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Arkansas Baptist Newsmagazine, 1945-1949

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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, JUNE 9, 1949

NUMBER 23



H. Armstrong Roberts

"Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matthew 5:14-16.

As the Editor Sees It

Response to Challenge

A few weeks ago we issued a challenge to our subscribers to make a contribution in the amount of \$5.00 per subscriber or per family to the Honor Debt.

We wish to acknowledge a splendid response from Charles R. Black of Corning, and from Chaplain Charles W. Finch, of the State Sanatorium at Booneville.

Surely there are many others who could respond to this challenge and make it possible to make the seventh payment on our Honor Debt within the next few months.

Dictatorship In America

Catholic dictatorship is again demonstrated in the rebuke administered to four Roman Catholic laymen dismissed by Boston College by Archbishop Richard J. Cushing of Boston. The report has it that "while rebuking the teachers, Archbishop Cushing also 'silenced' the Reverend Leonard Feeney, S. J., director of St. Benedict's Center, Cambridge, Massachusetts, who defended the teachers." The Archbishop deprived the Priest, Leonard Feeney, of his prerogatives because of "grave offenses against the general rules of the Catholic Church" and warned that any Catholic attending St. Benedict's Center faced the penalty of forfeiting "the right to receive the sacraments of Penance and Holy Eucharist."

That is an example of the dictatorship within the Catholic hierarchy. And that is the dictatorship which is gaining increasing control over the institutions of American life and society. The priest holds in his authority the sentence of life or death over the lower orders of the priesthood and over the people themselves.

Displaced Persons

A bill to permit the entry of an additional 139,000 displaced persons into the United States was recently approved by the House Judiciary Committee. The 205,000 limit on the number of D. P.'s to be admitted under the present law would be raised to 345,000 under the committee's proposal.

Charles R. Gage, displaced persons' representative of the Southern Baptist Relief Center, reports that ten Baptist displaced families have been approved by the Southern Baptist displaced persons representative for settlement in Arkansas. These families will represent 29 people. They are being sponsored by H. L. Veasman of Osceola. There are approximately 9,000 Baptist displaced persons in Europe for whom the Southern Baptist and Baptist World Alliance Relief Committees feel a special responsibility, according to Mr. Gage.

Displaced persons are available in almost every job classification, and are qualified as plumbers, electricians, carpenters, cabinet makers, nurses aids, domestic servants, and other occupations. If you are able to offer an opportunity to some of our Baptist displaced persons, contact the Southern Baptist Displaced Persons representative, 601 South Olympia Street, New Orleans, Louisiana.

Protestant Newspaper

Early in May a group of Protestant churchmen met in Kansas City for the purpose of organizing a co-operative group to create and operate a national weekly Protestant newspaper. Doubtless there is a need for such a paper and it may serve a real purpose among Protestants of this country.

Tax Funds For Hospitals

The Kentucky Court of Appeals has ruled that tax funds may be granted to sectarian and independent hospitals. A test case involved Our Lady of Peace Hospital, a Roman Catholic Institution, and Norton Infirmary, Protestant Episcopal, both of Louisville, and the non-sectarian Hayswood Hospital of Maysville, Kentucky.

These hospitals will receive \$132,609, \$53,298, and \$12,846 respectively. Here again sectarian institutions are getting tax funds paid by all the people.

Too Many Churches and Preachers

In New Testament times the early Christians established churches wherever they went. Many of these churches were small and were established in homes because public meeting places were not available.

We wonder if Dr. Mark A. Dawber, co-executive secretary of the Home Mission Council of North America, would agree with the policy and practice of these New Testament Christians. Dr. Dawber is reported as saying that "we already have too many churches and ministers and not enough strong ones of either."

We recall a remark by a layman of another denomination concerning the establishment of new churches in the greater Little Rock area. He said, "During the past several years you Baptists have established at least 25 new churches while my denomination has established only two." The comparative growth of these two denominations in greater Little Rock confirms the extent of establishing more churches.

Dr. Dawber continues, "If we are to make any progress we should develop a more diversified church program designed to meet the varied social, recreational, and spiritual needs of the community."

If we read the New Testament we shall discover that the business of the churches is to win the lost to Christ, to develop the Christian in spiritual service, and to preach the Gospel. Such a program will build a better society, but is not the first responsibility of the churches of our Lord.

Signs of the Churches

We take the following from the Immanuel Messenger, the church bulletin of The Immanuel Church, Fort Smith: "The men of Brotherhood of the Immanuel Baptist Church are sponsoring a project which calls for the erection of signs at the main corners and intersections of the city, directing traffic to the Immanuel Baptist Church."

Then are listed a number of street corners where these signs will be posted with the conclusive remark, "And so on over the entire city." It is also stated that, "future plans call for putting up large signs about ten by twelve feet at the city limits on all highways coming into Fort Smith." Obviously this is a commendable project, and we would recommend it to other churches throughout the state. However, it would seem wise for the pastors of the city to get together on this matter of posting signs, directing people to the Baptist Churches of the city. A co-operative effort of this nature would be more valuable on the whole than for one particular church.

This is not a criticism of the Immanuel Church project, but this project seems to suggest the wisdom of the co-operative effort of all the churches in a given city or district.

Jesus Stills the Tempest

A Devotion by the Editor

"And there arose a great storm of wind."

The Sea of Galilee was subject to tempests that made it at times dangerous to shipping. The cold air would gather on Mount Hermon and rush with precipitous force to the warm region of the lake below. It would come with little warning and with hurricane force.

It was just such a time when Jesus and the disciples were crossing the lake. Jesus was resting from the strenuous labors of the day. The disciples were greatly frightened and aroused Jesus in the hope that He might do something about their desperate situation.

The storms of life are inevitable, "And there ariseth a great storm." These storms are of various origins and kinds. We may have little warning of their coming until suddenly they sweep upon us with maddened fury and devastating results.

Storms may arise from the cross-currents of human society and descend upon us with the force of a hurricane. Or the storms may arise from economic disturbances and shake the foundations of our material subsistence. Again, the tempest of sickness, sorrow, and death take their toll. The winds of temptation gather for their onslaught.

If the Lord always kept the sea calm and the winds gentle, we might ultimately forget that we had any need for Him at all. Here is a truth we must not miss: we can make the Lord conscious of the dangers which threaten us, make Him aware of the tempest which is about to sweep us away, make Him feel the urgent appeals that arise from our inmost souls. We can press our needs upon Him, so that every fiber of His being is keenly sensitive and awake to every influence that touches our lives.

And blessed fact, he "rebuked the wind, and said unto the sea, Peace, be still . . . and there was a great calm." Of course, there will be a great calm when the human heart awakens to the dangers of the storms of life and turns to the Lord in confident trust and faith for help.

There is no storm that Jesus and the human soul cannot ride out to victory.

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

"And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?"

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:37-39).

ARKANSAS BAPTIST

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

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From The Editor's Desk

Playing Both Ends Against the Middle

Southern Baptist solidarity is an amazing phenomenon. Without any ecclesiastical overlordship Southern Baptists have grown to 6,500,000 in numbers, they have many millions of dollars invested in denominational agencies and institutions, their total annual contributions have risen to more than \$150,000,000. All this has been accomplished by voluntary co-operation.

Southern Baptists have withstood all efforts to disrupt their unity, to destroy their co-operative spirit, and to divide them into warring camps. However, it is true that certain groups have pulled off from the Convention when it became evident that they could neither dominate it nor divide it; or when they could not keep up with the rapid progress being made by the denomination by means of its co-operative agencies.

There still persist two opposite and extreme, but small, factions within the Convention constituency. One faction would align Southern Baptists with unionizing agencies and liberalize many of our doctrinal positions. The other faction would put every Baptist in a doctrinal and organizational straight jacket and crack down on anyone who dared to deviate in word, in doctrine, or in affiliation from their own private conception of what a Baptist should think, say, or do.

These brethren of extreme views are exercising their Baptist rights in expressing their convictions. Their quarrel with their fellow Baptists concerns itself more with forms of expression and alliance than with the contents.

The presence of these two extreme factions is not a new phenomenon among Southern Baptists. The Southern Baptist Convention has survived the disturbance caused by these same elements for more than a hundred years. And we have no doubt that it can still survive such disturbances.

The great body of Southern Baptists is well grounded and stabilized and is not easily thrown off balance by extreme factions. And we have confidence that our Southern Baptist program will not be greatly hampered by the contentions between these two extreme ends.

Southern Baptist life and progress will not be greatly disturbed so long as these two factions are recognized for what they actually are—extremists—and so long as the two ends are not allowed to be played against the middle. They can cause only surface disturbances; they cannot alter or retard the powerful currents of Southern Baptist life, as that life is expressed in a comprehensive and far-reaching program which extends from the local church throughout the territory of the Convention and to the far flung mission fields of the world.

Southern Baptists are on the march; they have gained tremendous momentum. A Con-

vention which is attended by 12,000 persons is no small affair, nor is it top-heavy. It represents the surging spiritual life of a great people. We believe there is enough wisdom, grace, love, and sacrificial spirit among Southern Baptists to march on to greater victories, unperturbed by the surface disturbances caused by the contentions of the extreme factions.

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The Challenge of June 12

The emergency created by the fire which destroyed "Old Main," the Administration building on Ouachita's Campus, calls for a heroic effort by Arkansas Baptists. As reported last week, the Ouachita Board of Trustees authorized the launching of an emergency campaign to raise funds to replace the Administration building and selected Pastor Clyde Hart of Hot Springs to direct the campaign. The special offering is to be taken on June 12, the goal is \$350,000.

A few observations at this point should clarify the situation and obviate any cause of confusion.

The Central Church, Hot Springs, has loaned their pastor, Clyde Hart, to the Ouachita Board for three months to direct this campaign and follow it up to a successful conclusion. In order that the Baptists of the state may know the generous spirit of the Central Church, it should be said that the church will pay their pastor's salary while he is directing the campaign and will also bear the expense of supplying their pulpit during the three months they have loaned him to Ouachita. Besides this, the Central Church will make its contribution to the campaign.

It should be borne in mind that this emergency campaign is not a part of the Million Dollar Campaign. It is made necessary by the burning of the Administration Building. The destruction of this building could not be anticipated and, therefore, its replacement could not be contemplated in advance of the emergency thus created. However, the emergency campaign does not in anywise conflict with the Million Dollar Campaign. In fact, this campaign should stimulate the larger campaign. The two should supplement each other.

The goal of \$350,000 for the emergency campaign should challenge every Baptist of Arkansas to heroic and sacrificial giving. We are presented with an opportunity to do a worthy and noble thing. The realization that our Baptist educational system in Arkansas is at stake should elicit from every church and from every individual Baptist a generous and hearty response.

May we give Director Clyde Hart our unreserved co-operation; may we pledge to the Ouachita Board of Trustees an adequate fi-

A Catholic Admission

We received the following communication in response to a brief editorial in the May 1 issue of the Arkansas Baptist:

"You ask the question in your paper, 'Will Catholics Pay?' in connection with plan to have buses chartered for all the school children, the pupils paying the fare. I am not authorized to speak for the Catholic Church, but as an individual Catholic I can honestly say 'yes' to the question. In addition to paying taxes to operate the public school we Catholics build our own schools, pay our own teachers, buy our own books, and pay lunch charges in addition to handling the burden of transportation. We could take on transportation fare. The only Democratic way to handle the situation is for each State to decide whether private schools may participate in the benefits of Federal Aid; meaning it is not right or Democratic for Protestant Arkansas to tell Catholic Louisiana, as an illustration, they cannot share in the benefits for which they pay by far a larger share. Am I not right?"—Signed, A Catholic.

The writer admits the charge we have repeatedly made against the Catholics; namely, that they do not want a uniform public school system in America; rather do they want to take over the school system where they predominate in numbers. They demonstrated this purpose in Cincinnati, in New Mexico, and my correspondent feels that since Catholics predominate in Louisiana they should have the right to dominate the school system in that state.

Protestant Arkansas has a right to protest grants of Federal funds to Catholic Louisiana, because we are not asking for Federal funds for sectarian schools in Arkansas. Our protest is against any tax funds going to sectarian schools, whether to Baptist, Protestant, or Catholic.

There certainly is nothing Democratic in the idea that each religious sect should be able to draw upon the public treasury for funds to support its schools in areas where it predominates in numbers.

Our public school system is the only Democratic school system in America. The parochial school system is not Democratic, it is sectarian.

Our contention is that any religious sect has the right to establish its own schools, where it may teach its sectarian religion; but that no religious sect has the right to ask the general public to support such schools by grants of money from the public treasury.

Am I not right?

financial response; may we pledge to the 1,000 young men and young women who make up Ouachita's student-body the opportunity of a Christian education. If we are willing to so commit ourselves, we will meet the challenge of June 12 with \$350,000 in cash and short term pledges; and we will go on to complete the Million Dollar Campaign so as to provide the other necessary facilities to sustain Ouachita's standing as a fully accredited educational institution.

So, on to Victory on June 12.

Kingdom Progress

Church Started Under a Tree

In the summer of 1944 Associational Missionary Virgil Defreese conducted a revival under a large tree about five miles from Murfreesboro on the highway leading to Narrows Dam. A Sunday School was organized as a result of the revival and the classes continued to meet out-doors until cool weather made it necessary to seek shelter in a near-by farm house.

On December 31, 1944, the Mount Moriah Church was organized with three members: Cleveland Thrash, Mrs. O. T. Green, and Mrs. T. J. Hile, all from the First Church, Murfreesboro.

With the coming of spring, 1945, the church moved out of the farm house to a brush arbor. A revival conducted by Calvin C. Usery Sr., and Missionary Defreese resulted in seventeen conversions.

In the summer, 1945, a building was started and was completed in 1948. Class rooms for Sunday School are now being added. The church now has a membership of 55. Gail Zimmerman, Ouachita student, is pastor of the Mount Moriah Church.

Dr. R. C. Campbell, pastor of First Church, Little Rock, began two series of special messages May 29. The topic for the special series of Sunday evening messages will be "Love, Courtship, Marriage, and ———." The following subjects will be discussed: May 29, "Falling In Love—What Is It?"; June 5, "I Want a Date . . . Courting"—What about familiarities, necking, etc.?; June 12, "Will You Marry Me? . . . Becoming Engaged"—What of the man, the woman?; June 19, "The Wedding March"—Will it be a heyday or doomsday, which?; June 26, "Happy Though Married"—Can it be? How can it be? What if it is not?

The topic for the special series of Sunday morning messages will be "Divine Answers to Human Questions. The following subjects will be discussed: May 29, "The Question of the Honest Doubter"; June 5, "The Lost Man's Question"; June 12, "The Crazy Man's Question"; June 19, "The Discreet Man's Question"; June 26, "The Ever Recurrent Question—the Second Coming."

Luther C. Ward was ordained to the full Gospel Ministry May 11 at the Central Church, Hot Springs, Clyde Hart, pastor. The ordaining council was composed of pastors and deacons from Immanuel Church, Hot Springs; Second Church, Hot Springs; First Church, McGehee; and Central Church, Hot Springs. Clyde Hart was moderator and H. E. Kirkpatrick, clerk.

After a brief devotional conducted by Thomas Landers Jr., music director of Central Church; H. E. Kirkpatrick led in the examination of the candidate; Pastor L. D. Summers, Immanuel Church, Hot Springs, preached the ordination sermon; W. J. Hinsley, Hot Springs, delivered the joint charge to the church and to the candidate; Theo. T. James, pastor at McGehee, presented the Bible; and Horace B. Marks, Central Church, Hot Springs, prayed the ordaining prayer.

Mr. Ward is pastor of the First Church, Lonsdale.

Enters New Building

The Central Church, Bald Knob, C. S. Maynard, pastor, entered their new church building May 29. The occasion was celebrated with three services during the day: the pastor preached at the eleven o'clock service; at two-thirty in the afternoon another service was held, the choir of the local Methodist Church providing the music and W. R. Vestal of the First Church, Searcy, bringing the message; for the evening service the choir of the First Christian Church provided the music and the message was delivered by B. H. Duncan, editor of the *Arkansas Baptist*.

The church building was begun four years ago, and is constructed of buff brick and tile at a cost of approximately \$33,000. The Sunday School rooms are not completed but are advanced far enough that they are being used.

The Central Church was organized in 1898. The new church structure is the second building in its 51 year's history.

Pastor Maynard has served the church for seven years. During his pastorate the church has made greater progress along all lines than in any like period of its history, according to the testimony of persons who have been members of the church over a long period.

L. A. Tribble has assumed the pastorate of the Second Church, Douglassville. He was pastor at Holly Springs for three years.

William West was ordained to the full gospel ministry May 1 in the Halley Church, Ed McDonald, Dermott, served as moderator; Associational Missionary Allen McCurry did the questioning and presented the Bible; Dr. J. L. Stone, Monticello, read the Scripture and gave the call.

W. C. Rowe Becomes Associational Missionary

W. C. Rowe, for the past three years pastor of the Capitol Hill Church, Little Rock, will assume the duties of Associational Missionary in the White County Association June 15.

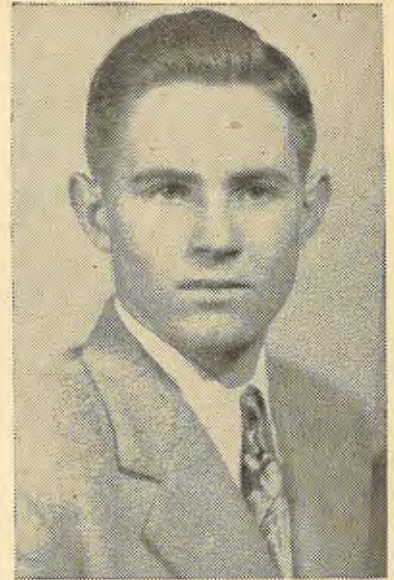
Missionary Rowe came to Capitol Hill three years ago when it was a mission of Immanuel Church, Little Rock. One year ago the church was organized and Mr. Rowe has served as pastor until he resigned to become associational missionary.

The Capitol Hill Church owns property valued at \$32,000, with only \$2,500 indebtedness. The first unit of their church plant consists of an educational building, which is also being used for worship purposes. An adjoining lot has been purchased on which a church auditorium will be erected.

There have been 128 additions to the church since its organization. The *Arkansas Baptist* is in the church budget and goes to every family in the church membership. Enrolment in all organizations has steadily increased since the organization of the church.

The Training Union of the First Church, West Memphis, V. E. Boston, pastor, conducted an "All Church Training School" recently, with an average attendance of 88.

Licensed to Preach



Richard Young

Richard Young, son of Mr. and Mrs. Otis Young, was licensed to preach by the Park Place Church, Hot Springs, recently. Richard is a student in Hot Springs High School.

The Wynne Church, Boyd Baker, pastor, conducted an Adult Training Union Study Course May 2-6. The pastor taught, "The Growing Christian". There were 38 enrolled, with 20 qualifying for awards. Charles Ford, Training Union director, recently reorganized the Training Union, and the average attendance now is 50.

A group from the First Church, Des Arc, gave their pastor, Ernest Baker, a surprise birthday party May 27, and presented him a love offering from the church; the W.M.U. presented Mrs. Baker with a seven-way floor lamp. Pastor Baker has resigned the pastorate of the First Church. Much progress has been made by the Des Arc Church during his work there.

The East End Mission, sponsored by the Central Church, Magnolia, recently engaged in a revival meeting, with Associational Missionary M. T. McGregor as the preacher. There were eighteen additions by baptism, twelve by letter and statement, four other conversions and one re-dedication. The work of this mission is under the direction of Mr. and Mrs. Arthur Peterson.

Southern Baptist Hospital Commencement

The faculty and Senior Class of the Mather School of Nursing of the Southern Baptist Hospital held their graduation exercises Tuesday evening, May 31, in the Central Baptist Church, New Orleans, Louisiana. Dr. Kyle M. Yates, pastor of the Second Avenue Baptist Church, Houston, Texas, delivered the commencement address.

There are 47 members in the graduation class. Of that number, three are Arkansas girls: Ruby Blanche Robinson, Elaine; Dorothy Mae Walker, Waldron, and Betty Ray Young, Star City.

Dr. R. G. Lee Gives Check to Grand Canyon College

Southern Baptist Convention president, Dr. R. G. Lee, has sent a personal check for \$1,000 for Arizona Baptists' Grand Canyon College.

Dr. Lee writes, "May good success come to this effort for Christ. May nothing ever taught in this college be against God's blessed word. May Christ be glorified in it as the sun is glorified in beautiful and fragrant flowers."

Others over the South are making contributions to the Grand Canyon College. First Baptist Church, Panhandle, Texas, Herbert Brown, pastor, has sent \$1,000. First Baptist Church, Monahans, Texas, Cecil Pearson, pastor, has sent \$1,000. Dr. Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee, says he will ask his church for \$1,000 for the new Arizona Baptist College.

—Arizona Baptist Beacon.

Evangelist Angel Martinez of Louisville, Kentucky, will assist Pastor H. O. Malone and the Lake Village Church in an open-air revival June 5-19.

Dr. Slater A. Murphy, pastor of Highland Church, Memphis, Tennessee, delivered the baccalaureate sermon for Blue Mountain College Sunday morning, May 29, at the Lowrey Memorial Baptist Church. Lowrey B. Eastland, Baton Rouge, Louisiana, president of the Southern National Life Insurance Company, delivered the commencement address Monday morning, May 30, in the Modena Lowrey Berry Auditorium.

The First Church, Cullendale, had the services of Dr. Otto Whittington, preacher, and Fred A. White, singer, in revival services April 17-May 1. There were 43 professions of faith and 20 additions by letter. Elmer Morgan is pastor of the Cullendale church.

Pastor R. H. Dorris and the First Church, Cotton Plant, had the services of H. A. Elledge, Baring Cross Church, North Little Rock, in a revival meeting May 1-11. Three services were held each day, one being with the men who work in a large veneer factory in Cotton Plant. There were 20 additions by baptism and seven by letter.

Oden Has Music School

Miss Odessa Holt, Associational Music Director, conducted a school of Church Music for the Oden church May 1-5. Twenty-eight people were enrolled, and there was an average attendance of 22. Fifteen qualified for awards in "Practical Church Music Lessons."

Loun R. Lauderdale, Rocky Comfort, Missouri, has accepted the call of two churches in Boone-Carroll Association, and has moved into the parsonage of the Blue Eye Baptist Church. He will serve both Blue Eye and Grand View Churches.

Pastor S. E. Powell reports a successful Stewardship Revival at Mount Olive No. 2, in Bartholomew Association, in which both attendance and financial goals were exceeded. Pastor J. W. Buckner, First Church, Crosssett, did the preaching.

Dr. W. B. Tatum, Assistant to the President of the Southern Baptist Theological Seminary, Louisville, Kentucky, supplied the pulpit of the First Church, Pine Bluff, Sunday June 5.

Arkansans Appointed to South-wide Boards

The following Baptists from Arkansas were appointed on Boards, Commissions, and Standing Committees of the Southern Baptist Convention:

Executive Committee—E. L. Compere, Little Rock.

Foreign Mission Board—M. Ray McKay, Second Church, Little Rock.

Home Mission Board—O. L. Bayless, Second Church, Hot Springs.

Sunday School Board—R. C. Campbell, First Church, Little Rock.

Relief and Annuity Board—W. O. Vaught Jr., Immanuel Church, Little Rock.

Southern Baptist Seminary—Lloyd Sparkman, South Side Church, Pine Bluff, and Ralph L. Douglas, First Church, Helena.

Southwestern Baptist Seminary—E. C. Brown, First Church, Blytheville.

New Orleans Baptist Seminary—T. K. Rucker, First Church, Malvern.

Southern Baptist Hospital—J. G. Cothran, First Church, Arkadelphia.

Education Commission—J. R. Grant, Ouachita College, Arkadelphia.

Social Service Commission—Brooks Hays, Little Rock.

Radio Commission—I. M. Prince, Central College, North Little Rock.

Historical Society—L. C. Tedford, First Church, Corning.

Baptist Brotherhood Committee—Eddie Blackmon, DeWitt.

Public Relations Committee—John L. McClellan (reported from District of Columbia, but belongs to Arkansas).

W. M. U. Work—Mrs. F. E. Goodbar, North Little Rock.

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A Thirty-three Year Pastorate

The First Church, Fort Smith, celebrated the thirty-third anniversary of their pastor, Dr. B. V. Ferguson, on June 1. Dr. Ferguson came to the pastorate of the Fort Smith Church on June 1, 1916 from West Durham, North Carolina.

During the thirty-three years of Dr. Ferguson's pastorate at the First Church, the membership has grown from 655 to 4,292. During this period, 3,386 persons have been baptised into the membership of the church, and 5,137 have been received by letter. Total financial receipts during the thirty-three years period amounts to \$963,651. In 1916 the church budget was \$19,500; and the present church budget is \$100,000. The Sunday school enrolment has increased from 517 to 2,040, with a present average attendance of 1,156. The Training Union enrolment has grown from 50 to 822.

Dr. Ferguson has been active in denominational work, participating in the work of the Association, State, and South-wide programs.

Pastor Ben F. Worley reports that work on the North Side Baptist Church, Fort Smith, is now under way, and foundations for the new building have been laid. It is expected that the new building will be completed by late summer. The building is being erected with voluntary labor by members of the church.

If one does not care for the temple of God on earth; it is doubtful if the temple of God in Heaven will have any greater charm for him.

Last Session of the Convention Evangelistic Service

The Sunday evening program, which was the last session of the Convention, ended with an evangelistic service under the joint direction of Dr. C. E. Matthews, superintendent of evangelism of the Home Mission Board, and Oklahoma City churches. Dr. Ellis A. Fuller, president of the Southern Seminary, Louisville, Kentucky, delivered the closing message, on the subject, "No Other Name." His text was taken from Acts 4:12, "There is none other name under Heaven given among men, whereby we must be saved."

Dr. Fuller presented Jesus Christ as the only Savior of sinful men in a world that is dominated by monstrous sins and evils. "There is much wrong with our poor world, but there is only one thing which explains all these ills, graft, greed, immorality, divorce, throat cutting, clashes among groups, hatred among the races, and suicidal wars among the nations. Do you ask what that one thing is? The failure of men to realize that God has manifested Himself in Christ Jesus and that Christ still lives, moves, and has his being in our midst in the Holy Spirit, willing to save sinners but in justice unable to save the human race from the poisonous fruits of unforgiven sins. If men everywhere knew Jesus today for what He is by nature and purpose and realized that He is not a spiritual magician of the first century, but knew that He is alive now, that He is a rewarder of them that diligently seek Him and an avenger to all who reject Him and rebel against Him, human behavior would change from curse to blessing. In Christ God stands in our modern world visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Him; and shewing mercy unto thousands of them that love Him and keep His commandments.

"Every star of hope would be blacked out in the sky, every sun at noonday would become black as a bottomless pit if Christ Jesus did not have the right to forgive sins and if He did not have power to forgive any sin regardless of how black it might be. The peoples from far and near of every nation would be sitting in darkness if this Christ, by whose name men must be saved could not stand in the dens of vice and iniquity and say to all, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). Christ is a specialist in forgiving sin. Therefore, the vilest sinner is always a special object of His grace and love."

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Telegram

Day Letter cables sent from China, May 28 and 31, report Missionaries and Chinese co-workers in Shanghai, Kunshan, Soochow, and Wusih, safe. Property unharmed. Shanghai peaceful. Life normal. All schools opening summer work. All needs supplied.

Signed: M. Theron Rankin.

*** Christian Horizons ***

America Spends Four Times as Much for Tobacco as for Religion—The average American, smoker and non-smoker alike, spent \$28 for smoking tobacco in 1948. The average American smoker spent \$62.

Such is the revelation of C. Aubrey Hearn of Nashville in his new booklet, "What About Smoking?"

The average American in 1948 contributed only \$6 to all religious causes, and the average American church member contributed only \$24 to all religious causes, according to United Stewardship Council statistics.

The publication by Hearn also reveals that the smoking habit has so conquered the American people that the sale of cigarettes has doubled since 1939, and is 130 times that of 1914.

In fact, Hearn's figures reveal: In 1914 there were three billion cigarettes manufactured in the United States, but in 1918 this figure had jumped to 46 billion. By 1928 the number had increased to 106 billion. In 1935 the number reached 140 billion; in 1940, 189 billion; in 1945, 332 billion; and in 1948, 388 billion.

The average American smoker consumes 17 cigarettes a day. This amounts to an individual expenditure of \$62 a year—which sum with interest would reach almost \$750 in 10 years.

Hearn's book is free from the prejudicial ranting that so often characterizes this sort of presentation. His effort is a highly documented manuscript, intended plainly to help young people to intellectually rebel against social pressure which makes smoking fashionable. The book is illustrated by pen sketches by Jack Hamm. It sells for 50 cents from Baptist Book Stores.

—Baptist Press.

Facts of Interest—The frequency of divorce has climbed throughout the world, according to a study made by the Metropolitan Life Insurance Co. In 1913, there were only 2.2 divorces in England and Wales for every 1,000 marriages in the preceding 10 year period. In 1947, it had climbed to 138.5 per 1,000. And the ratio in England and Wales is only about one-half that of the U. S.

Age 11 is the safest year of life. The rates of death at this age have been reduced to one-half during the past twelve years.

An FBI inspector told Savings bank officials meeting in Washington that \$3,000,000 was stolen from banks in 1948. He listed the causes as gambling and drink, living beyond their means, debt, bad management, and women.

Liquor sales in Ohio amounted to \$18.61 per capita. In Cleveland, the per capita expenditure for liquor was \$30.53 in 1948.

The U. S. Brewers Foundation reports that their advertising campaign on "Beer Belongs" has helped increase sales of beer from 50,000,000 barrels in 1940 to 87,000,000 barrels in 1948. The Foundation claimed that the number of families serving beer had increased from 31 per cent in 1940 to 49 per cent in 1949.

The Radio Manufacturers Association has predicted that 6,000,000 television receivers will be in operation by 1951.

Membership in the National Congress of Parents and Teachers has reached 5,774,358.

In the World of Religion—The American Bible Society distributed 9,716,251 copies of the Scriptures in 151 languages during 1948. Distribution in 40 foreign countries totaled 5,668,336 copies and 4,047,915 copies were placed in the United States.

The 161st Assembly of the Presbyterian Church in the U. S. A., meeting in Buffalo, N. Y., elected C. E. Barbour, Knoxville, as moderator. Dr. Barbour is a strong advocate of reunion with Southern Presbyterians.

The New Mexico Attorney General has ruled that free textbooks may be supplied to pupils in sectarian schools, free transportation may be furnished, and members of religious orders may teach in tax-supported schools.

King George Stresses Parental Responsibility—King George, in a message to the General Assembly of the Church of Scotland, Edinburgh, called for strengthening and preserving the "sense of parental responsibility and of family unity." The King said that without these "the new generation cannot acquire the principles of conduct by which we have been traditionally guided."

King George also praised the Scottish Church for efforts to bring itself "into ever closer contact with the people's lives at home and at work."

—Survey Bulletin.

Church Leaders Urge Positive Program Against Communism—Two church leaders from Geneva, Switzerland, urged a "positive program" against Communism as they focused attention on Protestantism's role abroad at the one hundred and sixty-first General Assembly of the Presbyterian Church in the U. S. A.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said that "no program can hope to succeed against Communism that is based on the negative."

Marcel Pradervand, executive secretary of the Alliance of Reformed Churches Holding the Presbyterian System, said that the best safeguard against Communism is a dynamic Protestant movement aimed at "true progress and social justice."

Dr. Visser 't Hooft said he was disturbed to find so many people in America who are taking the position that the Roman Catholic Church is the strongest bulwark against the advance of Communism in Europe.

Communism has won its greatest gains in the so-called Catholic countries of Europe, he said, largely because the Roman Catholic Church in Europe "has traditionally been on the side of power and privilege."

He said there is not a single country in Europe where there is a strong Protestant element which has a Communist government.

Religious News Writers' Association Formed—A Religious News Writers' Association to advance the professional standards of religious journalism was organized in Buffalo, New York, by reporters covering the one hundred and sixty-first General Assembly of the Presbyterian Church in the U. S. A.

Frank Stewart of the Cleveland Press was elected president, with Miss Margaret Vance of the Newark Evening News as vice president and Henry McCorkle of Presbyterian Life, as secretary-treasurer.

A Smile or Two

There was a young girl from Iran
Who had trouble in finding a man;
It was funny, you see,
Until she spotted me . . .
Then Iran and Iran and Iran.

—Baptist Observer.

An old Negro man barely escaped being run over by a cross-eyed motorist. Stepping backward, he asked the driver: "Is you gwine where you ain't looking, or is you looking where you ain't gwine, which?"

—A. G. Smith, Baptist Observer.

When Mother found Junior crying, she asked, "What is the matter, dear?"

"Daddy hit his thumb with a hammer," said Junior.

"You shouldn't cry over that," said his mother. "You should just laugh."

"I did laugh," whimpered Junior.

—Watchman Examiner.

Two fellows were walking home from a party, when one stopped and looked at this sign in a store window: "Eskimo Spitz Dogs—\$5 apiece."

Turning to his companion, the man at the window said: "Most unusual, Jimmy, I'll bet you he can't do it."

—Watchman Examiner.

The visitor paid his green fee, fixed up a match, and went out to the first tee. Taking his stance, he gave a wild swing and missed completely.

"Well," he said to his opponent, "It's a good thing I found out early in the game this golf course is at least two inches lower than the one I usually play on."

—Selected.

The family was sitting down to dinner when little Sylvia turned to her father. "Why can't we pray once a week, daddy?" queried the child. "Do we have to ask for our daily bread every day?"

Her younger brother, looking up in utter disgust, asked, "Do you think we want to get stale bread?"

—Mrs. Olga Kern, Times-Picayune, New Orleans State Magazine.

A small boy and a fat man were riding side by side on a bus. The bus became crowded. Soon there were two ladies standing in front of the man and boy. The fat man said to the boy:

"Why don't you get up and let one of these ladies sit down?"

The little boy studied the fat man for a moment and said:

"Why don't you stand up and let them both sit down?"

—Exchange.

A little girl asked her mother if there were any men in heaven.

"Mamma," she said, "I never saw a picture of an angel with a beard or a mustache. Do men ever go to heaven?"

"Oh, yes," replied the mother, "men go to heaven, but it's always a close shave."

—Selected.

A pessimist is a person who would commit suicide if he could do it without killing himself.

The Church Press and Separation of Church and State

By Glenn L. Archer
POAU National Director

(Continued from Last week)

America is opposed to the government's playing religious favorites. The Vatican is for it. "Authoritative Catholic teaching" condemns the separation of church and state; rejects the American concepts of religious liberty; and denies that "every man is free to embrace and profess the religion he shall believe true—guided by the light of reason."

In Roman Catholic dominated countries today, non-Catholics worship—if at all—at the sufferance of the Roman Catholic church. A church which presumes itself to be "the only true church" indirectly asserts that all other churches are heretical, and heresy must be stamped out by civil law.

In like manner, "authoritative, Catholic teaching" has forbidden the public school to Roman Catholic children except under special conditions. "For a school to be acceptable to Catholic authority, it is necessary that the whole teaching and organization of the school—namely, the teachers, the curriculum, and the books—be governed by the Christian spirit, under the maternal direction and vigilance of the Roman Church."

In recent addresses before the Carrol Forum in Washington, D. C., eminent Catholic leaders have said: "Our goal is to have every Catholic child in a Catholic school taught by a Catholic teacher. When the benign influence of the Roman Catholic Church comes to America, there will be no church-state issue." Today, wherever state legislatures are in session and school men seek aid for public schools, there is one solid block of opposition—the Roman Catholic Church. Their avowed purposes are to control education—to make Catholics; to control America.

It is high time Protestants, Jews, and all Americans not dominated by the hierarchy alert themselves to the inroads upon their religious liberties and unite themselves in the preservation of the American principle of separation of church and state.

Protestants and Other Americans United share the conviction aptly expressed by the Supreme Court of the United States in the "Emerson vs. Board of Education" Case: "We have staked the very existence of our country on the faith that complete separation of state and religion is best for the state and religion is best for the state and best for religion."

We believe with James Madison and Thomas Jefferson: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience."



POAU will join hands with our Roman Catholic brethren in an honest effort to enhance the spiritual and ethical values of our religious tradition. We will cheerfully and unceasingly fight for the rights of every creed and faith to worship as it sees fit, and we would preserve to non-believers their Constitutional rights and privileges.

In this open forum of religious liberty, we say, let every church stand upon its own feet! Let it flourish or perish in the spiritual and moral competition provided by our Constitution in this broad domain of freedom. Let every church support itself by its own resources through voluntary gifts of its members. But let no church raid the public treasury to propagate its sectarian beliefs. Let us remember that true religion does not need the support of temporal power. Let the public schools continue to be what they have been in the past—a unifying force toward our common destiny—a free and united nation. To draw off vast sums for the support of sectarian education is to deny these sums to public education now in dire need of additional resources. To publicly support sectarian education in a country of 257 faiths amounts to the development of 257 parallel parochial school systems creating a hodgepodge of competing educational systems. The result will be destruction to public education and a devastatingly divisive condition which will spell doom to American democratic culture.

It is the mission of POAU to marshal all the evidence justifying our Constitutional point of view, relying upon an enlightened public opinion to arrive at truly democratic conclusions and actions.

In order to achieve our objective and fulfill our mission, we have launched a campaign to raise one million dollars—over a period of three years to enlighten and mobilize public opinion in support of religious liberty.

We have purchased a suitable permanent headquarters and are engaging a competent staff to operate in the areas of research, publications, legal counseling, and public relations.

Our organization must be carried to every state in the union where local and state chapters under qualified leadership can meet the issues with candor and dispatch.

Already Protestants and Other Americans United has members in all of the states in the Union save two. Our publications and literature have reached millions during the first year. The volume of correspondence indicates the timeliness of our crusade.

We accord to those who differ with us full freedom of debate. In return we ask only an open mind and a free forum for the expression of the American point of view. We join in a vigorous fight against Communism, but repel the suggestion that we must accept clerical fascism to save America from Communism.

In this crusade the Church Press of America must not only join, but lead, for the secular press is throttled by fear of boycotts and reprisals. It is next to impossible to enlist the support of the public press in a way to criticize even in a constructive manner the political activities of the Roman Church. In all parts of the nation Protestant ministers have been cut off the air or prevented from using the free pulpit or forum to discuss church-

"We Fulfill Our Destiny"

The First Baptist Church, Washington, D. C., Dr. Edward H. Pruden, pastor, has published a brochure with the above title, setting forth plans for a new church building, estimated to cost \$1,250,000. The church has purchased property adjoining its present church plant, at a cost of \$121,000. It has accumulated a building fund of \$150,000. Present plans call for an intensive campaign to raise in cash and pledges \$600,000, payable over a three-year period. An item of \$50,000 for the building fund, which has been included in the annual budget in the past, will be continued for the next ten years.

The First Baptist Church, Washington, D. C., was organized March 7, 1802. It claims the distinction of having the first Sunday School in the nation's capital, organized by Luther Rice in 1819. It was in this church that Sam Houston made a profession of faith in Christ.

During the past twelve years the church has grown in membership from 772 to 2,000; in annual income from \$17,000 to \$150,000; and in church staff from two persons, the minister and the sexton, to eleven persons.

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Former Secretary Commencement Speaker

Former Secretary of State James F. Byrnes, was the feature speaker at Commencement exercises of Furman University, Greenville, South Carolina, Monday, June 6.

Mr. Byrnes' address highlighted the four-day Commencement activities which were concluded with the university's conferring upon him the degree of doctor of laws.

Honorary degrees were also bestowed upon four alumni, Julian H. Scarborough, president of the Federal Land Bank, Columbia, doctor of laws; Dr. David Smith, member of the Duke University School of Medicine faculty, Duke University School of Medicine faculty, degree; Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention, Louisville, Kentucky, and Dr. F. O. Mixon, pastor of the Tabernacle Baptist Church, Raleigh, North Carolina, doctor of divinity degrees.

Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, delivered the Baccalaureate sermon at 11:00 a. m. Sunday, June 5.

state relations. Courts have found legal technicalities to quash remedial actions designed to enforce state and federal constitutions. Magazines which have dealt with constitutional violations have been banned from public schools. Books by sound scholars go begging for a publisher. Congressional committees are deliberately stacked to prevent discussion of the important issues in open Congress. Special tax privileges accrue to those teaching sectarian dogma in public schools at public expense. The Supreme Court decisions are held up to public ridicule with bold announcement that such decisions must be overruled by "persuasive, persistent, and peaceable effort." Departments of Federal Government manned four layers deep go unchallenged despite the fact that ideologically in many cases these policy men subscribe to a dogma which is inimical to free institutions. The great contributions of Protestantism to American democracy go unheralded while the American public is conditioned by an efficient Catholic press, aided too often by a secular press, to believe that one who challenges the Catholic State politically is bigoted, Communist, or both.

(To be continued next week)

Our Baptist Witness

By ARNOLD T. OHRN

Executive Secretary, Baptist World Alliance

(Excerpts of address delivered at the Southern Baptist Convention, Oklahoma City)

The name Baptist was not chosen by ourselves. It was given to us by our adversaries because our attitude in the matter of baptism struck their eye as the most significant thing about us. Unfortunately this has tended to give some people the incorrect idea that baptism is the central point in our faith, a sort of spiritual hobbyhorse, and that we lay greater emphasis on baptism than other Christians do. As a matter of fact this is entirely wrong. We are not sacramentarians at all. We do not believe that any ceremony can save souls, as some of our Protestant friends contend. Had we been consulted, we would without doubt preferred a name that did not focus attention on an outward ceremony.

But now our adversaries did give us such a name, they did it because they thought it significant. And it is worth considering whether our baptismal views may not be more symptomatic of our type of Christianity than we ourselves have sometimes realized.

Authority In Religion

In the first place it testifies to our teaching concerning the seat of authority in religion. When Martin Luther broke with the abuses of the church of his day, he was challenged as to his authority. He declared that he would acknowledge no other authority for the conscience than the Word of God. The Anabaptist movement of the Reformation Century and the Baptist movement of the following century took this truly fundamental principle much more seriously than Luther did. They rejected infant baptism, and they did so because they found nothing about it in the teachings of Jesus and the apostles. Our revolt against traditionalism in the matter of baptism is vitally connected with this fundamental Baptist principle. The will of Christ as revealed in the New Testament, interpreted by His Spirit, is our only authority in the matter of faith and practice. Our rejection of infant baptism is symptomatic of our refusal to bow to creeds and councils and bishops and man-made authority in religion. Giving up our baptismal practice would in effect mean betraying that first principle for which we stand, the unlimited sovereignty of our Lord Jesus Christ.

Emphasis On Spiritual Character

Furthermore, our insistence upon biblical baptism is symptomatic of our emphasis upon the spiritual character of our religion. Infant baptism arose in the ancient church because people began to ascribe regenerating power to the act. In the language of the creed to which every clergyman has to swear in my part of the world before he can be ordained: "We condemn the Anabaptists who reject infant baptism and who hold that children are saved without baptism." Both the Catholic and the Protestant churches have believed so firmly in their own baptismal doctrine that they have persecuted the Baptists with fire and sword. Many of our fellow-believers have died as martyrs asserting the spirituality of our faith.

Looked at from a slightly different angle, we might say that our baptismal teaching is significant and symptomatic of our stand for

that truly reformational principle: justification by faith alone. If faith, awakened by the Word and the Spirit, is not sufficient to bring the sinner the benefits of the work of Christ—if some other work is needed, namely an outward ceremony performed by a third person, then it certainly seems to us Baptists as if the principle "by faith alone," has been grievously compromised. It is contrary to the very nature of a spiritual religion to make salvation dependent upon anything at all except upon an attitude of faith in the receiver's heart. Immersion or sprinkling, of adults or of infants, of believers or of those incapable of either accepting or rejecting the gospel—nothing of all this can be necessary to salvation if we believe in justification by faith, and faith alone.

Doctrine of Baptism

Our doctrine of baptism is also vitally connected with our doctrine of the church. All mass churches build upon infant baptism. Those who are christened belong—in the country from which I come—to the church by power of the ceremony, no matter whether they are conscious or unconscious, no matter whether the person concerned become a believer or remain a flagrant unbeliever. Baptists cannot find that any other persons than disciples of Jesus Christ constituted the churches of the New Testament, and no so-called "historical development" is sufficient to make us break with this biblical principle. Our baptismal practice testifies to the principle of a regenerated church membership.

To go a step further: I earnestly believe that if we had not taken the stand we have taken concerning baptism, we could not have fought the fight we have fought for the principle of a free church in a free state. If mass churches have been made possible by the practice of infant baptism, then that holds good as to state churches also. Without a mass church, no state church, strike at infant baptism, and you strike at the main roots of that great evil, the state church system. In rejecting infant baptism we remove the possibility of identifying church and nation.

Soul Liberty

A further step leads us to that great principle of soul liberty for which our forebears have contended so nobly. Without rejecting infant baptism Baptists could never have lifted the banner of religious liberty so high and so consistently. If church or state can save nobody through external means—if salvation depends solely upon the surrender of a believing heart, then it becomes a monstrosity for any power or authority on earth to force upon men and women and children any form of religion whatsoever, even to the most biblical. If Christ is Lord of the conscience, then it is a crime against the conscience and it's Lord for any earthly authority, ecclesiastical or secular to coerce a single soul in matters of religion. Each single soul stands in such matters responsible to God alone.

In these remarks I have only been concerned with those aspects of baptism which are emphasized through their contrast to the false doctrines confronting us to this very day, doctrines which are to a large extent responsible for that falling away from religion which is the tragedy of that continent from which I come. Never has the proclamation of the simple gospel of the New Testament been more sorely needed.

Reply to Open Letter

Dear Brother Duncan:

I have read with interest the open letter to the Arkansas Delegation appearing in the May 12 issue and I am pleased to give you some of my impressions regarding the problem with which your statement deals. I appreciate the friendly and sympathetic way in which you approach it and I wish there were time to give you a rather comprehensive statement upon these basic problems.

You are correct about the dangers of centralizing power in Washington. Ours is a Federal government with powers reserved to the States. Some of our difficulties today are due to the need for carrying over the virtues and ideals of a simple agricultural life into the complicated and industrial system under which we now live. Without some flexibility in the Federal Government we would find widespread exploitation by selfish interests. Regions now enjoying relative prosperity would be poverty stricken. The United States is an economic unit.

Now, a point or two about federal aid for education. It is significant that this is one of the few major pieces of legislation which has the support of every member of the delegation, the two Senators and seven Representatives in the House. We are agreed that it is a matter of simple justice to equalize, to some extent, the revenues available for public education. I can assure you that none of us would have supported this bill were there not adequate protection for two important principles in our government: (1) State and local control of education; (2) Separation of church and state. The bill passed by the Senate (S. 246) provides assistance to the states but is explicit on the question of state control. Federal funds are distributed to the states to be expended only as the states vote, "legally and constitutionally" to expend their own funds. Under the Constitution of the United States no appropriation of public money, State or Federal, may be made to denominational schools.

I believe it is true that under the Senate bill and United States Supreme Court decision funds may be spent to provide bus transportation for all school children irrespective of the school they attend and, also, for text books for private schools.* However, this provision is not contained in the Barden bill which I am supporting and the principles you refer to are amply protected in the Barden bill on which the Committee on Education is now conducting hearings. I can assure you that this matter is receiving my very careful consideration and that while I favor Federal aid for our schools, I am anxious to protect the traditional principles in which our people believe and to which our Government has been committed from its establishment.

* Where permitted by state law, but Arkansas law does not so provide.

Sincerely yours,
Brooks Hays
Congress of the United States

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Salvation is free only in the sense that we have nothing of sufficient value with which to purchase it, and therefore must give ourselves.

Jesus makes it clear that there is a type of religion which has no power to bring its followers to heaven.

"The World For Christ! Hallelujah!"

By MRS. H. M. KECK

Following the theme of the familiar hymn, "Christ For the World We Sing," three thousand and five hundred Baptist women from twenty-two Southern states blended their thoughts, their prayers, their purposes "with one accord" to make the Woman's Missionary Union Convention just held in Oklahoma City one of the most inspirational meetings in its history.

There were representative Baptists there from Cuba, Nigeria, China, Japan, Brazil, Chile, Argentina, Columbia, Italy, and Hawaii. Newspaper headlines said: "Baptists Flood the City," and truly the Housing and Registration booths thought they were being mobbed before they could arrange a place for everyone to stay.

"With fervent prayer" many of the women found their way to the special Prayer Room for the pre-session prayer services.

Miss Margaret Applegarth of New York, world famous lecturer and writer, sketched for us, "with loving zeal," word-pictures of Christians who "just sit so nonchalantly in the pews" and told how they could be transformed "to live not merely but triumphantly."

In her charming way she also discussed "Three Mothers Apiece"—Mother Nature which gives us many bad habits we need to change; Mother Tongue that is not always dedicated to the higher things of life; and Mother Love which can reach around the world to those who are "poor, and them that mourn, the faint and overborne."

Congressman Walter H. Judd of Washington, D. C., flew from there after church Sunday morning, and back that night, that he might speak to us about the dangers of Communism. Having spent ten years in China as a medical missionary and now in this country to warn Americans of the plans and promises of Communists, he spoke with authority. The Soviet Union, he warned, is in dead earnest. Are we? To win followers one by one is their plan.

The report of Woman's Missionary Union at the close of its Commemoration Year, said the new Executive Secretary, Miss Alma Hunt, is only a mirror which reflects the accomplishments of the states. In spite of losses in some departments, W. M. U. has the largest membership in its history, the largest number of organizations, the largest number of study classes, the largest number of tithers, and the largest offerings. At the end of April of this year the Lottie Moon offering amounted to \$1,669,683.38.

The same group of officers will lead us for another year and into a new era.

Southern Baptist women became acutely conscious of the Western states in our land, of their great need for Christ, as Mrs. Fred McCaulley of California led us on a "mental tour" of these mission fields. California itself has a population of 10,000,000 and only 28 per cent is Christian. Mrs. McCaulley related the story of Mrs. Rose Naranjo, full-blood Santa Clara Indian of New Mexico. In the first eight months of her Christian life, Mrs. Naranjo had won eight persons to Christ. She and her husband have set before themselves the task of winning the 500 persons of their pueblo in four years.

Other outstanding speakers and their subjects were: Dr. R. G. Lee, president of the

Concerning Catholic and Protestants In Mobile

Note by Editor L. L. Gwaltney: There are printed below two articles reproduced from the Mobile Register. The first shows how a Catholic priest termed the organization known as "Protestants and Other Americans United For the Separation of Church and State" as an Un-American and Un-Christian organization. The Protestant ministers, the next day after the attack appeared, answered it and that is printed below the attack on the organization made by the Romanists.

Catholic Priest Hits At Church-State Separatists

Policies of Group Bitterly Attacked by Mobile Cleric Who Describes POAU as "Un-American, Un-Christian"

Declaring that "neither Pope Pius XII nor any Catholic clergyman is trying to establish himself in the White House," Reverend Francis Donnelan, S. S. E., Sunday scored the policies of a group known as Protestants and Other Americans United for the Separation of Church and State. Speaking at the April meeting of the Catholic Men's Breakfast Club at the Battle House. Fr. Donnelan, assistant pastor of Our Lady of Lourdes Church, questioned the principles of the POAU.

Fr. Donnelan said "All authority comes from God, and any group which seeks to remove God from the thought and actions of its governing bodies is advocating atheism.

"All individuals or groups calling themselves Christians—regardless of domination—bear mark of the cross and they should want to be governed under Christian principles.

"President Truman has taken an oath to lead this country under Christian principles, and unless all our American leaders observe Christian principles, we shall become a Godless nation," Fr. Donnelan said.

"The Catholic Church in America does not wish to assume any governmental control, but it does want to see—as do all good Americans—a government that is instilled with the spirit of Christianity," he declared.

Because this organization called Protestants and Other Americans United is fundamentally unpatriotic, Un-American, and Un-Christian, we don't believe it will be long-lived—and it's our duty to see that it isn't," asserted the Catholic clergyman.

Mobile Ministerial Association Heartily Approves Creed as "Basic Principle of American Life"

The separation of church and state as "a basic principle of American life" came in for hearty endorsement Monday by the Mobile Ministerial Association. A rally of local churchmen in support of a nation-wide organization as Protestants and Other Ameri-

Southern Baptist Convention, "Weighed and Found Worthy"; Dr. J. W. Storer, pastor of the largest W. M. S. in the South, Tulsa, Oklahoma, "Stewardship and Redemption"; Dr. Luther Wesley Smith, executive secretary of the Board of Education and Publication of the Northern Baptist Convention, "Leadership for Youth In Today's World"; Dr. Theodore F. Adams, vice president Baptist World Alliance, "Our Baptist World Fellowship."

In a spirit of re-dedication the delegates and visitors to this great meeting truly felt that "Jesus is worthy of the very best we have and can give."

cans United for the Separation of Church and State is to be planned here soon. Other communities in which it is expected there shall be mass meetings for this purpose are Birmingham and Montgomery.

Spokesmen for the national unit were Dr. Howard M. Reaves, First Baptist Church, and Dr. C. Byrd Harbour, Government Street Methodist Church.

Basic Principle

Dr. Reaves said: "The separation of church and state is a basic principle of American life. It was written into the Constitution of the United States by the founding fathers, and the Supreme Court has repeatedly held that this "wall of separation must not be broken down."

The separation of church and state does not mean that our government or our schools shall be godless. It does mean that the state shall not dominate the church nor any church control the state. Expressed in simplest terms, the separation of church and state means equal opportunities for all and special privileges for none in the life of the nation.

"The organization known as Protestants and Other Americans United for the Separation of Church and State is thoroughly American. Any charge that this organization is unpatriotic, Un-American, and Un-Christian, is directed not only against the leaders of this organization but against the rank and file of Baptists, Methodists, Presbyterians, Episcopalians, Lutherans, and others who believe firmly in this principle.

Fantastic Charge

Such a fantastic charge is utterly false and must be based either upon ignorance or upon malice. Protestants and Other Americans United is a worthy and honorable organization and deserves the support of all fair minded Americans, whether they be Protestant or Catholic."

Other speakers voiced the opinion that the chief blame for spread of Communism must be attributed to totalitarianism, whether in religion, politics, or any other form. Motion to hold a rally here in support of the POAU unit was passed unanimously by the body.

A committee named to promote the rally consists of Dr. Reaves, as chairman; Dr. J. C. Frist, Government Street Presbyterian Church; Dr. Harbour; and Reverend Hugh E. Baumgartner, St. Paul's Lutheran Church.

Plans for holding another "Protestant Heritage Day" celebration in Mobile this Fall also were announced. A city-wide census next February also is planned.

Other speakers on Monday's program included Rabbi Samuel M. Gup, of Government Street Temple, who explained the significance of the Jewish Passover, and Dr. G. Ray Jordan, Emory theology professor, who talked on preaching.

Other routine reports were heard and several new members and visitors were received into the association meeting at Government Street Presbyterian Church in monthly session. Reverend Athol D. Cloud, Spring Hill Presbyterian, president, presided over the meeting.

"Hospital Day" in behalf of a new Mobile Infirmary building fund is to be observed soon by the churches of the area, with date to be announced. Reverend Wilbur W. Walton is chairman of a special committee on the observance.

—The Alabama Baptist.

Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

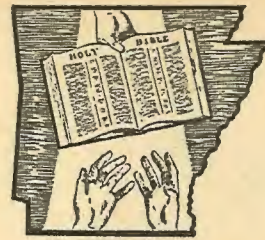
209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

President

MISS NANCY COOPER

Executive Secretary and Treasurer



Department of

MISSIONS

C. W. Caldwell, Superintendent

Mrs. A. Worthington to Be District Meeting Speaker

Mrs. A. Worthington, who has served with her husband and as missionary to the Indians in Oklahoma, will be guest speaker in the eight District WMU meetings scheduled for June 16-29. After having worked with a number of the various tribes of Indians in that state, the Worthingtons were asked to work among the students at the large government boarding school at Chilocco. To this task they are now devoting the major portion of their time and effort, and the Lord is blessing their ministry in a marvelous way. Regular services are scheduled at the school, and unlimited opportunity for personal counseling and witnessing is afforded them in their daily contacts.

The Worthingtons live in Newkirk, near Chilocco, and three of their fine daughters assist them in the work, although they are still in school, one in High School, one Junior High and the other in grammar school. You will remember it is another daughter who wrote "Indian Blankets".

Because of her rich experience and consecrated service, Mrs. Worthington is one of the most interesting and capable missionary speakers we could have secured.

Mrs. Ford Maggard, State Stewardship Chairman, will also be guest speaker for our meetings. You will want to hear these out-

standing speakers. Check the following schedule and make attendance a must:

Northwest, Siloam Springs	June 16
West Central, Magazine	June 17
Southwest, Hope	June 21
Southeast, First, Camden	June 22
Central, First, N. Little Rock	June 23
North Central, Melbourne	June 24
East Central, Forrest City	June 28
Northeast, Osceola	June 29

Register Now For Camps

Urge members of your auxiliaries to attend summer camps, and send \$1.00 registration fee per person, to Miss Nancy Cooper, 209 Baptist Building, Little Rock soon. These are weeks packed full of "golden" opportunities of fellowship with missionaries, nationals, state leaders, and scores of young people from all sections of the state. Make an investment in youth and know there will be dividends.

Ravenden Springs

June 27-July 2	G. A. Camp
July 18-23	R. A. Camp

Ferncliff

July 18-23	Jr. G. A. Camp
July 23-24	Y.W.A. Houseparty
July 25-30	Int. G. A.
August 1-6	Jr. E. A.
August 8-13	Int. E. A.

Special Block Reservation For Arkansas' Delegation at W.M.U. and B.W.C. Conference at Ridgecrest Held Till June 15.

Determine today to attend the Southwide W.M.U. and B.W.C. Conference to be held at Ridgecrest, N. C., August 4-10. Spaces have been reserved for a large group from Arkansas, but definite registrations will have to be mailed June 15 and any unclaimed spaces released. They are in choice Lakeview Annex and cost per day will be \$3.50 or \$4.25. Of course, registration for the week will not be closed June 15, just reservation in the spaces allotted the Arkansas delegation. Send your \$2.00 registration fee either to Miss Nancy Cooper, 209 Baptist Building, or Robert Guy, Ridgecrest, N. C. A variety of missionary inspiration, scenic drives, recreation, is offered. Let's go.

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New Church Organized at Nimrod

Sunday, May 22, a new Baptist church was set in order in the Nimrod community of Perry County. It was my privilege to be present and assist Missionary H. D. Palmer and E. S. Ray, pastor of Perryville Church, in the organization. Seventeen people went into the organization with several others planning to join soon and thus become charter members. Missionary Palmer and I remained in the community and conducted services each evening during the week, giving emphasis to what Baptists believe.

A complete survey was made of the community and we found 59 homes with approximately 165 people. There has been a Methodist church in the community, with services being conducted in the school building. However, in recent years, the Methodists have discontinued holding services in the community. There has never been a church house in the community, in fact, from Perryville to Plainview, a distance of nearly 40 miles, there is only one small Baptist church.

Plans are already underway to build a Baptist house of worship. Some Methodist people have agreed to give a very beautiful building site and a member of the Baptist church has pledged enough timber for the entire building. Missionary Palmer will preach regularly there and direct the building plans.

Much credit for the new organization goes to C. S. Womack who served as pastor of the Perryville Church before going to Gould. Although Nimrod was 21 miles out of Perryville, he conducted a revival there and the converts were received into the fellowship of his church. The people who were converted under the ministry of Brother Womack became the charter members of the new church.

New Church House Dedicated

It was my privilege to spend two days with Missionary Herman Highfill in Buckner Association, speaking once in the Workers' Conference and then delivering the dedication sermon of the new church at Dayton. The Mission Department gave some financial help on this two-story rock building. It is already a fine rural church. Our prediction is that before many years this church will

build a pastor's home and have the pastor living in their midst, carrying on a full time program. The people are indeed happy over their new building. A great crowd was present for the dedication services and a splendid meal was served at the noon hour.

Chaplain Finch Improved

On my return from the dedication service at Dayton Sunday, May 29, I went by Booneville for a visit with Chaplain Finch. He is still confined to his bed in the Booneville Hospital. Three months ago he suffered a heart attack and has been confined to his bed since. He feels that he will be able to be up and back to his work sometime in June. Brother Finch has done a great work and is loved by patients, employees, and medical staff. He still directs the work of visitation and giving out literature from his bed. Four people are awaiting baptism now in the First Church, of Booneville, who were converted in the hospital. Three were recently baptized in the Baptist Church and two received in the Methodist Church who were converted through the services directed by Chaplain Finch. You will continue to remember him in prayer.

Great Increase In Baptisms

It is interesting to note the increase in our Baptist work from year to year. According to the records, the increase of baptisms has been encouraging indeed. Below is listed the number of baptisms each year since 1945:

1945	9,537 baptisms
1946	9,941 baptisms
1947	11,460 baptisms
1948	13,763 baptisms

What will the 1949 record be? That will depend upon you and your church and all the other churches, whether or not a real missionary and evangelistic spirit will be kept burning during the year. We believe, however, that the number of baptisms this year will be near 16,000.

—000—

It is in this world that we must meet with enemies, endure hard and trying circumstances, and answer the challenge of service; therefore, it is in this world that Jesus promises life abundantly.

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 Baptist Building, Little Rock



Miss Odessa Holt
 Music Fundamentals

Church Music Leadership School Faculty Personalities

All who attend the Church Music Leadership School at Central College in North Little Rock, June 13-17, may be assured of the best possible instruction in every phase of music education. The following personality sketches introduce members of the faculty. Professor L. Bruce Jones will head the faculty.

Mrs. G. H. Mathis, well-known organist and choir director, is a member of the Arkansas chapter, American Guild of Organists. She attended the Institute on Church Music held at Northwestern University, Evanston, Illinois, for several summers. Formerly organist at Second Baptist Church, Little Rock, she now holds a similar position at Second Presbyterian Church of this city. In addition to



Miss Marcella Johnson
 Class Voice

Miss Marcella Johnson, head of the Music Department at Central College, holds a degree of Bachelor of Music from North Texas State College, Denton, and degrees of Master of Religious Education, and Master of Sacred Music from Southwestern Baptist Theological Seminary, Fort Worth. Under her skilled direction the Central College Choir has made an enviable record during this, their first year of activity.

Enrolment in the Church Music Leadership School begins at eight o'clock Monday morning, June 13, and the first class session convenes at ten o'clock. It is important for all who plan to attend to notify Mrs. B. W. Nininger, 212 Baptist Building, Little Rock, immediately. The fee of \$20 may be paid upon arrival, and entitles the student to all class work, music to be used during the school, and room and meals.

The evening sessions are open to the public.



Miss Dorothy Weaver
 Graded Choirs

Miss Dorothy Weaver, recently graduated from the School of Music, Southern Baptist Theological Seminary, Louisville, will teach Methods and Materials for Graded Choirs. She was a member of the touring choir of the Seminary for three years, and has declined several offers of position as Minister of Music in order to return to the Seminary this fall and complete work on a Master's degree. Miss Weaver has been most successful in her work as associate teacher in the Summer Music program in Arkansas for three years.

Miss Odessa Holt has served as associate music teacher since the beginning of church music education in Arkansas. Many will remember her unique presentation of the Fundamentals of Music in schools they have attended either in their own church or at the Arkansas Baptist Assembly. Miss Holt holds a Bachelor of Science degree in Education from the University of Arkansas, and has done special study in St. Louis, and at Columbia School of Music, Chicago. She has taught Public School Music for a number of years, and was on the faculty for Ridgecrest Music Week in 1948.



Mrs. G. H. Mathis
 Piano and Organ

class lessons in Organ Repertoire, Mrs. Mathis will teach private lessons and will be available for practice supervision. She will be the soloist at the first of a series of Twilight Recitals and Song-fests scheduled during the school, which takes place on Monday evening, June 13, at seven o'clock. On each succeeding evening other organists attending the school will be heard in this capacity. Both a Hammond and a Wurlitzer organ have been installed for use of students registered for the school.

Figures to Inspire

Sunday, May 29, 1949

	S.S.	T.U.	Ad.
Ft. Smith, First	1018	373	4
Little Rock, Immanuel	952	407	9
Including Missions	1258	611	12
Hot Springs, Second	718	171	5
Little Rock, First	667	334	
El Dorado, First	640	199	
Pine Bluff, South Side	603	193	4
Including Missions	647	228	
Benton, First	596	106	8
Little Rock, Second	581	135	3
Fayetteville, First	536	183	4
Including Missions	592	221	
Camden, First	522	120	4
Including Missions	701	233	
El Dorado, Second	452	164	
Hope, First	451	79	3
Including Missions	484		
Paragould, First	445	191	3
Including Missions	600	243	
Crossett, First	411	189	
Hot Springs, Central	384	119	4
Including Missions	453	157	6
Forrest City, First	383	132	1
Magnolia, Central	381	106	4
Including Missions	468		
Little Rock, Tabernacle	380	145	1
Stuttgart, First	368	212	13
Including Missions	389		
Lake City, First	355	223	1
N. Little Rock, First	346	128	2
Including Missions	362		
Little Rock, Gaines St.	321	284	
Including Missions	409	302	
El Dorado, Immanuel	321	171	1
Including Missions	351	205	
Hot Spring, Park Place	318	137	1
Ft. Smith, Grand Ave.	314	102	
Paris, First	313	117	
Hot Springs, First	300	9	3
Cullendale	297	190	2
Malvern, First	295	85	
Fordyce, First	294	163	
Warren, First	293		1
Gentry, First	286	96	3
West Helena	280	119	1
Little Rock, South Highland	274	145	6
Pine Bluff, Second	271	125	
Smackover, First	260	91	2
Ft. Smith, Bailey Hill	232	77	
Greenwood, First	226	102	3
Mena, First	225	112	2
El Dorado, West Side	220	98	
Texarkana, Calvary	216		
Ft. Smith, Trinity	210	89	
Ft. Smith, South Side	201	59	2
Stamps, First	193	61	1
Bentonville, First	182	50	2
Hoxie, First	154	34	
Little Rock, Reynolds Memorial	150	80	
Little Rock, Hebron	139		1
Pine Bluff, Matthews Memorial	136	76	
Little Rock, Woodlawn	130		2
Douglassville, First	103	57	
Fountain Hill, First	100	93	
Ft. Smith, Temple	92	59	
Mebourne, First	90	116	
N. Little Rock, Stanfill	81		
Ft. Smith, North Side	67	35	
Crossett, N. Crossett	55	46	1
Grannis	53	60	
Little Rock, West Side	48	30	
Conway, Brumley's Chapel	41	46	
Little Rock, Bellvue	37	10	
Little Rock, Bethel	36		1
Little Rock, Mt. View, 2	35		
N. Little Rock, People's	31		4

State Line Church Dedicates Building



The State Line Church, Cerro Gordo, held dedication services for their new building recently. Those participating in the services of the day were: H. B. Donnell, associational missionary; Lawson Hatfield, DeQueene; Russell Ar-

mer, Horatio; and Carl Hendrix, banker from Horatio.

Lawson Hatfield, First Church, DeQueen, assisted the church in a revival meeting recently, which resulted in four additions, three of whom were by baptism. Otis Mills is pastor.

Song of the Month

JUNE

"Rejoice, Ye Pure In Heart"

EDWARD H. PLUMTRE (1821-1891) MARION ARTHUR H. MESSITER (1831-1903)

1. *Rejoice ye pure in heart, Rejoice, give thanks and sing;
Your festal banner wave on high, The cross of Christ your King.
Refrain:
Rejoice, rejoice, Rejoice, give thanks and sing.*
2. *Bright youth and snow-crowned age, Strong men and maidens fair;
Raise high your free, exulting son, God's wondrous praises declare.*
3. *With all the angel choirs, With all the saints on earth,
Pour out the strains of joy and bliss, True rapture, noblest mirth.*
4. *Yes, on thro' life's long path, Still chanting as we go;
From youth to age, by night and day, In gladness and in woe.*

This joyous hymn, so often sung as a procession is a perfect expression of a Christian's exultation as he moves forward toward the place of worship. It is stately without being stilted, rhythmic without doing violence to an acceptable atmosphere of worship.

Though written primarily for a Choir Festival, its all-inclusive spirit embraces singers, congregation, and ministry as well. In the well-chosen words of the poet, Edward H. Plumtre, "With all the angel choirs, with all the saints on earth, pour out the strains of joy and bliss, true rapture, noblest bliss," all people are admonished to sing praises.

One has only to recall Psalm 147 for its counterpart—"Praise ye the Lord; For it is good to sing praises unto our God." Paul expressed the thought in this fashion: "Rejoice in the Lord always; again I will say, Rejoice." Philippians 4:4.

The Hymn-tune, **Marion**.

The remarkable fact concerning this tune which was written in 1883 by Arthur H. Messiter, is that it is used only for this hymn. Church musicians seem agreed that it is the ideal musical setting and should be reserved exclusively for "Rejoice Ye Pure In Heart."

—Ruth Nininger.

Going To College — Where

BY IRVING M. PRINCE
President, Central College

Yes! I plan to attend college But where?

Fifteen thousand high school graduates in Arkansas face this question. Most of this number plan to go to college—but where? This is the most important question they face now. Life at the bottom of the ladder is crowded. They should plan to go to college, but where? How can a high school graduate answer this question satisfactorily.

Go to a College Where High Ideals Are Found

Men and women who are to lead in the world of tomorrow must have an education plus if civilization is to be preserved. Select a college where high ideals are accepted and practiced, not just the average college but one where the atmosphere is conducive to the growth and development of the individual.

Attend a College That Trains

Yes, attend a college that offers training in your desired field. For technical training select a school that gives what you need. Select a school where your credits can be used in the future. Many high school students are pulled off balance by offers of various commercial and business colleges that make many promises, get your money, and offer little or nothing that can be used as a basis for a degree in a standard college.

If you are interested in Christian work, select a Christian college, but remember that Christian colleges are open to men and women of high standards who are interested in various professions in life.

Attend a College of Your Own State

Many young men and women are lured to other states for their training. After college they come home to their own state to be a total stranger to their generation of leaders.

In college many strong friendships are made. Most of them will remain through life. If these friends live in another state you feel as a stranger in your own land, when you return from a college of another state.

Attend a College Where Men And Women Desirable for Life Companionship Are Found

Yes, in college many courtships begin. Marriage and a happy home are the goal of most normal people. Attend a college where congenial friendships develop and grow.

Attend a College Where It Is Honorable to Work

Attend college where the man of means and the man of work meet in friendly fellowship.

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Glorifying the Father By Bearing Fruit

Do you want to glorify God? You CAN. How? Bear fruit. (See John 15:8.)

As the earth brings forth plentifully, so should the churches—your Sunday School! The earth yields her fruit in proportion to the planting and cultivation. There is a spiritual law of the harvest—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6).

In obedience to Christ the churches are working for 600,000 net gain in Sunday School enrollment. For the first six months of the year some churches report gains of 300; others 200; others 100; some 50. "By their fruits ye shall know them."

Your Sunday School field is important! Is your Sunday School growing? Sunday Schools are known by their fruits. You have the Truth, God's Word. It is not to be wrapped in a napkin and buried. It is to be planted in the hearts of people, all the people. See Mark 16:15.

Do you believe in God? Faith is more than a dogma. It is a passion. It impels. It does. It achieves. It bears fruit.

It is high time for God's people to move forward, to do something that will glorify the Father. One rural Sunday School gained 49 in enrollment per month during January, February, and March. The community has been aroused. The church is the chief topic of conversation. The Father has been glorified.

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Baptist Minister Succumbs

Charles Anderson, retired Baptist minister of Cleburne, Texas, died at a Cleburne hospital April 22, at the age of 68.

Mr. Anderson will be remembered in Arkansas as pastor successively at Harrisburg, Des Arc, and Earle.

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Can you control your temper amid the vexations of life, can you be patient and wait when waiting is the hardest thing in the world to do, can you suffer and not complain, can you meet disappointment with a smile and ingratitude with grace? Then you have achieved successful living.

New Broadman Books

"1949 Southern Baptist Handbook"
Prepared by Department of Survey, Statistics, and Information
Porter Routh, Secretary

This handbook contains statistics concerning the Baptist population, the Christian population, the general population; it lists the Southern Baptist ministers by states; and gives the historical table of the Southern Baptist Convention since its organization. This is the most complete record of Southern Baptist churches published.

"The Glory of God in the Christian Calling"
By W. O. Carver
Price \$3.75

"For more than a half a century Dr. W. O. Carver has been a student and teacher of the Word. Throughout this period he has had a growing interest in the Book of Ephesians. The Broadman Press now publishes this scholarly study of the Ephesian Epistle."

"Heart Sermons in Outline"
By Jerome O. Williams
Price \$1.75

The purpose of these sermon outlines, according to the author, is to aid those who preach regularly and who have not had the advantages of college and seminary training. It is to suggest subjects, texts, logical outline, and a line of discussion for scriptural and spiritual messages. Each speaker will develop the messages in his own way and supply illustrations from his own reading and experience. All who conduct devotional services in any phase of the church will find these outlines most helpful.

"Evangelism According to Christ."
By Gaines S. Dobbins
Price \$2.50.

This book points us to the original method of Christian evangelization — the Gospel of John. This book takes the reader back to the first sources and, in so doing, provides the soundest possible basis for soul winning — the teachings of Jesus Christ. The author is a member of the faculty of the Southern Baptist Seminary, Louisville, Kentucky.

"Youth Speaks"
Compiled by Charles Wellborn
Price \$1.50

"Youth Speaks" is a collection of youth revival sermons. Charles Wellborn, the compiler, says in the introduction: "The ten sermons included in this volume are not particularly unique. They are very largely the products of immature and inexperienced minds. But they are messages which have been gloriously used in the reaching of young people for Christ." Among the authors of these sermons are Jackie Robinson, Baylor University All-American basketball player from Fort Worth, Texas; and Bruce McIver, from Silver City, North Carolina, Southwestern Seminary student.

"The Work of the Holy Spirit"
By Walter Thomas Conner
Price \$2.25

The author is a native of Cleveland County, Arkansas, and has been a Baptist preacher for nearly fifty years. He is a professor of Systematic Theology in the Southwestern Seminary. Believing that the biblical conception of the divine Spirit is essential to Christianity, Dr. Conner proceeds to discuss in this book the Spirit in the Old Testament; then follow naturally the Holy Spirit in the Synoptics and in Acts. John's doctrine of the Spirit draws a separate chapter, and three chapters are given to Paul's teachings. First Peter, Hebrews, and Revelation are grouped in one chapter, and the study is concluded with two strong chapters on the relation of the Spirit to the powers of man, and the Spirit as personal.

"The Salt of the Earth"
By George W. Truett
Price \$2.50

This book consists of fourteen messages from the Gospels, Acts, and Revelation. This is the fourth volume of the Truett Memorial Series, and is compiled and edited by Powhatan W. James, Th.D., D.D., president of Bethel Woman's College, Hopkinsville, Kentucky. In pungent, alive speech and with consecrated insight, Dr. Truett shows what it means to heed Christ's words to be as salt, how others have succeeded, and how we can through grace be a savor in our everyday modern world.

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Radio Commission Acquires New Home

The new home of the Radio Commission of the Southern Baptist Convention, 1585 Ponce de Leon Avenue, N. E., Atlanta, Georgia was consecrated during an open house March 8.

The former home of the late Preston Arkwright, president of the Georgia Power Company, it is located on a fourteen acre plot in beautiful Druid Hills; contains eighteen rooms with twelve thousand square feet of floor space, adaptable for adequate offices and excellent studio for radio and television.

The rapid growth and expansion of the radio service of the Commission, of which Dr. S. F. Lowe is director, demanded larger quarters and a central location for all activities. The purchase price of the property was considerably less than half the estimated cost of a new building.

The Commission began work in the new home on April 1, and the latter part of "The Baptist Hour" for April through June is expected to originate in the new studio.

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Dr. R. C. Campbell Stresses State Missions

The report on the Cooperative Program to the State Convention last November by Dr. R. C. Campbell gives emphasis to State Missions. Since the report was not read publicly and since you may not have a copy of the minutes, we quote part of one paragraph.

"We need to evangelize our state, not alone for conquest, but also for defense. We must evangelize to save ourselves from cults and isms. If we fail in evangelizing the states, not only do we leave the doors open, but we level the walls and leave ourselves defenseless against the encroachment of cults and isms, as well as all other kinds of evils. Our protection from cults is not by a course of competition; it is by the method of prevention. The best prevention is blazing fires of evangelism. Take any community where Baptists have on a real aggressive program of soul winning—a perennial one, and you will find that cults do not thrive. The fact is, cults and isms do not flourish in open, sun-kissed, well cultivated fields. They thrive around the edges of the field where the briars of indifference and thistles of neglect have grown up. Cults creep in through the darkness caused by the dying fires of evangelism. If we will re-kindle these fires, the cults will sneak away.

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Jesus' Death and Burial

By Mrs. Roland Leath

Sunday School Lesson for
June 12, 1949

Luke 23:33-38; Mark 15:34;
Luke 23:46-47

The cruel cross was an instrument of torture, of shame, of disgrace, of wickedness. It was a symbol of horror. Then "they crucified Him" upon a cross! He changed it into a symbol of sacrifice, salvation, love, and glory. The whole earth's history was changed when they crucified our Lord upon that cross that day on Calvary. The cross is a thing of beauty for all who are freed from sin's power because of the suffering of Jesus that day.

The Seven Words

That Jesus hung on the cross from 9:00 a. m. until 3:00 p. m. on the Friday of His sentence seems to be rather definite; at least, six hours can be accounted for rather accurately from the time He was placed on the cross until He spoke His last word, giving up the ghost.

The soldiers who did the job of crucifying Jesus divided His garments among them. Tradition has it that His outer garment, a robe, could not be divided; thus, the result was that they "cast lots" for it, gambling at the foot of the cross. The first spoken words of Jesus were "Father, forgive them; for they know not what they do." Such a Savior! He was dying, yet He forgave His enemies, the wicked, indifferent, blinded ones. Some believe the words of forgiveness were primarily for the cruel, cold-hearted soldiers, gambling while the Son of God redeemed the world. No doubt they were for them and also for those who caused His death and all who rejected Him, refusing to believe.

The rulers scoffed at Him, saying, "If he is the Christ of God, let him save himself and come down from that cross." The people mocked also, echoing the attitude of the rulers, "Let him save himself." The soldiers mocked Him, arousing to join in the sport. While they all railed and jeered Jesus was busy giving life eternal to a lost, sinful world. His second word was in answer to the repentance of one of the thieves by His side: "Today thou shalt be with me in paradise." He goes on saving those who will believe while an unbelieving world ridicules Him.

The third word was spoken to Mary, the mother whom God provided for the Babe born in the manger that night. She had been faithful to her calling and had given Jesus the earthly home necessary for God's plan to be carried out in His life. Dying for the sins of the world, Jesus remembered and committed her in to the keeping of John,

Those three words of Jesus were spoken during the third to the sixth hour. Darkness came upon the earth at the sixth hour, and Jesus was hidden from the view of the multitude.

The last words are pierced through with meaning, but we mention them with only brief comment. The fourth word reveals the depth of the Atonement: "My God, my God, why hast thou forsaken me?" Without the Father, alone, He became sin for me; He was made "my sin." We cannot fully understand but this was the cup He realized in Gethsemane's agony. Now He steps in the breach that sinful men might know the righteousness of God. This cry is the depth of sorrow and sin; Jesus tasted Hell that all of us who trust Him as Savior will never know it.

The fifth word of Jesus was "I thirst," as the physical anguish mingled with the mental and spiritual suffering. The sixth word was "It is finished." Redemption had been accomplished; the obedient Son had done the Father's will in performing His mission.

The seventh word: "... Father, into thy hands I commend my spirit," is the last utterance of our Lord. Notice that, having accomplished the shedding of blood that remission of sin could be possible, Jesus is once more in filial relationship with His father. No longer is He God-forsaken. That has been accomplished which was necessary. Into the Father's hands He enters to receive rest, glory, and blessing, and to assume His role at the Father's side. Jesus truly died a penal, sacrificial, substitutionary death for us.

Supernatural Signs

We mention briefly the deep significance of some miraculous, supernatural signs which accompanied the death of Jesus. One was the three hours of darkness which covered the earth, clothing our Lord. Indeed, it was more fitting that the blackest crime of all history should be in a setting of darkness.

The rending of the veil of the temple was another of these signs. A new way was opened for men to reach God; the old way of approach through the High Priest in the Holy of Holies was not now necessary. The earthquake was a strange phenomena. The confes-

Minister's Wife Claimed By Death

Mrs. Carl P. Nelson, wife of Pastor Carl P. Nelson of the First Church, Gentry, died at her home April 16, 1949. Funeral services were held at the Gentry Church, interment was at Konowa, Oklahoma, near where Mrs. Nelson was reared.

Mrs. Nelson was active in all phases of church and denomination life, and a recognized leader among those with whom she worked.

The large crowd attending the funeral and the abundance of floral offerings attested the high esteem in which she was held by all who knew her.

sion of the Roman centurion at the foot of the cross, "Truly this man was the son of God," might well be classed with these significant events.

The Entombment

Jesus fully bore the curse of the law, the sting of death, the penalty of sin. Now, He is attended with respect. Joseph of Arimathea, a rich man, a councillor of honorable estate, one good and righteous, asked Pilate for His body. He wrapped it in clean linen and laid it in His own new tomb. A believer, a follower, even though secret in Jesus' life ministry, Joseph, with Nicodemus, honored Him in the last rites of His body.

It was a deed of devotion, even as was the work of the women who loved Him.

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The City of Arkadelphia and The Million Dollar Campaign

The citizens of Arkadelphia have loyally supported the Ouachita College Financial Campaign. In our reports the contributions do not show up to the credit of the Baptist churches there just as they do with other churches. Early in the Campaign arrangements were made for the city as a whole instead of merely the Baptist churches to make contributions to the Campaign. The Chamber of Commerce agreed to sponsor the drive and raise the money. The people gave through the Chamber of Commerce instead of through the churches.

The people of Arkadelphia purchased stock in the Arkadelphia Foundation, Inc., in the amount of \$29,175, which has been turned over to Ouachita College. We have previously reported that the faculty gave \$11,000 on the Campaign. C. F. Sturgis contributed \$3,162.35 to the Campaign which was used by the college to pay freight on building materials. Milton Teague contributed \$500 in labor and materials, and Mr. and Mrs. J. L. Carter contributed \$500 for the improvement of the athletic field. W. E. Barkman has paid \$900 for government bonds, which he gave to the college, and N. W. Denty paid \$100 for a government bond, and gave it to the college. You can see that the people in Arkadelphia have contributed \$45,337.35.

None of these items passed through our books except the \$11,000, which the faculty members contributed, hence they could not be shown in our regular financial statement.

In addition to these contributions the churches in Arkadelphia, and Red River Association have given \$7,287.98. This was sent to our office, and we have given credit for these contributions, and have published them in the *Arkansas Baptist*. We are happy indeed to be able to make this statement, and to let the people of Arkansas know that the people of Arkadelphia are one hundred per cent for this Campaign, and that they are making good contributions. The Chamber of Commerce is going out again with the determination to get \$25,000 in cash for the Campaign. The churches in Arkadelphia and Clark County will do more also.

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Another Proof That Churches Will Give to Campaign

Here is another proof that if a church wants to do it and has the matter laid upon the hearts of its members it can and will provide every dollar which Dr. Whittington and his staff gave as a quota early in the Ouachita Campaign. Most of the churches can do more than they were asked to do. Look at the report of this church treasurer.

Dear Brother Bridges:

The accompanying money order, two-hundred dollars is fifty more than the assigned quota for Liberty Baptist Church, Liberty Association. We regret that we are late in

taking care of this matter but it had never been presented to the church until our Pastor, L. W. Rhodes, brought it before the church and we experienced little difficulty in raising the amount.

Brethren the responsibility is on us preachers to lay this matter on the hearts of our churches.

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Stewardship Campaign of Baptist Tabernacle, Little Rock

We asked the Tabernacle Church to give us a report on their Stewardship and Tithing Campaign. Here is the report:

"The Stewardship Revival conducted in the Baptist Tabernacle in January is having far-reaching results. Offerings for the four months' period, January through April, show an increase over the same period for 1948 of 58½ per cent. Total offerings for the period in 1948 came to \$9,032.94 or an average of \$531.36 per Sunday; while for the same period in 1949 the offerings totaled \$14,322.44 and averaged \$842.49 per Sunday.

"Along with this our congregations have increased until we are having difficulty in seating the crowds that come. For the month of April both Sunday School and Training Union indicated that never before had they been able to make such good reports on attendance and enrolment. We have experienced a genuine spirit of revival. During the four months' period there have been 117 additions to the church. Sixty-seven of these have come for baptism.

"We have increased our church budget from \$368 per week to \$500 per week and called a full time Director of Music and Education who we hope to have on the field by June 15. At an early date we hope to complete construction of the educational building which was begun last summer. We are making plans also to enlarge the tabernacle to house our growing congregation until such time as we can build a new auditorium."

Pastor Ralph Dodd is one of the hardest working pastors we know.

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A Deacon Goes Home

One of the best and most useful men we have ever known was J. R. Gregson of Jonesboro. Brother Gregson was a deacon and the Sunday School Superintendent in the First Church, Jonesboro, for many years. A few days ago he departed this life for his home above. He was useful in his church and in his town. If there was ever a real Christian Brother Gregson was one of them. His Christian life radiated from his glowing personality. His influence for Christ was wonderful.

We extend sympathy and prayers to his loved ones in their earthly loss. We also extend sympathy to Pastor Holland in his loss in a valuable church official.

Another Preacher Neglected His Wife

We have just received notice of the death of a Baptist pastor who formerly lived in Arkansas. He was in the Minister's Retirement Plan, thus making provision for his age retirement. When he retired he chose the single life annuity leaving nothing in that fund to be drawn by the widow if he should die first. He was not a member of the Widow's Supplemental Annuity Plan, so his widow can get no annuity from that fund. We believe our pastors should wake up along this line.

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College Girl Available For Summer Work

Miss Audrey Davis, Melbourne, is ready to work through the summer months. She could be your church secretary, private secretary, or stenographer. She has had two years of shorthand and typing in high school, and one year of each in college. She is a Ouachita College student, but would take employment for the summer months.

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Poole and Mt. View

You would not recognize the church house at Mt. View if you have not seen it in the last few years. Under the leadership of Pastor Gus Poole this church has been led to improve its building in a beautiful manner. Both the Sunday School Department and the auditorium have been redecorated. New seats have been provided for the auditorium and the Baptistry scene is beautiful. The congregation has grown, and the spiritual side of the church has developed in a wonderful way. Brother Poole is making a great leader for the people in this county seat town church.

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Every Baptist Church In Hope Association Has a Pastor

Missionary M. T. McGregor, Hope Association, has been tireless in his efforts to get the churches to call a pastor. He is happy now that every church has its own pastor. He hopes that the situation can remain this way indefinitely. We hope so too, Brother McGregor. A church cannot do much without a pastor. Wouldn't it be fine if every pastor when he accepts a pastorate could have the idea that he and his church should fall in love with each other, and that this relationship of mutual love and service should continue during all his life and unless the Lord definitely calls him to another field.

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Twelve deacons were ordained by the First Church, Pine Bluff, Friday evening, May 27.

The ordaining council was composed of W. J. Morris, chairman, Selsus E. Tull, T. T. Newton, L. G. Whitehorn, Delbert McAtee, Joe Hall, B. H. Duncan, and the local deacons.

T. T. Newton delivered the charge; B. H. Duncan preached the ordination sermon and Selsus E. Tull offered the ordination prayer.