Quarterly Hymn Sing of White River Association was held at Norfolk Baptist Church. Sixty-seven people attended representing three churches. Special numbers were presented by the choirs from Flippin, Cotter and Norfolk. Claude Crigger, missionary, was present and assisted in the service. The next Sing will be held on the Fifth Sunday in August.

Newton County Has First Hymn Sing

The state music director traveled for thirteen hours in order to be in Boxley and direct the first Quarterly Hymn Sing for Newton County Association. Although it was Decoration Day throughout the country, a large number of people assembled at the Boxley Church at two-thirty. All joined enthusiastically in the singing and there were special selections by the choirs from Jasper, Parthenon and Boxley churches. There was also a Deacons' Quartette. Otto Denney, associational missionary, presided over the meeting. An invitation from Jasper was accepted for the next Quarterly Hymn Sing to be held on the Fifth Sunday in August.

Second Church, El Dorado Builds Large Structure



The above picture shows the Second Church, El Dorado, which is now under construction. The structure is to be completed in September and the church will move in with an Enlargement Campaign under the direction of Dr. Edgar Williamson. Jesse Reed is pastor.

Have You Planned a Vacation Bible School?

There is still time in which to plan for, and conduct a good Vacation Bible School. Many fine schools are conducted in July and August. Free helps on "HOW" to prepare for a school, catalog of supplies, order blank, and other helpful hints may be had from this office for the asking.

Textbooks and Principal's package should be ordered from the Baptist Book Store.

Attend the Choral Festival at Central College

The climatic event of the Church Music Leadership School takes place Friday night, June 17, at eight o'clock in the auditorium of Central College. This great Choral Festival is open to the public and it is hoped that a large number of people within driving distance of the college will avail themselves of this rare treat.

Professor L. Bruce Jones, who has served as Dean of the faculty of the school will direct the Festival with Mrs. G. H. Mathis, organist, and Miss Marcella Johnson, pianist, as accompanists.

Hymn Playing Elimination June 19

All piano players of Pulaski County will want to take part in the Associational Elimination which is to be conducted under the supervision of Roland Leath at Second Church, Sunday afternoon, June 19, at two-thirty o'clock. Each church in the association may send one representative in each of the following groups; 9-10, 11-12, 13-14, 15-16, 17-24. Those chosen in this elimination will represent Pulaski County Association in the State Hymn Playing Tournament which is to be on Saturday afternoon, July 9 at one-thirty o'clock, at the Assembly in Siloam Springs. Music director and parents of eligible players are urged to secure information concerning the hymns to be played and to encourage the boys and girls to participate in this event. Beautiful gold-embossed Certificates will be awarded to all who participate in the State Tournament. Those receiving ratings of "A" or "B" may go to Ridgecrest and take part in the Convention-wide Hymn Playing Tournament during Music Week, August 25-31.

Sunday School Enrolment Gains

To date we have received 130 cards mailed to Sunday School Superintendents over the state sometime ago. These 130 cards report a total gain in Sunday School enrolment of 3,323. Will the enrolment gain of the 835 Sunday Schools not reporting amount to 16,677? If so, we have reached Arkansas' goal of 20,000 net enrolment gain in Sunday School for the Sunday School year 1948-1949 already. Send your report in today.

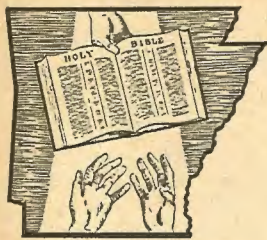
Listed below are some Sunday Schools which have had substantial gains in enrolment:

Sunday School	Enrolment	Present	Gain
	Oct. 1, 1948	Enrolment	
Winslow	51	92	41
Monette	243	282	39
Rector, First	212	250	38
Huntington	30	65	35
Piney, Central Asso.	204	238	34
Dardanelle	157	190	33
Elliott	149	179	30
Harmony Grove	80	110	30
Strong	165	194	29
Mena, First	439	467	28
Bearden	238	262	24
Little Rock, Hebron	270	294	24
Harvey's Chapel, Hot Springs	197	220	23
Siloam Springs, First	507	528	21
DeWitt, First	384	405	21
Little Rock, Holly Springs	55	75	20
Batavia, First	53	73	20

Greater Little Rock Hymn Sing Well Attended

Reynolds Memorial Baptist Church was host to the regular Quarterly Hymn Sing of Greater Little Rock churches, Sunday afternoon, May 29. Roland Leath the associational music director was in charge and directed the group singing. Special numbers were rendered by choirs of First Church, Reynolds Memorial, Tabernacle, and Second.

Reynolds Memorial Baptist Church was host to the regular Quarterly Hymn Sing of Greater Little Rock churches, Sunday afternoon, May 29. Roland Leath the associational music director was in charge and directed the group singing. Special numbers were rendered by choirs of First Church, Reynolds Memorial, Tabernacle, and Second.



Department of
MISSIONS

C. W. Caldwell, Superintendent

State-wide Evangelistic Conference Announced

The State-wide Evangelistic Conference for 1950 will be held January 16-18. Dr. Perry Webb, pastor of the First Church, San Antonio, Texas, will be the principal speaker during the conference. Several leaders in the denominational work of the Southern Baptist Convention will also be on the program. Pastors are urged to set the above date down so that there will be no conflict.

The Steering Committee for the 1950 Simultaneous Crusades are being set up in the various associations. There are a few associations, however, which have not elected the associational chairman and organizer for this Crusade. It is necessary that this be done at once if the associations are going to co-operate in this evangelistic campaign. Send the names of these two officers to this department as soon as they are elected.

Fourteen people from Arkansas attended the Home Mission Conference in Ridgecrest. Conferences were conducted on all types of mission work, and reports were given of the accomplishments on the various fields by the missionaries. Inspirational messages were given by W. A. Criswell, R. G. Lee, and T. F. Adams. Those present from Arkansas received a great blessing from the conference.

The following attended the conference: Dr. and Mrs. O. L. Bayless and son, Len, Jack Smith, and D. C. Bandy, all of Hot Springs; Mr. and Mrs. H. M. Robertson, Melbourne; M. S. Lloyd and J. E. Bone, Lake City; Marvin Stiles, Bill Cook, E. A. Ingram, and Dr. and Mrs. C. W. Caldwell, Little Rock.

Is your church having much success in winning people to Christ? Give us a report of the number of baptisms to date.

The following report has been received from Bill Lewis, pastor of West Point Church White County Association: "We are happy to announce that we have already gone far over our goal in our evangelistic efforts this year. I have been with the West Point Church since December, 1948. The Lord has blessed us with all our professions, one for every twelve members, in that time."

Dear Dr. Caldwell:

I think the Retreat was the best yet. The fellowship was marvelous. Dr. Dowis brought such great informational and inspirational messages that I was lifted up. Brother Bridges presented Ouachita so as to touch our hearts. I was here in 1931 and comparing those dark days with 1949 how our hearts rejoice.

A Parable For Preachers

By BERTHA CARROLL HOYLE
Winterville, N. C.

In a letter accompanying her article, Mrs. Hoyle wrote: "Too many sermons lack anything which would appeal to the children in the audience. Too many lack comparisons and similes and illustration. Ministers are not so good at interesting or informing or leading as school teachers! Preachers are stale; they don't act as if they had ever heard of psychology or attractive methods. I do wish they would study how to get their messages across. I don't want to be a harsh judge, but I am exasperated at so much ineffectual talk."—Editor L. L. Carpenter.

It came to pass at a time and in a land with which we are all well acquainted that a convention of dietitians was held to report on their problems and lay plans for the future nourishment of the people. It was an earnest and well-meaning gathering, and, except for a little jealousy and striving for place, and over-consciousness of parliamentary procedures, a gathering calculated to promote the general welfare. However, an atmosphere of gloom prevailed.

One after another, the dietitians rose and lamented, "More than half of my people never come to my table at all; many who come do not take food but sit indifferently through the meal; others only nibble a little. Only the very hardiest really consume food. Nearly everybody skips the Wednesday night repast. It is hardly worth

Brother Lee from Tennessee said just the things we needed.

The ladies, Mrs. Nininger, Miss Cooper, and Miss Mays, came to the last session as a fitting climax. Then Dr. Duncan gave us some valuable information about the arduous task of editing our paper.

Our superintendent of missions very marvelously planned and conducted this retreat as well as the two preceding ones. Then we could not have enjoyed ourselves in comfort without the courtesy of the Bentons of Fordyce and the Sturgises of Arkadelphia who opened their commodious summer homes on Lake Hamilton for our entertainment.

May the Lord bless them. May God bless every one.

Claude Crigler

—000—

Pleasure unseasoned with the grace of God will literally spoil or poison all life.

—000—

The only sure investment for earthly wealth is heavenly treasure.

while to serve one. Large numbers stay for only the first half of the Sunday morning meal. Sunday night suppers are not much better patronized than those on Wednesday nights. What shall we do? Most of the people are eating at tables other than ours, but their food is not wholesome. What shall we do? What shall we do?"

Then the humblest and wisest of the assembly arose and addressed the anxious group:

"It is natural for human beings to like GOOD food, unless they are sick or have had their palates spoiled by the wrong kind. I am convinced, therefore, that we dietitians are largely to blame for the way people treat the meals we serve.—The food is nourishing, it is true, but it is so often dry and flat — so poorly seasoned, that only the hardiest have appetite for it. Let us quit lamenting and blaming, and let us study seasonings and palates and attractive servings.

"I am convinced that we should omit most of the formality characteristic of our meals and put in naturalness and sincerity and an orderly spontaneity and good cheer. Let us leave off lamentations and reproaches and absentees, and let us FEED the people who ARE at the table, whether they be few or many—strong food for those who can take it, but plenty of tid-bits suitable for children, and people who have little appetite.

"It is our business to cultivate appetite and to persuade people to taste and finally to eat. And so, if we use warmed-over dishes, or stale bread (many good loaves have been handed around from one dietitian to another till they are dry and tasteless — all but revolting), we must remake them with such new elements as to produce an appealing dish, even to subnormal appetites.

"Yes, the fault is largely ours. We have been content to put food on the table and to condemn those who did not come and eat, but we have paid too little attention to presenting these foods in form which would arrest attention or stimulate appetite."

So saying, the wise dietitian sat down, and the spirits of his fellows rose.

"He is right," they said. "We will study what it takes to make good food APPEALING to everyone who comes. We will study stimulating flavors and dressings and decorations. We will always include items of food for the children who come to our repasts. To stimulate appetite is our business, as well as to serve nourishing dishes."

And each went home to study recipes suited to his constituency —the Jesus method.

—Biblical Recorder

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The Preservation of The Saints

By J. W. BUCKNER

God loves all people of the earth and has always loved them, even when they wandered far from Him. He has often expressed His love to us and the Bible is largely a record on His appeal to us to love Him and serve Him.

Our heavenly Father seeks us. He seeks to lost to save them unto Himself and from the Devil. He seeks the saved that they might experience a closer fellowship with Him and His Son, Jesus Christ. Because He is continually seeking us, we must be forever carrying His message of love to others.

Our God is able to keep us forever once we are found by Him. Few of us doubt His ability to keep us unto the end. Why should we doubt His willingness to keep His own? To appreciate the doctrine of the preservation of the saints, it is necessary to understand certain words.

When we read the newspapers we understand the accepted meaning of words. We have no difficulty with the meaning of words in the love story. So should we read the Bible, taking words as they are.

Everlasting is understood everywhere it is written except in the Bible. There it is often invested with different and doubtful meaning. Everlasting when read in the daily paper simply means unending. In the Bible everlasting life means life that never ends—continuing, proceeding without termination. So, the life Jesus gives has no end, or termination here or hereafter.

The word eternal is understood by even the small child and the youth. When the lover professes his eternal love, it is understood to mean never ending. When Jesus says that we have eternal life, many question His meaning; they can't credit Him with meaning what His words actually say. However, eternal as used by Jesus means unending, continuing, proceeding on and on. That is what Baptists believe and preach.

Forever is another simple word used in connection with salvation and its meaning is evident. The word always means unending. That is the Bible use of the term. Yet over half of the Christians of the world do not take it for what it means, and deny that Jesus meant what He said about life when He used the word, "forever."

Second, the preservation of the saints is based upon the justice of God. The justice of God was met for us by Jesus, and we are freed from condemnation because we are counted just through what Jesus has done for us.

Saved people are born into God's family. As one is born into his natural state, so one is born

into the spiritual life. My children are mine by right of birth; each one bears the same relation to me as the other. Blood has made them my children and none of them can, by their choice or by any other power or accident, be born out of my family. As my children cannot be unborn and thus become children of another family, so it is impossible for a spiritual child to be unborn. God's blood makes the stronger tie and holds us firmer than the natural blood.

To make it all doubly sure the Lord says we are also adopted into His family. So, we are doubly His, by birth and by adoption.

Third, look at the picture drawn in the tenth chapter of John's Gospel. All that the Father has will come unto Jesus. That is why we preach, have Sunday Schools, run buses, support colleges, clothe orphans, send missionaries. His children are coming to Him, but we are the ones divinely ordained to bring them along. We are the ones to tell the story, to spread the good news, to publish glad tidings.

When His children came to Him, He became Father and owner. He owns their minds, hearts, souls, and bodies and it is His proper right to make of them whatever He may desire. But it is not an ownership which desires to exploit or misuse. Rather, our being owned by Him gives greater liberty and finer possibilities and we become fellow-laborers together with Him, receiving full reward for all our labor.

Jesus says that He holds us in His hand. He holds our loves, the eternal life He has given us, in His hand. All the power of God is in those loving hands which hold us, hands once pierced by the nails of the cross, hands that reached down from Heaven to retrieve us from eternal ruin. What man is there so great that he may release a soul so held! There is no devil with power enough to pry loose one of those fingers so firmly holding a saved soul.

Then, as if to assure weak souls, Jesus says that God holds us in His hand. The hand of God enfolds the hand of Christ which holds your soul in safety and those hands hold firm forever. So, when one commits his soul to the care and keeping of the Lord he is doubly protected. Whence then the doubt about the safety of a saved soul, why all the mystery about the security of the saints? Does it not come from minds and hearts not versed in the Holy Book? Look once more at the security of the believer. "He is born into the family of God, then adopted into that same family, then held in the hand of Christ Jesus and that hand is enfolded by the mighty hand of a loving Father.

Finally, our obligation is to publish glad tidings of eternal salva-

Taxation Without Representation

By A. M. NORTON

This was the cry which brought on the Revolutionary War. Perhaps we have not reached this stage as yet, but the recently passed Bill S-246 for Federal Aid to Education, will take our nation backward several years. The complete passage of this bill will be a severe blow to individual rights. It seems to me that this is the first serious encroachment upon the individual's religious liberty. The loud cry that this is a forward step in education does not blot out the fact that I, as well as many others, are now forced to support the functions of a religious system to which we are bitterly opposed. We do not oppose federal aid to education that is publicly sponsored and free from religious teaching and sectarian purposes.

Senator J. W. Fulbright, who voted for the bill, states that the expenditure of the money is left up to the individual states and that very few states grant public funds to church-schools. He goes on to point out that the Supreme Court has allowed that public funds can be used to furnish any child with public school text-books and transportation. This he maintains is a service to the children as individuals and not to the schools which they attend. Senator Fulbright closes his paper with an effort to show the justice for this bill by making the following statement: "I have heard from many Catholics in opposition to this bill on the grounds that it takes their tax money to support public schools to which they do not send

their children and that it gives their schools no assistance whatever."

Since when have the Catholics been barred from the public schools? They can send their children with the guarantee that they will receive equal secular education with all others who attend. We are taxed for public education separate from religious training from a sectarian point of view. This training any child may receive in any of our fine schools. However, since the Catholics desire the religious training of their particular faith incorporated in their school curriculum, I believe that they should be willing to support their own schools without complaint. The public schools system is available to them. If they do not care to use it, that is their affair, but the fact that they are taxed to support public education does not constitute a breach of democratic principles. They, as American citizens, are being taxed for public education the same as they are taxed for public protection, sanitation, and other public services.

The passage of this bill may, in time, defeat its very purpose. Other churches and denominations will very likely seek aid; some denominations without church schools at the present may establish schools in order to receive such aid while teaching their own sectarian views. The creation of many such schools would weaken and ultimately destroy our present public school system which is an excellent system, and which is unsurpassed anywhere in the world.

tion. We are preserved unto the end, but we must persevere that others may have the privilege of being preserved. We shall find the full joy of eternal life as we publish the message of salvation and tell the story of Jesus and his saving grace to all the world. Baptists have more to shout about than any other religion on God's earth. Yet, so many times we live like paupers, serve like slaves, and give like thieves.

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Cubans Honor Caudill on Anniversary

By JOHN CAYLOR



Missionary Herbert Caudill
Cuba

For twenty years Herbert Caudill has been a missionary serving the Home Mission Board in Cuba. Quiet of manner but definite in leadership, Herbert Caudill is the type of missionary to lead Cuban Baptists. Fellow missionaries honor him, and Cuban brethren follow him.

Mrs. J. D. Granberry and Miss Mildred Matthews report an anniversary banquet held in May at the Gran America Hotel in Havana honoring the Home Board missionary upon the completion of 20 years in Cuba.

The banquet was held by members of the English-speaking congregation, but friends from widely separated places came to pay their respects to the Caudill family. Guests, now resident in Cuba, are from Scotland, Austria, Germany, Costa Rica, Panama, and the United States.

Mrs. Granberry reports: "He was praised for his loyalty and devotion to the task of winning souls for Christ in Cuba. Gratitude was expressed to Mrs. Caudill for her tireless efforts in helping to maintain a Sunday School, Woman's Missionary Society, and an English-speaking church in Havana. Recognition was given to the little Caudill missionaries, Margaret, 15, already a teacher of Bible in her school; Jane, 12, a leader in her Spanish-speaking church and mission at Regla; and Herbert Jr., three years old, a faithful member of the Sunbeam Band and of two Sunday School classes, one in English and one in Spanish."

Superintendent Caudill has varied responsibilities in connection with the Cuban work. There are 65 churches and 136 missionaries. The churches need buildings, and the missionaries need encouragement. It is a part of the responsibility of the superintendent to di-

rect the building program. The Bottoms Trust Fund of the Home Mission Board has provided funds for the erection of a number of beautiful stone buildings for Cuban Baptist churches. There is need for money to build a dozen churches which are greatly in need of meeting places at this time.

Contract is to be let soon by the superintendent acting for the Home Mission Board for the erection of a school building to cost \$118,000.

Missionary Caudill is also president and teacher in the Baptist seminary which trains Cuban ministers.

Miss Ruth Ileene O'Dell has just been elected by the Home Mission Board as a missionary to Cuba. She is a musician of known ability, a native of Lebanon, Missouri, and graduate of Woman's Missionary Union Training School.

Miss O'Dell will replace Mrs. Frank K. Pool who has resigned her work in Cuba to return to the States. The seminary and training school students in Cuba have made great progress in music under the leadership of Mrs. Pool and the earlier teaching of Mrs. H. R. Moseley, retired.

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Mayos Move With Migrants

With the bean, tomato, grape, apple, and peach crops coming into full fruition in Arkansas, the Migrant Laborers move in also. Along with the Migrants come that hard working, soul loving pair of Home Mission Board Missionaries to the Migrant Laborers, the Sam T. Mayos.

Brother and Mrs. Mayo will be in Springdale from June 20 to August 1. Their work there will be in and about the large labor camp where the Migrant Laborers live during the harvest season. A Vacation Bible School has been planned and a revival will be held.

Brother Mayo has requested the Arkansas Baptist to announce to our churches, their various organizations, and to individuals that clothing, shoes, Bibles and other useful items would be of most helpful in their work with these people. All such items should be addressed to Sam. T. Mayo, First Baptist Church, Springdale, Ark.

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Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it.

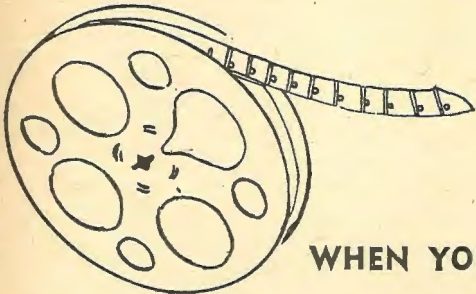
—Abraham Lincoln

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Jesus Rises from the Dead

By Mrs. ROLAND LEATH

Sunday School Lesson

for June 19, 1949

Mark 16:2-7; John 21:2-4,
7-13, 15-17

He, who had been insulted, humiliated, shamed, rejected, falsely accused and tried, crucified between two thieves as the rulers and people scoffed and mocked at Him, is now to be triumphant and glorified. His glory begins as He was buried in the new tomb of Joseph of Arimathaea, fulfilling the prophecy of Isaiah hundreds of years before: "And He made His grave with the wicked, and with the rich in His death" (Isaiah 53:9).

Joseph asked Pilate for the body of Jesus, no longer a secret disciple but now a bold, confident one. Pilate was surprised to learn from the centurion in charge that Jesus was already dead; he granted the request of Joseph when this fact was verified. Joseph, with the help of Nicodemus, who had secretly followed Jesus, tenderly cared for the beloved body.

The two Marys, (Mark 15:47), followed Joseph and Nicodemus and beheld where their Lord's body was laid. They left the spot, anxious to prepare spices in order to anoint Him when the Sabbath was past. During the Sabbath, which was Saturday, the tomb was sealed and guarded by a watch of Roman soldiers, placed there by Pilate at the request of the Sanhedrin.

But, all their planning and watching was to no avail. God's plans tower above the flimsy minds of men; He had given His Son to die, a substitute for sinful men and now He acts to bring all the promises of Jesus to pass and to bring Him triumphant over death and the grave.

He Is Risen

At dawn on the first day of the week, Mary Magdalene, Mary, the mother of James and Salome, made their way to the sepulcher of their Lord, bringing sweet spices to anoint Him. They came because of their great love, devotion, and gratitude toward Jesus. As they walked along the way, a question arose to trouble them. "Who shall roll us away the stone from the door of the tomb?" This was a natural question; the women did not have any thought concerning the resurrection; they did not fully understand the words of Jesus when He had spoken so many times before His death . . . "in three days I will rise again." They knew nothing of the sealing of the tomb; they did know the stone before the opening was large.

These women were so like all us Christians. They worried, doubted their ability and needlessly tried to "cross a bridge before they reached it." Imagine their surprise when, looking up, they discovered that the stone had already been rolled away! God takes care of so many of our troubles, doubts and perplexities in that

same way. Matthew 28:2 tells us of an earthquake and the subsequent descending of an angel. This angel came to deliver an announcement to these women. God raised Jesus from that tomb and He came forth from it.

The women hastened to the tomb, which now had no barrier, only to be met by the angel. They, as one would think, were astonished, amazed and afraid. The first words addressed to them by this Heavenly Being were ones of comfort and calmness: "Be not affrighted." The message held a greater truth than that, however, for the angel revealed the reason for their being there. "Ye seek Jesus who was crucified," he told them. Yes, He was crucified and placed in that tomb, but now comes the great announcement: "He is risen! He is not here." Surely the women could now hear Jesus again, as He told that this would happen. They were invited by the angel to inspect the tomb: it was empty and orderly. He could not be held by earth or mortar or human beings; His tomb was empty. That empty tomb is our hope, our light, our beacon in a dark world. He is a risen Savior.

The final admonition of the angel was to go tell the disciples "And Peter" that He shall be seen of you in Galilee, even as He said. Peter was forgiven; he was to be drawn close again and commissioned for a mighty task.

On the Shore of Galilee

Twice before this, since that early morning just discussed, Jesus had appeared before the disciples, (John 20:10-29). Now He is to meet them again, suddenly and compassionately.

One day, during this forty-day period, Simon Peter announces, "I go fishing." Simon Peter was still nursing a sore heart because of his own weakness and wrong; he was impetuous, never one to sit down and calmly wait, chafing at idleness, so in the midst of the strange happenings he decides to go fishing. Always a leader, he is joined by Thomas, Nathanael, James, John and two others. Many criticize the disciples for going fishing, but somehow it seems a natural thing for them to have done. Many people who enjoy fishing want to go when they are exhausted mentally or emotionally. We have no record that the Lord rebuked them; He helped them and used this time to lift the load of Peter's guilt and give him a job to do.

They had fished all night and caught nothing. When it was morning, Jesus stood on the shore

and told them to cast the net on the right side and they would have fish. John knew at once that this was the Lord, for they had obeyed and had a net full of fish. As soon as Peter heard John speak, he jumped into the sea and went to meet his Lord. What a meeting that must have been!

The other disciples came in the boat, dragging the net full of fish, to be met by their loving, knowing Lord, who had a fire going with bread and fish for their breakfast. Peter, single handed, brought the net to land at the Lord's command. There were 153 fish inside that net. It was not impossible for Peter to bring it in, for the Lord had told him to do so and the Lord always gives strength for a task. Many have spoken of the number of fish and the reason for its being given. It seems easy to believe that it indicates the complete ingathering of all the redeemed. Jesus knows each one by name; none of His will be lost; all will be in the ark of safety on that last day. Perhaps the number was given to reveal the miraculous catch; this was a miracle once more by the power of Jesus.

There followed a breakfast with Jesus in close fellowship with these followers of His, and the conversation between Him and Peter. In the questions of Jesus and the answers of Peter it seems that Peter is given a chance to redeem those terrible denials. The

Lord accepts his words: "Lord, Thou knowest all things; Thou knowest I love Thee." He did know Peter's faults, his remorse, his love, his desire to serve, and his ability to carry on in the place of great leadership which the Lord had for him in the future just ahead of that early morning on the shore of Galilee.

The Importance of the Resurrection

We study in the larger lesson once more from Paul's magnificent fifteenth chapter of First Corinthians. This is a masterpiece on the resurrection. Our Easter lesson took us into a part of it, so in this conclusion we will mention some of the glorious high points of Paul's discussion.

He pointed out the supreme importance of the resurrection of our Lord. If He had not risen, preaching would be in vain, as would faith. We all would yet be in our sins and the dead in Christ would be unmistakably lost forever. But He did rise from that virgin tomb! The women saw the empty place, as did other witnesses; the risen Lord appeared to over 500 in all. He taught, commissioned, helped, blessed in these appearances. Because of Christ's resurrection, we are free from the curse of sin, death, and hell; all who sleep in Him shall experience bodily resurrection, for they are at home with Him even now. We preach a glorious, glad gospel because He lives!

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We are not amazed, but we are again inspired over some fresh illustrations, where the leadership was unafraid to conduct a stewardship revival and call upon their people to deal justly with their God.

At the beginning of this article we used the word "afraid." Here is what we mean. In most any church you will find a leader who for some reason does not want a stewardship or any special campaign on tithing in his church. He talks against it. He gathers a few sympathizers around him, and the little group tells the pastor that they "do not think it wise to press that issue at the present time," or some member who has considerable influence will say that he does not believe that the New Testament teaches tithing, and that a church should stick simply to the New Testament in its teachings and practices. A few people can make it so disagreeable for the rest of the church and for the pastor that the pastor decides that he had better forget about the matter. Despite the fact that the pastor knows the definiteness of Bible teaching he is afraid that if he launches a stewardship campaign it might make some of his members dissatisfied.

Happy is the pastor who is not afraid. We should be patient and kind with that group, of course. No pastor could be true if he wanted to kick somebody out who merely disagreed with him. The New Testament teaches that we are to speak the truth in love, but we are to speak the truth nevertheless.

Arkansas Baptists are far from the ideal in giving. It is true that many churches have a goodly number of tithers, still we do not think that more than one-third of our people are tithing. We should have at least twice as many tithers as we now have, maybe three times as many, and we can have twice as many as we have when we become willing to go "all out" for tithing. When we say "all out" we mean the employment of every talent and power that we have should be used in the stewardship and tithing revival. Your church can have an income that will pay for its own operations and at the same time be fair to missions. This is a broad statement, but every special effort leaps to its endorsement. There is not one out of a hundred efforts that does not prove this assertion.

Last week we gave an account of a special effort in the Baptist Tabernacle Church in Little Rock. Pastor Dodd has been an in-

spiration to other preachers as he has led his church in this stewardship campaign. Pastor Buckner, Crossett, gives us some inspiring news about some stewardship revivals. He is a mighty leader. Read what he says:

"Our first Stewardship Revival was here in the First Church in which Dr. B. C. Land did the preaching since we had worked together in this type ministry before. Our revival resulted in 408 signing to tithe and an increase of over thirty per cent in receipts. The evangelistic spirit has greatly increased since then so that there have been 161 additions in the first nine months of our pastorate.

"The second revival in stewardship was in North Crossett where Brother Harold White is pastor. Attendance and interest ran high all through the meeting for both morning and evening services. The same remarkable increase in receipts have been noted there. Brother White tells me that the evangelistic spirit and attendance have been better than at any time since his ministry there. There were 105 who signed to tithe on Demonstration Day and many others since then. I had the joy of holding this meeting.

"The week before the Convention I had the privilege of preaching for Brother Powell at Mt. Olive in the same kind of Stewardship Revival we had in Crossett and North Crossett. . . The Average attendance there was the best of the three and the results were very good. His offering jumped from around sixty dollars to \$237 on Demonstration Day, and last Sunday his offering was \$197. Brother Powell and his people are very happy over the revival.

"Just a word about our procedure in these revivals. It is always my purpose to preach stewardship in such a manner that the people of the church will love the church, the Lord, and the denomination more and support them better. However, every message for the period is frankly on tithing. The meetings are advertised as Stewardship Revivals. Preceding the meeting it is best for the pastor to prepare for at least a month by special prayer, use of tracts, and messages from the pulpit. The last two Sundays are given over in the Sunday School to teaching tithing in every class. I have the lessons on tithing for those two Sundays or the pastor can furnish them. This is the very best preparation.

"Demonstration Day is the final Sunday of the meeting in which we demonstrate the financial potential of the local church, the value of the unified budget and the power of the Sunday School in financing the church. Wherever possible the envelope system is instituted. Demonstration Day is always a thrill to the church because it gives it a new day.

" . . . People do not shy away from stewardship preaching when it is frankly and plainly on that subject. I have never seen peo-

Pastor Lipford and Brinkley

One of the most inspiring experiences that we have had lately was at Brinkley. We helped Pastor Lipford for a few days in a special revival effort. There were between thirty and forty additions to the church, but that is not the whole story. We had the privilege of helping the pastor and Superintendent Magee enlarge the Sunday School attendance until the teaching force was discouraged over the fact that there was not room enough in the Lord's House. They will do something about it. We saw the Training Union under the leadership of Miss Austin reach a new mark in attendance.

A remarkable condition exists in Brinkley. Everyone loves and follows the pastor. There was not the slightest remark on the part of anyone that was unfavorable. They are high in their praise of Pastor Lipford and his family. Their love for him and their devotion to his leadership is inspiring indeed, and he has a great program going in his church. He is a great preacher too. You might need him to help you in a revival.

Rhyne and Tuckerman

We dropped in for a brief visit with Pastor Rhyne at Tuckerman. They were not expecting us. It was on a rainy Sunday morning. We were happy to see a splendid congregation in spite of the rain. At the close of the service the pastor baptized several converts. Pastor Rhyne is an efficient leader and a prayerful pastor. His people love him and follow him. Under his leadership the church in Tuckerman is making fine progress.

Dardanelle and Oxendine

We were with Sidney Oxendine recently in a regular service in Dardanelle. Brother Oxendine is a soul winner. They have recently had a revival and now they are planning for another one. This historic old church is making great gains with Pastor Oxendine as its leader.

Foreign Secretary Ernest Bevin told the House of Commons that seven English Protestant chapels in Spain have been closed since 1947 by order of the Spanish authorities. His remark came in answer to a question from a Conservative member of the House. The Foreign Secretary said that several protests by the British government had been unavailing. He added that he believed the closings were caused by "religious intolerance."

Strict control over the publications of religious and theological works is being exercised by the Communist-dominated government of Czechoslovakia. It is rumored that soon only books related to the order of worship for church services will be allowed to be published. Even catechisms and Sunday School materials will be forbidden.

ple so happy over revivals as the people around here have been over these Stewardship Revivals and the results are permanent, especially if the pastor will follow up."