

8-5-1948

August 5, 1948

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, AUGUST 5, 1948

NUMBER 31



The chains of alcoholism encircle our world of today.

—H. Armstrong Roberts.

Liquors Should Be Banned from Food and Drug Stores - Page 3

Danger To Southern Baptists

By L. L. GWALTNEY, Editor
The Alabama Baptist

The editor of this paper recently received a letter from a very thoughtful Baptist who lives outside the state of Alabama. He is a very influential man with keen perception and has an understanding of Southern Baptist affairs. In his letter he said a thing which, if true, is a most dangerous thing for Southern Baptists. It is this:

"There are those at the present time who are anxious to set up a strict creedal statement as a basis for membership in the Southern Baptist Convention. I am certain that if that day should come it will be the beginning of the end."

That is exactly what it would be, the beginning of the end. For the whole history of Baptists is opposed to that kind of thing, and that creedal statement would be now, or at any time in the future, foreign to the Baptist genius.

The times in which we live have a tendency to make men nervous, jittery, and probably a bit irritable. These are times of frustration, and when that happens men are susceptible of doing many foolish things.

It was at such times following the first World War that the moderno-fundamentalist controversy began its deadly work among the Protestants of America, and among the Baptists along with all the rest. Hence there was a cry and a clamor that the Southern Baptist Convention should adopt a confession of faith. This was done at Memphis in 1926. The adoption of that confession caused the greatest debate that was heard in my generation in the Convention. But the danger of the thing was that in a few months after its adoption there were those who wanted the heads of the institutions and agencies of the Convention to sign it on a dotted line.

When the beloved and lamented Dr. John R. Sampey, president of the Southern Baptist Seminary, refused to do that a certain state withheld funds from the Southern Baptist Seminary. Indeed, Dr. Sampey, Dr. A. T. Robertson, Dr. L. R. Scarborough, and other noble men were accused of being modernists and evolutionists. Could the creed-devotees have had their way all of these men would have been driven out of office. Among the creed adherents there were those who accused Dr. E. Y. Mullins of acting in denominational affairs as a horse trader and a junk dealer. That was by a gentleman from Canada and as we remember, at a joint session of the Northern and Southern conventions.

The present movement for the adoption of a creedal statement, if we understand it correctly, has grown out of the fact that there are a few men in the convention who are said to be favorably inclined to the Federal Council of Churches. That charge has been made against both the pastor and the people of the First Baptist Church of Richmond in a recently published book. In the book it is shown how frequently the Southern Baptist Convention has opposed by vote the Federal Council, and those votes by the convention, in the viewpoint of the author of the book, bind and control the First Baptist Church of Richmond.

That is a new Baptist doctrine to this writer, as we had supposed that every Baptist church is independent and autonomous

and that a vote of the convention binds no church any further than the church of its own will and accord wishes to co-operate with the convention. That is the crux of the danger now confronting Southern Baptists.

A genuine Baptist who knows the oldtime doctrine of the Baptist people cannot be persuaded into or forced into a creedal mold.

We have been surprised, and the older we grow the greater our surprise, as to how far the Baptist people can get away from the Baptist doctrines that made them, the ancient doctrines they preached and practiced and which thereby created a place for us in this modern world. Their great theme was the right of private interpretation of the Scriptures, and integrity of the human conscience, the democracy of the faith, the equality of believers, the separation of church and state; and, in addition, they were dead set against ecclesiasticism and centralization.

In that famous controversy of the 1920's we insisted on being a Baptist. That is all. And we resisted being tagged by anybody. We then would not nor would we now sign any statement of faith written by anybody, though we might believe every word in the statement. We would not sign it because nobody has the right to assume the authority to ask that a statement of the kind be signed.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents the series, "The World Into Which Jesus Came," by B. H. Duncan.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

KLCN—Blytheville, 8:00 a. m.
KHOZ—Harrison, 8:30 a. m.
KCLA—Pine Bluff, 8:30 a. m.
KTFS—Texarkana, 8:45 a. m.
KFFA—Helena, 1:30 p. m.
KWFC—Hot Springs, 1:45 p. m.
KELD—El Dorado, 3:30 p. m.
KVRC—Arkadelphia, 4:00 p. m.
KUAO—Siloam Springs, 4:15 p. m.
KWHN—Ft. Smith, 4:45 p. m.
KARK—Little Rock, 10:15 p. m.

TELEGRAM

Editor, Arkansas Baptist:

So much conflicting information has been disseminated by newspapers and radios concerning polio situation in North Carolina that our people are confused as to whether the Assembly will continue to operate through remainder of season.

Will appreciate your publishing statement in your paper to effect Assembly will continue operating as scheduled through August.

We are asked to discourage attendance of children under 16 years. There are no restrictions upon attendance of adults.

ROBERT GUY, Manager
Ridgecrest Assembly
Ridgecrest, North Carolina.

LOVE CONQUERS SIN

A Devotion by the Editor

"He was manifested to take away our sin. Sin is represented in the Bible as an active, malignant, blighting, death dealing force in human life. Our experience with sin and our observation of its workings confirm charges brought against it by the Bible. Sin enters the heart of man and contaminate emotions; it invades his intellect and weakens his judgment; it masters the will and determines his decisions and choices; it degrades the physical senses until they hunger for the satisfactions of sinful delights.

John gives us the only remedy that has ever been provided to remove sin from the human heart and life: "He was manifested to take away our sins." The purpose was merely to curb sin, limit its activities, or punish its deeds, but to remove it and clear the life of its blight. A young man once remarked: "My brother has a sin which the grace of God can cure." Isn't that the truth concerning every sin? Only the grace of God through Christ can conquer sin and free us from its domination.

This word "manifested" calls attention to our part in becoming free from our sins. Jesus died for our sins, that was a victory which He alone could do. He arose for our justification, no one else could do that. He is now at the right hand of God interceding for us, no one else can fill that place. The functions belong exclusively to Him.

But He was manifested, made known, the purpose of taking away our sins; and He alone can do that. But in the word "manifested" the emphasis is upon our seeing what is revealed and the response we make to His vision. There can be no manifestation unless there is an eye to see what is made plain and a response of appreciation for what the eye sees. Hence the vision of Christ is intended to loosen us from allegiance to the world and awaken in us a desire for the life we see in Him.

In the manifested Christ we see: I am wounded by our sins, the kind of man or woman we may become without sin, the power which will enable us to be like Him.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

"And ye know that He was manifested to take away our sins; and in Him is no guile" (1 John 3:4, 5).

ARKANSAS BAPTIST

206 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist

B. H. DUNCAN, Editor
MRS. LESLIE W. BUCHANAN, Editor

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Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917.

Individual subscription \$2.00 per year. Church gets 11 cents per month or \$1.32 per year per family; Family Groups (10 or more paid annual advance) \$1.50 per year. Subscription to foreign dress \$2.50 per year. Advertising Rates on Request.

The cost of cuts cannot be borne by the advertiser except those it has made for its individual use. Resolutions and obituaries published at five per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Across the Editor's Desk

Liquors Should Be Banned From Food and Drug Stores

A situation is developing in some localities of our fair state which should demand that the Christian people of these localities take prompt and vigorous action. We refer to the sale of beer in the chain groceries.

Little Children Endangered

The stocking and selling of beer in food stores is a brazen insult to the Christian conscience of the community, and an utter disregard for the proprieties of decent business methods. It is flouting the vile product of a diabolical industry in the face of every customer, including little children, boys and girls, young people, fathers and mothers.

The beer industry has set out to popularize its product. It made great headway during the late war with the co-operation of army officials. The effort now is to make it appear that beer should be classified as a food product and sold in food stores. It would, therefore, become as familiar to the shopper as any other item in the store. Children would grow up to adulthood accustomed to the presence of beer in food stores and take the situation for granted.

By this method the beer industry and the conscienceless management of chain stores force upon the buying public a situation which should be met with vigorous organized protest. We must buy groceries; the buying of beer is optional. Therefore, to stock beer in grocery stores is to place it where the sale of it is forced upon our presence whether we like it or not.

The same situation is found in drug stores which rank among the leading saloons of the state.

Violation of Decency

If the state of Arkansas is going to allow the sale of liquors, it should confine the stuff to liquor stores. License to sell liquor should not be granted to food stores and drug stores, or to any other stores from which we must procure the necessities of life. Since the purchase of beer and other liquors is optional, their sale should be limited to stores which are also optional. It is a violation of every principle of decency to display these liquors for sale in places of business which the general public must patronize in order to procure the necessities of life.

All honorable citizens of Arkansas should unite in a campaign to have the next state legislature pass a law to confine all liquors exclusively to liquor stores. Until such a law

is enacted, the buying public will be subjected to the indignities and indecencies of the sale of liquor in food stores and drug stores, and other places of business patronized by the general public.

Danger to Southern Baptists

On page two we reproduce the essential portions of an editorial by Dr. L. L. Gwaltney, which appeared in the July 22 issue of the Alabama Baptist. We commend this editorial to the readers of the Arkansas Baptist.

You will note that there are two fundamental principles emphasized by Dr. Gwaltney. First, it is contrary to Baptist faith and practice to require any person or church to subscribe to a creedal statement other than

the New Testament as the only rule of faith and practice.

Some brethren may become so zealous for their own private interpretation of the Scriptures that they think every one else should subscribe to their beliefs. Of course, there is no power or authority among Baptists to impose a creedal statement upon any one.

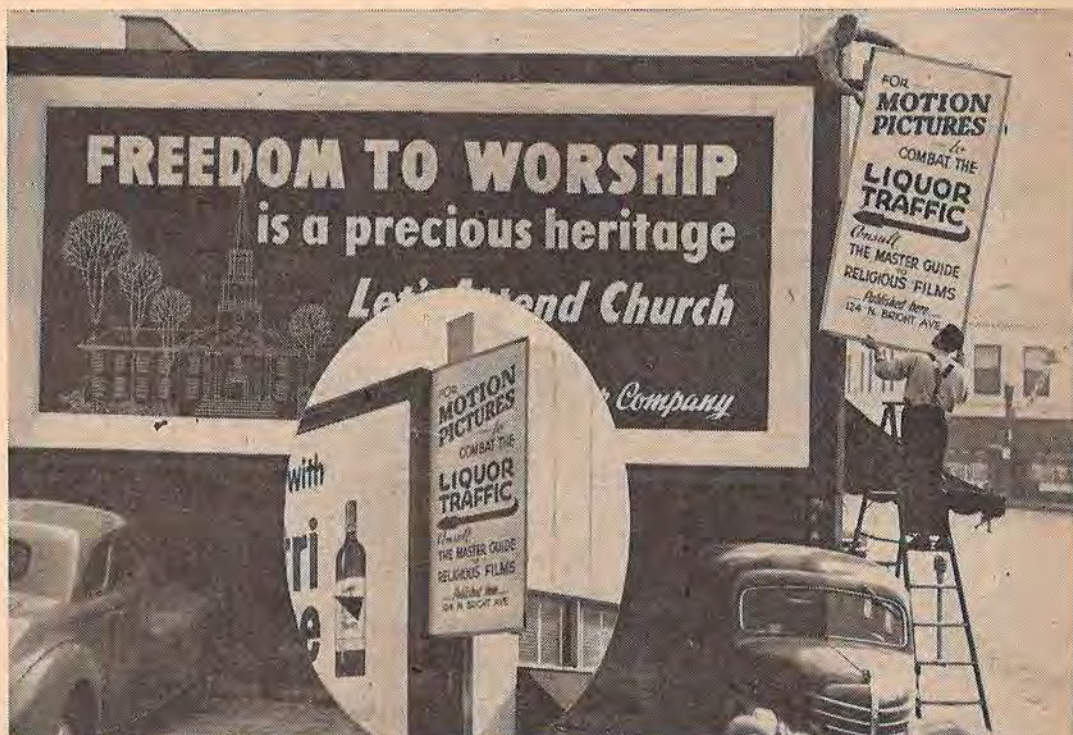
Second, Dr. Gwaltney reminds us that the actions of conventions do not bind local churches, or pastors, or individual members of Baptist churches. Co-operation with convention actions is wholly voluntary on the part of churches, pastors, and members.

We may co-operate or not, as we like. It is to the credit of Southern Baptists that they have built a vast denominational program upon this principle of voluntary co-operation.

Evangelism Re-emphasized

Home mission week at Ridgecrest this year proved so helpful that plans have been made for the first week in June of next year to be home mission week again at Ridgecrest. The emphasis will be on evangelism and all phases of home missions. Dr. R. G. Lee and Dr. W. A. Criswell have been engaged for evening preaching services. The theme for the Ridgecrest conference will be "Pastoral Evangelism and Missions."

THE VOICE OF THE PEOPLE



"The voice of the people" can be made an effective instrument in determining the character of a community and the influences which are allowed in the community.

The accompanying picture presents an interesting study. The inset picture shows a liquor advertising billboard. When a business firm occupying the building next to the liquor advertising billboard registered their disapproval with a counter sign, the results were gratifying and the liquor advertising bill-

board was replaced by a church attendance billboard.

This occurred in the city of Whittier, California. The city of Whittier does not have a single cocktail parlor or "beer joint" within its corporate limits. The daily newspaper does not accept liquor advertising. And the publishers of the Master Guide to Religious Films seem to be of the opinion that their town could also do without liquor advertising billboards.

NOTES OF ADVANCE

A. D. Bates has recently been employed by the Arkansas Baptist State Board as student secretary at the University of Arkansas, Fayetteville. He began his work July 15.

Mr. Bates is a native of Iowa. He graduated from Union University in Jackson, Tennessee, in 1946, and has just completed his work in Southwestern Theological Seminary, Fort Worth, Texas, where he obtained the degree of Master of Religious Education, with a major in student work.

Pastor Harold C. Seefeldt, **First Church, Paris**, reports a successful Vacation Bible School. There were 266 enrolled, with an average daily attendance of 227. There were four professions of faith. The offering, in the amount of \$27, went to the Co-operative Program. An added feature was the boys and girls bringing eggs for the orphanage. Two cases of eggs were shipped.

There is a church at **Forester**, a mill town, which is used by both Methodists and Baptists. John Evans is the Baptist pastor and Brother McAfee is the Methodist pastor. Each year when the revival is held both denominations participate—one doing the preaching and the other in charge of the music. In a recent revival Pastor Harold C. Seefeldt, **First Church, Paris**, was the Baptist evangelist and Charles Van Horn, Methodist, was in charge of the music. There were 61 professions of faith.

"Reluctantly" accepting the resignation of Pastor E. D. Estes, the **Geyer Springs Church, Pulaski County Association**, says, "Our church has made greater progress during the 14 months he has been with us than in any like period of our history. Any church would do well to call him as pastor."

Marvin E. Faulkner has been called to the pastorate of the **Geyer Springs Church** to succeed Pastor Estes, and will begin his work August 1.

June 27 to July 4 was the date of the revival at **Fisher Street Church, Jonesboro**, in which Evangelist Homer E. Kirkpatrick, Hot Springs, did the preaching. There were 14 additions to the church membership. Pastor Frank White writes: "The revival spirit is continuing in our services and we are having conversions at almost every service. Brother Kirkpatrick is a good, safe, and sane evangelist to have in our churches."

Calvary Church, Fort Smith, reports a successful Vacation Bible School, June 7-16. There were 217 enrolled, with an average daily attendance of 178. There were six professions of faith. The offering, in the amount of \$28.62, was given to home missions.

James E. Birkhead, director of education and music, **First Church, Malvern**, reports the largest Vacation Bible School in the history of the church. There were 210 enrolled, with an average daily attendance of 197. There were five professions of faith and 50 re-dedications. The mission offering was sent to New Orleans Seminary.

Following the organization service Sunday, July 25, **Bethany Mission, sponsored by Immanuel Church, Little Rock**, became Bethany Church. The eight years of the life of Bethany Mission have been a period of constant growth and expansion. Beginning in a yard, the first service was held in a nearby home. The Sunday School grew rapidly, and now approximately 300 are enrolled. L. G. Miller is pastor of the church.

Pastor S. E. Powell, **Mt. Olive Church, Hamburg**, reports a successful revival meeting in which Pastor Ed F. McDonald, Dermott Church, and former pastor of **First Church, Hamburg**, did the preaching. There were 28 additions to the church membership by baptism and seven by letter. Thirteen of those coming by baptism were parents.

Plans are under way for the construction of an educational building this year.

There was an average daily attendance of 106 in the Vacation Bible School.

Oakland Church is the oldest church in **White River Association**, but for the past 20 years has been inactive. Recently, the work has been re-established there and the **First Church, Mountain Home**, has taken it over as a mission.

In a recent revival meeting in which Rural Evangelist M. E. Wiles did the preaching there were 15 professions of faith and seven additions to the church membership.

Oak Grove Church, Pine Bluff, has a very active member which it is quite proud of. This is A. M. Lee, who celebrated his ninety-second birthday on July 16, at which time the church honored him with a surprise party and presented to him a Bible. He is a senior deacon, teaches the men's Bible class, and directs the music.

Herman L. Benton, Coy Turner, and O. S. Russ were ordained deacons by the **First Church, Conway**, July 14. The ordination sermon was preached by Pastor Othar Smith, Heber Springs Church. Hugh Owen, former pastor of the **Second Church, Conway**, delivered the charge to the deacons and to the church. Pastor Harold B. Tillman was chairman of the presbytery and examiner, and Dr. W. C. Ferguson was clerk.

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Pastoral Changes

Chester Roten from missionary, **Stone-Van Buren Association**, to pastorate of **First Church, Leslie**, effective August 1.

Pastor Seibert H. Haley, Parkin, has resigned, effective August 15, to accept the pastorate of the **Walnut Ridge Church**.

Raymond R. Strickland has resigned the pastorate of **Pike Avenue Church, North Little Rock**, to begin work at the **Garden Homes Mission**, which is sponsored by **Immanuel Church, Little Rock**.

E. D. Estes has resigned as pastor of **Geyer Springs Church, Little Rock**.

Marvin E. Faulkner, former pastor of **Iron-ton Church, Little Rock**, has been called to the pastorate of the **Geyer Springs Church, Little Rock**.

New Hope Church



New Hope Church, located five miles southwest of **Dardanelle**, was organized in 1910. The first building, a two-story frame structure, was destroyed by fire in 1920. The present building has only one room, but has curtained Sunday School rooms. It is equipped with electricity. The parsonage is situated next to the church.

Missionary T. D. Douglas was the visiting evangelist in revival services July 15-17. There were three professions of faith and two additions to the church membership by letter. The church has a membership of 70 with a Sunday School enrolment of 70.

Ouachita College announces that it has purchased a new fifty-passenger bus. The bus is powered by a two hundred forty horse power Hercules motor. It has full head room and air cushion seats.

The bus will be delivered September 15. It will be painted in blue and gold, the colors of the school.

Fifteen people from Arkansas attended the first Training Union Week at **Richcrest**, July 8-14. Ralph W. Davis, Training Union director, taught the course "Building a Church Training Program," a class of 85.

His many friends in Arkansas will be pleased to learn of the work of Dr. E. H. Westmoreland, formerly of **Monticello, Arkansas** and **Leland, Mississippi**, who has been pastor of **South Main Church, Houston, Texas**, ten years. Since Dr. Westmoreland assumed the pastorate of the **South Main Church**, membership has almost doubled, growing from 2,180 to 4,200, the Sunday School enrolment has doubled, and Training Union attendance has increased from 321 to 500.

Greer Garrott, young West Memphis ministerial student, was ordained as a minister in a special service at the **First Church, West Memphis**, July 13.

H. M. Gennings, Hayden Carpenter, Clifton Smith, Curtis Lovell, and W. W. Mitchell were ordained as deacons by the **West Church, Batesville**, July 18. The presbytery was notified of the following: E. P. J. Garrott; T. J. King; J. Ernest Cox; Clay Roach; George Roberts; Art Jones; and Irwin Moshier.

The Vacation Bible School of the **Euclid Church** enrolled 135 children and had an average of 106. An offering of \$35.74 was given for world relief. Clarence Cutrell is pastor of the church.

White Baptists Contribute To Negro Baptist Hospital

Presenting Negro leaders in Hot Springs, Arkansas, with checks totalling \$30,500 from white Baptists of the South for establishment of a national Negro Baptist hospital, Clyde Hart, pastor of the Central Baptist Church, Hot Springs, declared "this is the Christian answer to the racial problem of the South."

The checks included a gift of \$20,000 from the Southern Baptist Convention, \$10,000 from the Arkansas Baptist State Convention, and a total of \$500 from individual white churches.

Dr. R. C. Woods, chairman, and Dr. C. C. Brandon, secretary, of the Hospital Commission of the National Baptist Convention, Incorporated, received the money. They said it will be applied to the purchase price of the old Woodman of the World building, valued at \$750,000 but obtained through the Reconstruction Finance Corporation for \$175,000.

When fully equipped, the hospital will be valued at a million dollars, and will be comprised of 175 beds, an 11-tub 35-room modern bath house, a drug store, an auditorium seating 1,200, and nurses' training quarters.

The National Baptist Convention, Incorporated, is said to have a membership of 4,500,000. This will be their first hospital and nurses' home.

"This gift of Southern Baptists in helping establish a great Negro hospital and nurses' training schools is but another proof that the best friends of the Negro race are the white people of the South," declared Pastor Hart, who was instrumental in raising the money.

"We believe that the racial problem of the South will be solved by the people of the South, through the Christian leadership of both races, and not by Northern and Eastern agitation or the radical element of either race."

Mr. Hart said in presenting the checks that Christian white people want "to see the Negro have better living conditions, better homes, better churches, schools, medical facilities, and training centers where they can train and develop their own leadership. We believe that the best way of helping the Negro is not by agitation, speech making, or the passing of resolutions, but in helping them in a concrete way to obtain needed institutions which will help them help themselves."

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There were ten additions to the church membership in recent revival services held at the **Parkview Church, El Dorado**. Pastor Lonnie Lasater, West Side Church, El Dorado, did the preaching. H. B. Marks is pastor of the church.

The new auditorium, which will cost approximately \$15,000 when completed, was used for the revival.

The Franklin Church, Rocky Bayou Association, had the services of Missionary H. M. Robertson, July 11-22, in revival services. There were 23 additions to the church membership, 15 of whom were by profession of faith and baptism, and two re-dedications.

Plans are under way for a new church building.

SUMMER FIELD WORKERS



At the Arkansas Baptist Assembly, July 15-22, 32 students with glowing faces and warm hearts come together from eight colleges to receive their training and instructions before leaving the grounds to work in 75 rural churches.

This group of hand-picked, spirit-filled, consecrated, and dedicated students stood ready to make any sacrifice as they prepared to go afield to labor in the rural churches under the leadership of Ralph W. Davis, state Training Union director.

These young people were grouped into teams of two each. On July 23, they left Siloam Springs in the Ouachita College bus for Harrison, Arkansas, and their first week's work was to be in Boone-Carroll and Newton County Associations. From these associations they will go to Clear Creek, White County, Caroline, and Carey Associations.

Each Saturday the workers arrive in an association and the fifteen teams are taken to fifteen rural churches. They all come back to the central point church on Sunday afternoon for the big rally. Each team brings in as many as possible for the church they

are serving. After the rally they go back to the church where they work for that week.

Their work is five fold: visitation, enlistment, organizing or strengthening the Training Union organization of the church, winning the lost, and enlisting people in the habit of reading the Bible daily.

During the past 10 years, 293 summer field workers have worked in 903 churches and have reached 45,180 people with an average attendance of 33,034. Over 800 people have been won to Christ and 20,516 Training Union awards have been granted.

The following young people are serving a summer field workers this summer: Melvin K. Wasson, Logan Atnip, Harrison Johns, T. W. Hunt, Roland Gifford, Wayne Atkins, Tommy Tedford, Max Devonshire, Thurman Dabbs, Larry O'Kelly, T. G. Murphree, Hilton "Lee" Lindsey, Neta Stewart, Malcomb Samples, Rex Shreve, Evelyn Deaton, Clara Jan Chaney, Martha Belle Test, Mary Elizabeth Selph, Jane Dawley, Dorothy Brock, Maurine Austin, Grover Adams, Mary Lee Carter, Mrs. T. G. Murphree, Stella Mae Crowner, Sue Wicklund, Grace Ranger, Gloria Jeann Fowler, and Ashley White.

In a recent business meeting a program of repair and re-decoration was authorized by the **Huttig Church**. Some of the improvements, as outlined, will be new concrete sidewalk at front and side of building, a new wainscoting on wall of basement, five new class rooms in the basement, painting of all the outside and inside of the building, additional lighting equipment, floor runners on all the main aisles of the auditorium, and various other repairs and improvements.

The new **Holly Creek Church building, Dierks**, which has been under construction for about a year, is nearing completion. The building is a beautiful, well-planned, modern church structure, faced with native rock and is covered with fireproof roofing. The auditorium has a seating capacity of 500.

The Memorial Church, near Hot Springs, was organized October 19, 1947. They are in the midst of a building campaign and recently finished their basement and services are being held in it. They organized a Sunday School in April that has reached an enrollment of 80.

This has been an associational mission project, under the direction of Missionary S. A. Wiles. He was assisted recently by his brother, Evangelist M. E. Wiles, in a revival in the Memorial Church, which resulted in eight additions to the church membership, six of whom were by baptism. The church recently called Pastor J. C. Melton for full time.

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When we receive Christ as our personal Savior, we receive with Him the pledge of all the resources of the eternal God.

CHRISTIAN HORIZONS

*An addition to God's Kingdom must be a subtraction from the world.
You cannot be counted in both places.*

Pastors Learn to Deal With Personality Maladjustments: A clinical training program for ministers interested in ministering to the mentally ill is being conducted at Central State Hospital, at Lakeland, Kentucky, this summer by Aaron L. Rutledge, chaplain of the hospital.

The eleven-week course is part of a new program of pastoral psychology and clinical training inaugurated recently at the Southern Baptist Theological Seminary, in Louisville, Kentucky. Nine graduate students from the seminary and several Louisville pastors are enrolled. They spend five days a week, eight hours a day, in the mental hospital under the supervision of Chaplain Rutledge.

The ministers spend about half of each day in conference with patients of the hospital, helping to solve personal problems, whether family, social, or religious in nature. The remainder of the time is spent in studying patients' records and discussing the patients' problems in seminars or with the chaplain. Textbooks and reference works are used, but "the living human document" is the chief text.

Chaplain Rutledge is on the staff of the mental hospital as a member of what is commonly called "the healing team," composed of a psychiatrist, a physician, a psychologist, and a minister.

Bible Society of Brazil Formed: More than 3,000 persons attended a ceremony in the First Baptist Church of Rio De Janeiro which inaugurated the Bible Society of Brazil, it was announced by the American Bible Society, New York.

The new group was said to be the culmination of more than 110 years of Bible work by both the American and British Bible Societies in Brazil.

Christian Missionaries welcomed in New India: Missionaries are meeting friendly receptions and the Gospel is being received with fresh interest in the New India, according to speakers at the annual convention of the Oriental and Inter-American Missionary Society at Winona Lake, Indiana. High Indian government officials were said to have declared that Christian missionaries would be welcome in that country.

The convention was also told that ground has been purchased in Shanghai for the erection of the Cowman Memorial Bible Seminary. Contributions for the structure were reported "pouring in" and construction is expected to start soon.

American Churches send relief aid: In the two and a half years from January, 1945, through the end of the 1947 fiscal year, contributions in cash and goods from American churches to the needy of the world were as follows: The Jewish faith gave \$125,000,000; Protestant bodies gave \$56,000,000; and Roman Catholics gave \$32,000,000.

"Act Now—Mobilize for Peace" crusade: Close to 400,000 women have enrolled to date in a nation-wide peace campaign launched last April by the United Council of Church Women. The campaign is intended to mobilize 1,000,000 women for peace. The announcement was made by Mrs. Harper Sibley, president of the council, who headed a delegation which called upon Andrew Cardier, executive assistant to the general secretary of the United Nations.

"The crusade for peace under the caption, 'Act Now—Mobilize for Peace,' has not been undertaken lightly," Mrs. Sibley declared. "Women are campaigning, ringing doorbells, trying to stir the whole church, and in so doing, their own community. They are saying that war is not the answer, and succeeding generations must be saved from it. Therefore, the United Nations must go on to success. This is the voice of women from all over our country speaking to you as it will speak to the leaders of the United States."

Anti-garb measure wins in North Dakota: Fargo, North Dakota—Catholic nuns and priests have been prohibited from teaching in North Dakota's public schools as the result of a referendum on whether persons wearing religious garb may teach in the state's schools.

Nearly complete returns indicated a favorable vote for the anti-garb measure of 93,469 and 83,030 opposed in 1,973 out of 2,269 precincts.

It was generally assumed here by the press and radio that the anti-garb adherents had won a decisive victory and that no further tabulation of results was necessary.

The anti-garb referendum petition was filed by the North Dakota Committee for Separation of Church and State, after obtaining the 10,000 signatures required to place the measure on the ballot.

At that time the committee issued a statement saying that "in an attempt to avoid placing the issue on the ballot," three of its members approached Bishop Vincent J. Ryan of Bismarck. They asked him to sign an agreement to withdraw "all of the Roman Catholic garbed persons" from North Dakota public schools by 1950.

The bishop refused, said the statement, "giving the committee no other choice than to file this petition."

Newspapers, radio commentators, and political speakers generally shied away from the anti-garb issue. It was felt that bitter feeling among neighbors could be avoided by not contributing to the discussion.

However, both Protestants and Catholics published pamphlets on the issue which were widely distributed. The pamphlets were to be found in barber shops, beauty parlors, and at every urban and rural mail box.

Directly affected by the referendum outcome are 72 Catholic nuns employed in rural and small town schools throughout the state.

Bible Society unable to supply Bibles: Bible is still considered a "best seller" in Norway. Since the Norwegian Bible Society founded in 1816 there have been sold approximately four and a half millions of Bibles in Norway. At the present time the Bible Society is unable to supply the demand for Bibles. Books of spiritual devotion are being sold in considerable numbers.

Money spent for intoxicating drinks: According to the American Business Men's Research Foundation, the almost unbelievable total of \$65,000,000,000 has been spent for intoxicating drink during the last 14 years since the repeal of the eighteenth Amendment. This money was spent by about 100,000,000 Americans who drink. Think this is going to mean when some time in the future times may be hard and business may be poor. Once the alcoholic habit is formed it must be fed.

Protestant missionaries evacuated: Protestant missionaries were flown from Communist-menaced Laohokow, central China, in a plane known as the St. Paul, operated by Dr. Daniel Nelson, director of the China Relief Mission of the Lutheran Federation. The missionaries, some of whom are Americans, were taken to Kankow, 200 miles northwest of Hankow, which has been the scene of several similar evacuations. They began after 3 missionaries were murdered by "bandits" near the city.

Twenty-five hundred missionaries at work for the Christian and Missionary Alliance: it was reported at the group's convention meeting in Winoqua Lake, Indiana. Missionaries are located in 21 areas of the world.

Receipts for foreign missions during the past year were \$1,550,032, the convention was told.

The Alliance—which has about 1,000 member churches in the United States and Canada—has 2,000 students in Bible schools in Nyack, N. Y., Seattle, Washington, St. Paul, Minnesota, and Regina, Canada.

Says Referendum Outcome Not Anti-Catholic Movement: Washington, D. C.—Acting against interpreting the results of the North Dakota anti-garb referendum as an "anti-Catholic movement" was issued by Protestants and other Americans for separation of Church and State.

Dr. J. M. Dawson, acting executive director, described the referendum outcome, in which voters banned the wearing of religious symbols in public schools, as a "mandate of the people to preserve Church-State separation."

He denied that Protestants-United had initiated the referendum or had been affiliated with the North Dakota Protestant Alliance which campaigned for it.

His organization, Dr. Dawson said, has taken an active interest in the referendum because of an "earnest conviction that state and federal laws should not permit a religious test to be imposed upon anyone holding public office."

He said the wearing of a distinctive religious garb is a "symbol of a particular religious faith," and that it "exerts a silent but real influence on the immature in behalf of that religion."

Points of Tension...

With the Roman Church

By EVERETT GILL JR.

Many Americans are concerned about the growing tension between the Roman Catholic Church and other religious bodies. Two extremist attitudes prevail. One is a bitter, intolerant Catholic-baiting which all true followers of Christ deplore. The other is a well-meaning though superficial broad-mindedness which ignores the truth about the nature of this church. A frank, and we trust, fair presentation of the official Catholic position may help to explain these tensions.

Doctrinal Intolerance

Much has been written about the intolerance of Baptists and other non-Catholics in their attitudes toward the Roman Church. The time has come for us to unveil the uncompromising intolerance of the Catholic Church itself as revealed by its own official pronouncements.

Catholics are taught that their church is the only organization authorized by God to instruct in religious truth, and that the very existence of other church is in opposition to Christ's command that all should unite with the Catholic Church.

The Catholic Church is called the "only saving" church as stated in official catechisms. It alone is the church established by Christ, and for this reason all are bound to be members of that church.

They are taught that the sects, or non-Catholic churches and denominations, do not have the marks of the true church, because (1) Christ is not their Founder; (2) they do not have the same faith; (3) they have no common Head; (4) they have not produced a single "Saint"; and (5) they are not spread over the world.

Absolute Authority

The Catholic Church is an autocracy; the New Testament church is a democracy. The head of the Roman Church is called "Our Holy Father, the Pope," who with the cardinals, bishops, and priests, constitute the "hierarchy" or ruling body. They exercise the power of spiritual life or death over their parishioners. Through "excommunication" an individual may be eternally damned; through the "interdict" a city or nation is damned. In matters of faith and morals, the Pope, called Christ's viceregent on earth, is "infallible."

Every Catholic bishop, on being enthroned, takes a solemn oath which includes these words: "I will utterly obey and make others obey... the commands of the Holy See... I will track down and attack heretics, schismatics and rebels against our said Lord the Pope and his successors."

Union of Church and State

The historic American position on the full separation of church and state is not accepted by the ruling body of the Catholic Church.

The pope is a political as well as a religious ruler, head of a tiny political state, the Vatican, in Rome, Italy. For a thousand years this church was united with and supported by the state, and continues to be so related in many nations.

Although the American Catholic hierarchy has asserted its belief in the separation of church and state, it is doing so in contra-

dition to the official statement of their Popes whom they have sworn to obey. Pope Pius reaffirmed it in his encyclical "Veheementer Nos": "That church and state should be separated is a most false and pernicious error." In every nation where church and state are separate, the Catholic Church is hard at work today to obtain governmental recognition and support.

Dr. John A. Mackay, president of Princeton Theological Seminary, has called "clericalism", or the use of political pressure for religious purposes, the "gravest single issue confronting the Western Hemisphere."

Denial of Religious Freedom

The granting of full religious freedom to all is officially denied by the Catholic Church. Pope Pius IX in his Syllabus of 1864, condemned the proposition that "every man is free to profess that religion which, guided by the light of reason, he may judge to be true."

A leading Catholic authority, Francis J. Connell, with the official approval of Cardinal (then Archbishop) Spellman, states that nations predominantly Catholic are "justified" in "restricting or preventing" denominational work hostile to that church, and that the state is "justified in repressing" either spoken or written attacks on the Catholic Church.

This explains the war time effort of the Catholic Church to discredit evangelical missionary efforts in Latin America, and to use every political means at its disposal to hinder the entrance of non-Catholic missionaries.

As members of a democracy we affirm the right of Roman Catholics to hold these views. At the same time we assert our right to oppose every effort to create an American state of Roman design, and to defend the right of every man in the world to know the truth which makes him free.

—The Commission.

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If You Were Satan?

By W. W. HAMILTON
New Orleans, Louisiana

If you were Satan, knowing people as you do, what plans would you use to keep them from being saved? If we knew that a shrewd and designing enemy was constantly on our track, and was using every means possible to do us harm, how very watchful and careful we would be.

Satan is the deceiver. He is the trickster, the liar, the enemy, and we are warned to put on the whole armour of God, that we may stand against the wiles of the Devil (Ephesians 6:11). We must see to it that Satan does not get an advantage of us, for we are not ignorant of his devices (2 Corinthians 2:11). As a slight of hand performer he will deceive our very eyes, or if he can make us believe that he does not exist, and that Satan is only a myth, he has already accomplished his purpose. His aliases are many.

Satan makes sin attractive. In that way he caused Adam and Eve to doubt and to yield (Genesis 3:5). The god of this world

blinds the minds of the unbelievers, lest they should see the light of the glorious Gospel of Christ (2 Corinthians 4:4). The society woman said that if she were Satan her first plan would be to give glamour to sin. The Devil gives his best first and his worst last. The pathway of pleasure grows rougher and less attractive. The more attractive the bait the more you may be sure that there is a hidden hook. The mouse trap succeeds because the food smells good and there seems to be no danger.

Satan hinders God's Word. If I were Satan I would do my best to keep the Bible out of the pulpit, the home, the school, the hearing (Luke 8:12). Satan catcheth away the seed (Matthew 13:19) which is sown in the heart and we are doing his bidding when we fail to treasure God's Word. The Bible exposes him. It wins the lost. It gives light and food and comfort to the saved, and it reproves and warns those who forget God.

Satan destroys the power of the church. If he can he will bring on a church fuss, and say to the world, "Now what do you think of that?" Christ desires that his bride be pure and beautiful and without reproach. (Ephesians 5:27). Jesus told the Laodiceans to be as hot as Hot Springs, or delightful as Eureka Springs, but not to be lukewarm and nauseating (Revelations 3:15, 16). An indifferent and inactive and unconcerned church is unworthy and is failing of its divine mission (Matthew 28:18-20).

Satan causes Christians to stumble. He sifts them as wheat, and would make the religion appear as chaff (Luke 22:31), and would seek to alienate any who are overtaken in a fault (Galatians 6:1). He directs the attention of the world to the men and women who are growing in grace and says, "See! Even the best of them are imperfect." An unfinished building is not the test of a contractor's work. Wait until it is complete. Satan is a liar and the father of it (John 8:44).

Satan offers another gospel. There is no other (Galatians 6:8), and the Devil is willing for us to have all the religion we want if we will just leave out that which saves. He comes as a teacher of truth, as an angel of light, and offers any one of many deceptive religions (2 Corinthians 11:13-14). I would have us try to save ourselves by creed or conduct, or character, and would lead astray by the oppositions of science false so called (1 Timothy 6:20).

Satan offers many excuses. When an arranger is in its last ditch, it makes its most determined stand, and when other plans fail the Devil has ready made excuses to offer in order to delay decision. The eager rich young ruler turns away from Jesus for the lack of one thing (Mark 10:21). Felix, trembling and terrified, as Paul reminded him of righteousness and self-control and the judgment to come, was told by Satan that this was not a convenient season, but the real reason was that he hoped for a bribe from Paul's friends (Acts 24:25-26).

If you or I were Satan and wanted to keep lost people from Jesus, we surely would follow these same plans. We are not ignorant of his devices, and we do well to be on guard and to do our best in warning others against the enemy who goes about seeking whom he may deceive and devour.

Joins Central Faculty



Marcella Johnson

Appointment of Miss Marcella Johnson of Gassville as head of the Voice Department of the Central College Conservatory of Music was announced by Irving M. Prince, president of the Baptist college.

The daughter of L. R. Johnson of Gassville, Miss Johnson will come to Central from East Texas Baptist College at Marshall, where she instructed in piano and organ. She organized and directed the Girls Ensemble of the Marshall First Baptist Church.

She attended Arkansas Polytechnic College at Russellville and received a Bachelor of Music degree from North Texas State College at Denton. Miss Johnson later received Master of Religious Education and Master of Sacred Music degree from Southwestern Seminary at Fort Worth, Texas.

She has been a member of numerous musical organizations in towns in which she has resided and is a life member of Sigma Alpha Iota and a member of Pi Kappa Lambda, both national honorary music fraternities.

Central College is scheduled to re-open at a Camp Robinson site September 6.

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Michigan Methodists adopt Anti-Liquor Program: A four-point program of anti-liquor action was adopted by the Michigan Methodist Conference at its annual session in Muskegon.

The program calls for a church-wide call to abstinence; greater emphasis upon temperance education throughout the denomination; insistence upon the natural right of any political sub-division to vote the sale of alcoholic beverages, and continued opposition to liquor advertising.

The "trend of local option elections" throughout the nation was termed "encouraging" by the Board of Temperance, in its report.

The Social Action Committee of the conference recommended that the management of the Detroit Tigers baseball team be asked to transfer sponsorship of their broadcasts to other than those advertising alcoholic drinks. It also protested movies showing drinking scenes "which are unnecessary and irrelevant to the plot," and urged broadcasting stations not to televise advertising for liquor.

Caddo River Association Conducts Hymn-Sing

Miss Odessa Holt, associational music director, directed the first Quarterly Hymn-sing for Caddo River Association July 2 at the Mt. Ida Baptist Church, 127 people from several churches attended and joined in the spirited singing of patriotic hymns specially chosen for the occasion. Based on the Scripture, "Blessed is the nation whose God is the Lord," the service was effective and soul-stirring.

"The Hymn of the Month" was featured and several church choirs presented choral numbers. The program divided itself into four themes — Patriotism and Christian Faith, Church Music and Christian Citizenship, Group Participation and Careful Planning, and Praise and Prayerful Consecration, with suitable congregational singing in each group.

Miss Royce Wright was the accompanist. Every officer of the association was in attendance at the Sing as was the host pastor, D. B. Bledsoe. It was voted to hold the next Quarterly Hymn-Sing with the Glendale Baptist Church.

Mr. and Mrs. B. W. Nininger were guests and Mrs. Nininger played a group of violin solos.

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Our atomic age may make us feel that we have ascended high upon the scale of human intelligence, but our everyday world continuously reminds us that the Word of God must be a guiding force in the affairs of men if we survive so great a day of discord. Our task as faithful interpreters of the Word takes on the greatest importance.

—Lucius M. Polhill in *The Teacher*.

Paid in Full

By BILL AND PEN LILE PITTARD

In the early days of the war, while I was a seminary student in Louisville, I was visiting one day at the city hospital. One man whose room I stopped told me that he had only recently moved back to Louisville after several years' residence in another state where housing accommodations were becoming difficult to find, due to the increasing activity at Fort Knox, I was interested to know what he had found a suitable place to live.

"Oh, yes!" he assured me. "I hadn't been looking very long, in fact, before I ran into this apartment. It was exactly what we needed, and we were surprised at how easily we got the lease. But, when I went to pay the landlord, the most amazing thing happened. He just pushed back the check and said, 'I've already paid for.'" "

"Of course, I was sure there was some mistake, but he insisted there was not. The landlord grinned and said, 'You don't remember do you?' I had to admit," my friend chuckled, "I didn't."

"You used to live here a long time didn't you?" the landlord went on.

"That's right."

"Ran an ice cream shop down near Washington and Ballard Biscuit Company is?"

"Yeah."

"Well, I was one of the boys that used to hang around half starved and never had a nickel. You always managed to give us a little ice cream, even though you knew we could never pay you. Now, I'm squaring the deal with myself I commented, "Here is the concrete illustration I have ever seen of the Bible adage: Cast thy bread upon the water and it will return to thee after many days."



August

"RISE UP, O MEN OF GOD"

*Rise up, O men of God,
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.*

*Rise up, O men of God,
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.*

*Rise up, O men of God,
The Church for you doth wait
Her strength unequal to her task;
Rise up and make her great.*

*Lift high the cross of Christ,
Tread where his feet have trod;
As brothers of the Son of man,
Rise up, O men of God!*

★ ★ ★

Christians everywhere are singing this magnificent challenge to loyalty and steadfastness among the "soldiers of the cross." Written by a present-day minister, Dr. William Pierson Merrill, pastor of the Brick Presbyterian Church, Fifth Avenue, New York, at the time of its writing, the four short stanzas of poetry pulsate with dynamic force. Sung to the stirring tune of "St. Thomas," which is generally used for the hymn, "I Love Thy Kingdom, Lord," the Hymn for August should serve to strengthen devotion to Christ and increased faithfulness to His

church. Three fine passages of Scripture form the background for the poem:

"Awake, awake, put on thy strength, Zion."

ISAIAH 51

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

ISAIAH 60

"Watch ye, stand fast in the faith, quit ye like men, be strong."

I COR. 16:

—Ruth Nininger

Teamwork In Baptist Churches

By G. S. DOBBINS, Chairman,
Committee on Church Organizations

Recently there was held at Nashville a significant meeting of representatives of the several agencies and auxiliaries of the Southern Baptist Convention—Sunday School, Training Union, Woman's Missionary Union, Brotherhood, Home Mission Board, and Foreign Mission Board. These honored leaders came together at the call of the Committee on Church Organizations, twice appointed and at Memphis continued, for study and recommendation of ways and means of securing better co-ordination and correlation of the work of the churches as promoted and guided from several convention-related offices. Discussion gathered largely around needs to be met through inter-agency cooperation. Perhaps the most important single conclusion reached was that an unhurried meeting of representatives of all the agencies be held at an early date, when conference at length would be had as to needs of the churches and their possible supply from the headquarters of the several organizations working together.

The committee has felt all along that its principal function was to present and interpret the needs of the churches as these needs have arisen from the growing complexity of modern church life. That there are grave difficulties will not be denied by those who carry the burden of leadership and work in our churches. Much concentrated attention should be given to the needs of some 15,000 of our smaller churches with membership of 150 and less. Half of these churches, we are told on good authority, are in danger of death if they do not receive more help and care. The assumption that their needs will be met and their lives sustained by instituting in them all the organizations is evidently fallacious. Yet every essential value of every church organization should somehow be brought to every church, no matter how small, if it is to live and thrive. How to accomplish this is obviously not the responsibility of the Sunday School alone, nor the Training Union, nor the W. M. U., nor the Brotherhood, nor the Mission Boards, but of all of them working together as representing the denomination as a whole.

Many of the medium sized churches find it difficult, if not impossible, to foster all the organizations, yet the church life is impoverished if essential values of each organization are not somehow made available. The so-called "big churches" are calling insistently for that economy of time and energy which comes from more careful planning of meetings and activities that conserve strength and produce richer fruitage. The ideal is certainly not less work through fewer organizations and meetings, but greater effectiveness resulting from more careful cooperative planning at headquarters as well as in the local churches.

The imperative call, recognized all but universally, is for a thorough re-study of our organizational structure, with a view to a great forward movement that will enable us to more nearly realize our Baptist potentialities. It is good to know that the beloved and capable leaders of our several church organizations are committed now and for the future to regular conferences in which the process of creative discussion will undoubt-

Summer of 1948 At Ouachita

Members, Board of Trustees
Ouachita Baptist College
Arkadelphia, Arkansas
Dear Friends:

Ouachita is 62 years old. Last year's enrolment was nearly 1,100. There are 121 in the graduating class. The aims of each teacher has been to help each student grow in mental development, moral character, cultural refinement, physical fitness, and vocational and professional efficiency.

Ouachita's past has been a benediction. Her present is an inspiration. Her future? That depends largely on friends of Christian education, especially the 200,000 Baptists in Arkansas. Guided by His will for us and Ouachita College, we must plan our work and work our plans. We cannot plan well for Ouachita's future until we first look at her past.

Time will not allow us to study Ouachita's 62 full and fruitful years, but let us look briefly at the last 15 years. During this time the enrolment has grown from a little more than 200 to more than 1,000. The problem of finding students for our rooms has changed to one of finding rooms for our students. The number of ministerial students has increased from 25 to 150. The number of our alumni attending seminaries has increased from 8 to 80. The faculty has almost doubled. The faculty's salary has more than doubled. The physical plant has almost trebled. The \$165,000 debt has been paid. The endowment of \$500,000 is safely invested.

A four year look is easier and probably, at this time, more practical. Let us look briefly at the last two years, then at the next two years. This look will help us plan our work to meet our problems.

For the past two years, Ouachita's enrolment has exceeded 1,000. All rooms have been crowded. All teachers have been overloaded. Through it all we have been well organized, the atmosphere has remained Christian, and Ouachita remains fully accredited by the North Central Association.

The problems during the past two years have been to house, teach, and guide the largest student body in the history of Ouachita College. These problems have been partially met by help from four sources:

First: The State Baptist Convention has appropriated \$36,000 each year. It has also been in a Million Dollar Campaign; the first half for buildings, and the second half for endowment. About \$350,000 has been raised in cash. Nearly that much more has been pledged. About \$200,000 has been spent on buildings. About \$150,000 remains in cash.

Second: The Federal Government, to help house and teach 300 veterans, has provided Ouachita College, at a very small price, 25 trailers, 43 apartments, much equipment, and most of the materials for three large two-story steel buildings, 168 feet by 36 feet. These three buildings have been erected with money from the Ouachita Million Dollar Campaign. They are now in use—one a girls' dormitory,

edly yield desired results. Let us not fail to pray for these, our leaders, as they help us to go forward as a people, conserving every value already gained, yet always seeking fresh conquests for Christ through His churches.

one a G. I. apartment building, and one a house four departments—Home Economic, Business Administration, Mathematics, and Physics.

Third: Individuals have made contributions. Mr. and Mrs. Jim G. Ferguson have given a three-manual Kilgen organ, a Baldwin grand piano, and three cottages for ministerial students. C. F. Sturgis paid the freight on three buildings to Ouachita Campus. Dr. and Mrs. G. E. Cannon have erected a 16-bed infirmary. Ernest Bailey has finished one of the large government buildings. A friend of Ouachita is finishing another one. Other friends have helped in many ways.

Fourth: Each of the past two years Ouachita has invested \$25,000 from the general fund to enlarge, repair, and buy equipment. It has invested almost as much in free tuition. It has helped worthy students by letting them work out nearly \$50,000 annually on the campus, on the farm, and in the dairy. Without this aid, many of our best young people could not have attended Ouachita.

Let us look forward and face facts as we see them. During the next two years, at least 1,000 of our best boys and girls will be in Ouachita. They deserve better accommodations than we have for them. To house, teach and guide them well, during the next two years, WE MUST:

1. Finish the Ouachita Million Dollar Campaign. This would mean three much needed new buildings—a science hall, a library building, and a boys' dormitory. It would also mean \$500,000 added to the college endowment.
2. Add ten new teachers to the faculty.
3. Strengthen Ouachita's retirement program to make sure the retirement benefits for six teachers who have already reached the retirement age.
4. Add to Ouachita's program: A radio curriculum, a rural life department and an extension department.
5. Help Ouachita become approved by the A. A. U. W.
6. Get a larger appropriation to pay better salaries and help more students.
7. Enlarge administrative offices to relieve congestion.
8. Build a faculty apartment house.
9. Build a swimming pool for physical education.
10. Build a hard surface road on west side of campus.
11. Get a larger dairy herd and build a better barn.
12. Help more people to see in Ouachita a safe and sane place to make permanent investments for building character.

During the next two years, I want to give all my time, ability, and energy to promoting this program. At the end of that time, if we have approximately reached these objectives, I believe now that I shall want to retire. If we have not reached them, probably you should want me to retire.

Sincerely,

(Signed) J. R. GRANT,
President

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist Building, Little Rock

Mrs. F. E. GOODBAR
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

Echoes from the Assembly

The Arkansas Baptist Assembly, which has been in existence for over forty years, and a Siloam Springs institution for twenty-five years was held July 15-22. The theme—"Remember Jesus Christ"—was impressed upon our hearts and minds in every feature of the program. The special speakers were at their best, and those in attendance proclaimed this assembly "the best ever."

Woman's Missionary Union promoted nine classes with a total enrolment of 733. Missionaries serving as teachers were Dr. and Mrs. John L. Riffey and daughter, Joan. Other teachers were Mrs. Theo T. James, Mrs. J. G. Cothran, Mrs. E. A. Ingram, Mrs. Lawson Hatfield, Dr. C. E. Wilbanks, and C. D. Sallee Jr. These teachers made our mission work a reality to those in their classes. A father of a boy in one of the R. A. classes writes: "I want to tell you that our people were very much pleased with the W. M. U. part of the assembly. My little boy took 'Up and Down South America,' taught by Dr. Riffey and he was thrilled with it." We are very grateful to the teachers for their contribution toward the success of the W. M. U. hour.

Those who read the book and took a written examination received awards as follows:

	Certificates	Seals
Y. W. A.	62	70
Int. R. A. (2 classes)	68	74
Jr. R. A.	28	28
Int. G. A. (2 classes)	143	173
Jr. G. A.	65	75
Sunbeam	21	21
W. M. S.	57	
	444	441

Nominating Committee

Chairman—Mrs. W. C. Edwards, Little Rock.

Alternate—Miss Elma Cobb, Little Rock.

Southwest District: Member, Mrs. J. W. Royal, Lewisville; alternate, Mrs. Glen Eley, McCaskill.

Southeast District: Member, Mrs. John P. Whitlow, Portland; alternate, Mrs. A. P. Eliff, Beard-en.

Central District: Member, Mrs. W. I. Stout, Little Rock; alternate, Mrs. J. M. Brown, Lonoke.

West Central District: Member, Mrs. B. V. Ferguson, Fort Smith; alternate, Mrs. W. W. Grafton, Booneville.

East Central District: Member, Mrs. Dan Mathes, Helena; alternate, Mrs. L. Y. Lewis, Hunter.

Northeast District: Member, Mrs. O. H. Johnson, Jonesboro; alternate, Mrs. Vernon Mitchell, Joiner.

North Central District: Member, Mrs. Dale Stockwell, Flippin; alternate, Mrs. E. P. J. Garrott, Batesville.

Northwest District: Member, Mrs. C. M. Berger, Pentonville; alternate, Mrs. J. E. Ford, Rogers.

Attention Pastors, R. A. Counselors, W. M. U. Women: There is still time to send your boys to Royal Ambassador Camp! Nelson Greenleaf, pastor of First Church, Atkins, a favorite with the boys at camp last year, will direct the two camps August 16-21 for Junior R. A.'s and August 23-28 for intermediate R. A.'s, at Petit Jean State Park. Send registration fee of \$1, part of the \$12.50 camp fee, to State W. M. U. office today! Make checks to State W. M. U. Treasurer.

Mandy and Silas were definitely on the "outs." At breakfast they ate in silence but the atmosphere was tense with their unspoken thoughts. Soon Mandy saw Silas hitching a team to the wagon.

Determined not to be outdone, she grabbed a basket of eggs, jumped into the wagon, and still not speaking they started to town. Watching the two mules pulling together Mandy thought how foolish was their quarrel. "Why can't we co-operate? Look how nicely the mules pull together," she said.

"Maybe we could if 'twuz just one tongue between us," dryly replied Silas.

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash; spend it wisely.—Baptist Message.

"Pitch 'Im Out"

By NORMAN M. LOVEIN

Well, they did. I stood on the sidewalk and saw it with my own eyes. Someone in the liquor store yelled "Pitch 'im out," and here he came, reeling all over the sidewalk and seizing a post to steady himself to keep from falling. He was dead drunk and everything about him revealed it.

As this particular man of distinction came out, others went in. I did not stay to see if they would be pitched out at a later hour, but I suppose they would after the liquor seller got all their money. If they have no money to spend they are not wanted in the liquor stores.

But where is this fellow they pitched out going? And who is going to look after him? That liquor seller got him in that condition and he should be made to care for him until he is able to care for himself again. But it doesn't work that way. For a fee the politicians will allow that liquor man to take people off the sidewalks, make them crazy drunk, get every dime in their pockets, and then pitch them out on the streets for society to care for. The Salvation Army or some other rescue mission will take them in. People, who are in no way responsible for the mess, have to clean up what these liquor boys turn out. Society has to pay and it will have to keep on paying until it takes this whole question of liquor control out of the hands of politicians and demands relief from the unfair burden the liquor boys are saddling upon it.

The liquor man pitched his customer out. And I mean he pitched him out, too! There was no foolishness about it. Well, that's exactly what decent society has got to do with these liquor sellers. It has got to pitch them out and make them stay out.

That would be worth watching.

An outraged citizenry getting liquor and beer gang together then, with no soft words nor polite handling, pitching them of respectable standing in community and shun them, and all, as if they had loathsome disease—more loathsome than the alcoholism—give their customers.

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Relief Center Moves To Larger Warehouse

In view of the continuing need for relief goods in both Europe and Asia and the increasing response of Southern Baptists, Southern Baptist Relief Center has moved to new and larger quarters at 601 South Olympia Street, New Orleans 19, Louisiana. It is announced by Clovis Brantley, director of the center. A lease has been signed for one year.

This marks the second time the organization has moved to larger quarters since Baptists began operating the center as a Baptist institution in October, 1947. The original warehouse located in the rear of the Baptist Rescue Mission Building, Esplanade Avenue. When reconstruction became too large to handle at that address, the warehouse moved to 718 Richard Street. Brantley's office remained at Esplanade Avenue. In recent months it has become evident that more space would be necessary to insure efficient operations and permit consolidation at one location of the warehouse, processing department and general office.

It is estimated that the 10,000 square feet of space in the new building will be adequate to handle the flow of goods expected during the South-wide relief campaign in September and October. Packages and letters should be sent to the new address, 601 South Olympia Street, New Orleans 19, Louisiana.

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RALPH W. DAVIS
Training Union Director

Baptist Building, Little Rock

T. D. McCULLOCH
Student Union Secretary

MRS. B. W. NININGER
Church Music Director



Figures To Inspire

Sunday, July 25, 1948

Little Rock, Immanuel	976	335
Including Missions	1346	523
Ft. Smith, First	938	351
Little Rock, First	813	322
El Dorado, First	781	145
Pine Bluff, First	657	141
N. Little Rock, Baring		
Cross	588	215
Including Mission	633	246
Hot Springs, Second	588	151
Paragould, First	560	228
Fayetteville, First	523	128
Including Mission	554	161
Benton, First	515	73
Camden, First	490	107
Including Mission	666	140
Little Rock, Tabernacle	464	120
Malvern, First	462	71
El Dorado, Second	447	114
Magnolia, Central	437	134
Including Mission	473	
Little Rock, Gaines St.	416	277
Warren, First	414	73
Arkadelphia, First	406	110
McGehee, First	406	110
Including Mission	453	
Ft. Smith, Immanuel	388	87
Hot Springs, Park Place	382	99
Hope, First	366	65
Springdale, First	360	177
Including Mission	502	
Russellville, First	351	76
Including Mission	396	97
Hot Springs, Central	344	112
Including Mission	397	154
Paris, First	331	114
Hot Springs, First	330	76
Ft. Smith, Calvary	315	54
Stuttgart, First	304	131
Including Missions	339	
Harrison, First	304	107
Including Missions	391	136
Rogers, First	294	93
Hamburg, First	275	128
Cullendale, First	273	134
Gentry	254	120
El Dorado, W. Side	253	64
Pine Bluff, Second	249	78
Mena, First	248	90
Including Mission	330	120
Monticello, First	233	100
Ft. Smith, Southside	214	54
Greenwood, First	208	54
Ft. Smith, Bailey Hill	202	113
Ft. Smith, Oak Grove	197	95
Monticello, Second	177	103
Pine Bluff, Matthews Memorial	140	67
El Dorado, Joyce City	121	96
South Fort Smith	118	44
Hot Springs, Lake		
Hamilton	105	59
Texarkana, Trinity	90	91
Douglasville, Second	51	36

Arkansas Baptist Student Does Summer Field Work in Hawaii

Marlin Gennings, son of Mr. and Mrs. H. M. Gennings, Batesville, Arkansas, is one of fifteen young people chosen to do mission work in Hawaii this summer. Mr. Gennings, a senior at Ouachita College, is the only representative from Arkansas. This group began work on June 10, and worked until July 25, serving on different islands.

Qualifications for this group of workers are very high. From Hawaii the request is for mature students—upperclassmen, graduates, or seminary students. These workers must be emotionally mature, have high ideals, of unquestioned consecration, with no habits or opinions offensive to native Christians who demand all-out dedication of self. Naturally this excludes any who use tobacco, or those whose recreational habits are not uplifting and above reproach. Those who go are not only to be experienced Vacation Bible School workers, but must possess unquestioned leadership ability. Consecration, devotion, adaptability, and friendliness are the main characteristics. Each worker should have had at least one summer in successful Vacation Bible School work.

Emphasis of this work is upon witnessing to win to Christ. Training Union leadership, visitation, and other ways of serving keep the workers busy from the time of their arrival until their departure.

Upon arrival in Hawaii these workers visited the various churches, then they attended a retreat at Kokokohi, or "Little Ridgecrest." Here they spent their time studying and making the acquaintance of the people and learning the customs of the islands. Following orientation they took up their particular assignments on the islands for the summer. Mr. Gennings reports a typical example of the situation faced by each of these young people: "I am going to Molokai. There is no



town there—just a village; there is no housing—just native grass huts. There is no church—just a mission. There are no missionaries there—just some people working, and the missionaries in the rest of the islands send them money to live on. They call this their mission field just as all the islands are our mission field. There are no modern conveniences. There are approximately 20 Christians on the entire island, and most of the people have never heard of Christ. Pray for me as I labor in this place of opportunity and responsibility."

Each state in the Southern Baptist Convention, through its Student Secretary, has been offered an opportunity to participate. It is each state's opportunity to choose the very best representative or representatives from the students of the state and finance the expenses of this missionary trip. Mr. Gennings represents Arkansas students, although his work on the island is being financed by the Baptist churches throughout the state and by the student body of Ouachita College.

The group will return to San Francisco, California, after July

25, where they will speak in the various churches relating their experiences in connection with this work.

—000—

Attention!

Have You Sent In Your Daily Vacation Bible School Report?

Have you had a Vacation Bible School? Did you have a Bible School in a mission? Did you assist in a Negro Vacation Bible School? Have you sent your report in duplicate to your State Sunday School Secretary? NO? Maybe you do not have the report blanks. On request we will send you these blanks. We see so many fine reports in the Arkansas Baptist of Bible schools which have been held over the state, but we do not find a report of some of these schools in our files.

Less than 200 Vacation Bible Schools have been reported thus far for 1948. Last year, there were a total of 369 Vacation Bible Schools reported. We are sure there were many more schools held of which we have no record. Arkansas' goal this year is for 500 Vacation Bible Schools. Won't you check up now and make sure that we receive a report of your school? We are counting on you to help us to glean a report of every Vacation Bible School held this year.

Profanity is the use of that which is holy and pure to express that which is unholy and vile. And God says that the person who does so will not be held guiltless.

Calvary represents that persistent question, "why?" of human woe "writ large" upon the pages of time; the empty grave is the answer to that nagging, pestering, vexatious "why" of human experience.

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The Greatest Baptist Assembly!



1,283 Arkansas Baptists arrive and register for the forty-second annual assembly.

With over 250 decisions climaxing the best state assembly in 25 years, more than 1,200 Arkansas Baptists left Siloam Springs on July 23.

Services closed on Thursday night, July 22, with a consecration service in the open-air tabernacle. During the seven-day meeting, 25 came forward accepting Christ as their Savior, and some 225 young people dedicated their lives to special fields of Christian service.

Dr. W. L. Howse, Southwestern Baptist Theological Seminary, Fort Worth, was the morning service preacher, and Dr. Ellis Carnett, pastor, Travis Avenue Baptist Church, Fort Worth, was the evening service preacher.

A faculty of 60 taught 39 courses each morning.

W. Hines Sims, associate secretary of the department of church music of the Baptist Sunday School Board, directed the music program.

A special offering of \$2,000 was taken during the meeting, to defray part of the costs of capital improvements made on the assembly grounds during the past year. Plans for an enlarged tabernacle and other improvements for next year were also announced.

Final day ceremonies included presentation of attendance awards, athletic medallions and pennants; a water pageant; and the coronation of the King and Queen of the Royal Court of the Kingdom of Siloam.

Hatcher Hoyt, Immanuel Church, Little Rock, directed the recreation program for the assembly, and made the presentation of medallions and pennants for the winners in the various tournaments. Dale Stuckey, Almyra, and Lowell Ledford, Fort Smith, were recognized as the two high point men in the entire recreational program. Second Church, Little Rock, won the soft ball tournament.

Miss Bonnie Boatman, Baring Cross Church, North Little Rock, was elected queen, and Lucian Coleman Jr., First Church, Springdale, and formerly of Second

Church, Little Rock, was chosen king.

Mrs. George Stuart, Baring Cross Church, had charge of the coronation ceremony, assisted by T. N. Shaddox, pastor at Dumas. William F. Tanner served as the arch duke and crowned the king and queen.

"Arkansas Baptists Lead Again" in having the first journalism class on a state assembly campus. William F. Tanner, head of the Religious Journalism Department

Cherub, Carol, Concord, Church, and Male. More than 100 people sang in these choirs way to move all who heard.

The congregational singing on the highest level of sincerity and musical worth. High tribute is due to Mrs. C. D. Sallee, Miss Ruth O'Dell, Mrs. Roy Lay, Miss Dorothy Weaver, Perry Parsons, Mrs. Gordon P. Parson, Miss Margaret Ann Lawrence, Jack Rowe, and Rick J. Igan, for the outstanding con-



William F. Tanner, head of Religious Journalism Department, Oklahoma Baptist University, teaches the first journalism class ever held on a state assembly campus.

of Oklahoma Baptist University, taught the class of 85 people.

Pastors and workers expressed their appreciation for this new course at the assembly. One pastor said, "How thankful I am for this opportunity of a new glimpse into the field of religious journalism. I have been made to see the unlimited possibilities of spreading the Gospel through religious publicity."

Dr. Hines Sims was one of the finest and most beloved directors ever to be in charge of the singing at the Assembly. His warm friendliness and sincere musicianship became known from the very first service. Such spirited and soul-stirring congregational singing will seldom be equalled anywhere. The piano accompaniment, so ably played by Mrs. Gordon P. Parson of Bartlesville, Oklahoma, and Miss Margaret Ann Lawrence, Springdale, was a singular contribution to the service of song.

The full-graded music education program carried on each day, with the fine music faculty, demonstrated the value of skilled music leadership. For the first time the Music Festival was rehearsed and perfected as a definite part of the music curriculum, participated in by the various age-group choirs including: Speech,

tribution they made to the first effort at a graded music education program at the Assembly.

Expressions of appreciation were heard daily on the campus which encouraged us to strive to provide facilities for doing better work in this field next year.

The Hymn-Playing Tournament drew a large number of participants all of whom acquitted themselves admirably. Arrangements were arranged in age groups: 9-10; 11-12; 13-14; 15-16. Five hymns were played from memory and one hymn called for by the adjudicators was played at sight. Poise and a keen sense of musicianship was displayed by the boys and girls taking part in this event.

Superior rating, with a grade of 95-100, was awarded to Betty Sims of Immanuel, Little Rock; Jerry Carter of First, Stuttgart; Betty Jean McMoran of Pine Bluff; Hot Springs; and Sh. Alltstatt of Bailey Hill, Smith. Excellent rating, with a grade of 85-95, was received by Mary Lu Bradford of Immanuel, Fort Smith; Emile Sonnemans of First, Fayetteville; Mary Coleman of First, Smacko; Shirley Carter of First, Stuttgart; Gaynelle Maupin of First, Morrilton; Dorris Fay Prather of



W. O. Vaught Jr.

W. O. Vaught, pastor, Immanuel Baptist Church, Little Rock, was the morning devotional speaker. After surrendering her life for full time Christian service, a young woman remarked: "Brother Vaught's spiritual messages led me to answer Christ's call for my life."



Miss Bonnie Boatman, queen, looks on as William F. Tanner, the selected arch duke of the assembly, crowns Lucien Coleman Jr. as king of the Siloam Assembly.

Smackover; Charlotte Ann Mosley of First, Fordyce; and Kay Haynes of Pine Grove, Lewisville.

Good rating, with a grade of 75-85, went to Mary Patricia Sullivan of First, Earle; Carey Veazey Selph of First, Mount Ida; and Lynval Abercrombie of First Decatur. Mike Stuart of Baring Cross, North Little Rock, and Barbara Holt of First, Mount Ida, were alternates from their respective associations.

The Junior Choir Festival was a new department of church music activity. Twenty boys and girls composed the Junior Choir from First Church, Fort Smith, directed by Norman Ferguson. They received Excellent rating. The Junior Choir from First, Springdale, directed by Rick Jernigan, received Good rating. Many young peo-

ple who were not prepared to engage in one of these music events this year expressed determination to be properly prepared to do so next year. It is suggested that the churches from which these boys and girls have come will give public recognition to them upon their return for their splendid achievements and will not only encourage them to display the very beautiful Certificate of Award which was presented to them but will also use them in the regular services frequently.

Program personnel included the following:

Mrs. Harold Anderson, Heber Springs; Miss Anna Baker, Mount Ida; Miss Russelene Baldrige, Little Rock; Dr. B. L. Bridges, Little Rock; Dr. Ellis Carnett, Fort Worth, Texas; Dr. and Mrs. Carl

A. Clark, El Dorado; Mrs. A. B. Conrad, McGehee; Pastor and Mrs. J. G. Cothran, Arkadelphia; Ralph W. Davis, Little Rock; Robert S. Denny, Nashville, Tenn.; Miss Sophia Duerkson, Oklahoma City; Mrs. Harvey Elledge, North Little Rock; J. T. Elliff, Fordyce; Paul Fox, Pine Bluff; Dell Hames, Augusta; Lawson Hatfield, Ashdown; Miss Odessa Holt, Mount Ida; Dr. W. L. Howse, Fort Worth, Texas; Hatcher Hoyt, Little Rock; Pastor and Mrs. E. A. Ingram, Little Rock; Mrs. Theo T. James, McGehee; Rick Jernigan, Springdale; Stanley Jordan, Hamburg; Carl Ledbetter, Little Rock; Miss Margaret Lawrence, Springdale; M. F. Marion, Siloam Springs; Miss Blanche Mays, Little Rock; D. C. McAtee, Pine Bluff; T. D. McCulloch, Little Rock; Mrs. B. W. Nininger, Little Rock; Miss Ruth O'Dell, Lebanon, Missouri; Mrs. Perry Parsons, Little Rock; Mrs. Roy Paslay, Little Rock; Mrs. Wm. Perkinson, Fort Smith;

Mae, Gordon Psalmonds, Bartlesville, Oklahoma; Mrs. C. H. Ra Little Rock; Ralph Reasor, Smackover; Dr. and Mrs. John L. Riffe Brazil; Miss Joan Riffey, Brazil; Mrs. Robert Rose, Paragould; Jack Rowe, Memphis; Pastor and Mr. C. D. Sallee Jr., Morrilton; Frank Shamburger, Little Rock; Hines Sims, Nashville, Tennessee; Otha Nashville, Tennessee; Otho Smith, Heber Springs; George Stuart, North Little Rock; Walter F. Tanner, Shawnee, Oklahoma; Ed Thompson, Van Buren; Nelson F. Tull, Little Rock; W. O. Vaugh Little Rock; Miss Dorothy Weaver, Tulsa; Fred A. White, Prescott; Mrs. George D. Thompson, Little Rock, Dining Hall Supervisor; Mrs. Edgar Williamson, Little Rock, served as hostess, and D. Edgar Williamson, Little Rock, Director-Treasurer of the Assembly.

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SEPTEMBER 6

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A group of the dukes and duchesses as they watch the crowning of the king and queen of the assembly.

Hold That Date!

During December, 1948, and January, 1949, there will be a series of regional and associational Brotherhood tours throughout Arkansas. The tours are sponsored by the Brotherhood Department for the purpose of promoting Brotherhood organization and work in every section of the state.

Assisting the Brotherhood secretary on the first tour will be John Farmer, Brotherhood secretary of South Carolina, and Charles Lawrence, pastor of Gaines Street Church, Little Rock; on the second tour, Forrest Sawyer, Brotherhood secretary of Illinois, and Harvey Elledge, pastor of Baring Cross Church, North Little Rock; and on the third tour, Bob West, Brotherhood secretary of Missouri, and Ben L. Bridges, executive secretary of the Arkansas Baptist State Convention.

The tentative schedule is as follows:

TOUR I—Farmer, Lawrence and Tull.

December 5, 2:45 p. m.: **West Batesville Church, Batesville**, for Independence, Little Red River,



Rocky Bayou, Big Creek, and White County Associations.

December 6, 7:30 p. m. **First Church, Springdale**, for Benton County and Washington-Madison Associations.

December 7, 7:30 p. m.: **Second Church, Little Rock**, for Pulaski County, Faulkner, and Caroline Associations.

December 8, 7:30 p. m.: **First Church, Osceola**, for Mississippi County and Trinity Associations.

December 9, 7:30 p. m.: **First Church, Pine Bluff**, for Harmony Association.

December 10, 7:30 p. m.: **First Church, Hope**, for Red River, Little River, and Hope Associations.

TOUR II—Sawyer, Elledge and Tull.

December 12, 2:45 p. m.: **First Church, Stuttgart**, for Centennial Association.

December 13, 7:30 p. m.: **First Church, Fort Smith**, for Concord and Buckner Associations.

December 14, 7:30 p. m.: **Central Church, Hot Springs**, for Central, Caddo River, Ouachita, Perry County, and Buckville Associations.

December 15, 7:30 p. m.: **First Church, Russellville**, for Clear Creek and Dardanelle-Russellville Associations.

December 16, 7:30 p. m. **First Church, El Dorado**, for Liberty and Carey Associations.

December 17, 7:30 p. m.: **First Church, Forrest City**, for Tri-County, Woodruff County, and Arkansas Valley Associations.

TOUR III—West, Bridges and Tull.

January 19, 7:30 p. m.: **First Church, Harrison**, for Boone-Carroll, Newton County, Stone-Van Buren, and White River Associations.

January 20, 7:30 p. m.: **First Church, Paragould**, for Current River, black River, Gainesville, Greene County, and Mt. Zion Associations.

January 21, 7:30 p. m.: **First Church, McGehee**, for Bartholomew and Delta Associations.

We believe that these tours mean much to our whole Brotherhood program throughout Arkansas, not only for the building of Brotherhood interest throughout the churches of the state, also towards the promotion of associational and regional Brotherhood organizations.

Hold the date for your associational or regional meeting!

We were greatly pleased with the Brotherhood Conference held at Siloam Springs, July 15-17. An average of more than 50 men were present at the conference and the response of the men was most encouraging.

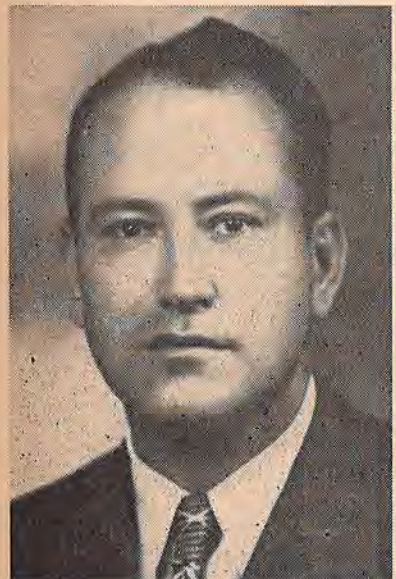
There is an awakening interest in Brotherhood organization and work throughout the length and breadth of Arkansas, as more and more pastors and laymen study the concepts, the objectives, and the potentialities of the Brotherhood movement.

No greater woe is pronounced upon any one than upon those who lead children astray; greater blessing is pronounced upon any one than upon those who lead children to Christ.

H. M. Robertson has been elected as missionary to take the place of Hugh Cooper. He has moved on the field and will be engaged most of the summer in revival meetings.

He is an excellent preacher with a splendid personality and will do an outstanding job in Rocky Bayou Association.

The Oxford and Franklin churches have built new houses of worship and a number of others have made some physical improvements. Another pastoral field will soon be formed and a resident pastor secured.



H. M. Robertson

Association Makes Progress



Melbourne Church Bus

Four churches—Sidney, Zion, Sage, and Finley Creek—have worked together in forming a pastoral field and have called Hal Gallop as their pastor. He lives at Sidney and is near enough to the other churches to render pastoral services during the week. He reports that he has recently closed a revival at Sidney which resulted in 11 additions to the church, 9 of whom were for baptism, and about 50 re-dedications. The business houses were closed for the day services and the men turned aside from their crops and places of business to do personal work. He also reports that a Training Union has been organized and that midweek prayer services will begin soon.

Rocky Bayou Association is making progress. The Melbourne church has advanced to full time and called Hugh Cooper as pastor. A bus has been purchased for the church which furnishes transportation for many to attend services.

"Our Sunday School attendance has doubled," Brother Cooper reports. A splendid pastor's home has been built and paid for. The laymen in the church are very enthusiastic over the progress made and the possibilities for the future.



Hal Gallop

Ebed-melech, the Ethiopian

By MRS. ROLAND LEATH

Again this week our character whom we study is associated with Jeremiah, the last of the pre-exilic prophets. "When the engines of war had done their worst in Jerusalem, only three things remained—faith, fidelity, and mercy. Jeremiah typified faith, Baruch typified fidelity, Ebed-melech typified mercy. A prophet, a scribe, a Negro slave stand amid ruined Jerusalem when the glory of king and noble has departed"—Douglas.

In the final days of the kingdom of Judah we meet Ebed-melech, a lesser known Bible character, but one of outstanding, exemplary qualities. We are led to contrast him with Zedekiah, the last king of Judah, and to learn again of the positive justice and truth of the Lord God, Jehovah.

The Chaldean army had momentarily departed from the gates of Jerusalem because Pharaoh's army had come out from Egypt (Jeremiah 37:5). As a result of this movement, false hopes were likely awakened in Judah by the false prophets. However, God said to Jeremiah: "... Pharaoh's army shall return to Egypt... the Chaldeans shall come again, fight against this city, and take it and burn it with fire" (Jeremiah 37:7, 8). Jeremiah courageously, faithfully, told the people the truth concerning their plight. As a result of his speaking, the prophet incurred the wrath of the princes, but, at the same time, he aroused the interest, respect, confidence, and compassion of a Negro slave who helped him when no one else could or would do so.

Ebed-melech Is Bold

The Nazi overlords during World War II were careful to keep the truth from the people of Germany; they hid from them the knowledge that a second front had formed and, no doubt, the nation as a whole was surprised when defeat was actually upon them. The princes of Israel in the days of Zedekiah's last reign were doing that sort of thing. They did not intend for the army or the people to know the truth. When Jeremiah told them plainly how hopeless was their situation and how much better it would be for them to surrender to the Chaldeans, these false leaders accused him of being a traitor to his country by discouraging "the hands of the men of war" and misleading the people. Jeremiah was delivering the word of God but the king allowed these enemies to take him and do what they wanted to with him. King Zedekiah was weak, cowardly, afraid, yet heartless and cruel.

There was a voice in the land of Judah that was bold enough to speak in the face of injustice

Sunday School Lesson

For August 8, 1948

Jeremiah 38:7-13; 39:15-18

and wickedness. These nobles had taken Jeremiah and "cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison" (Jeremiah 38:6). In this dungeon, the Scripture says, there was no water but mire. That makes us believe that in the bottom of this pit there was a thick deposit several inches in depth of fetid mud, slick, slimy, alive with disease. Here Jeremiah was to starve and waste until death came upon him but that voice of courage, unselfishness, and boldness spoke out against such a fate.

The man who spoke was a Negro, an eunuch in the king's household, very humble, yet possessing love and compassion for the suffering Jeremiah. We know from the message of God to the prophet for Ebed-melech in a later revelation that this man believed that Jeremiah spoke the truth; he believed in the prophecy which he had been preaching, in the God whom he served. He also was keen to see the wrong done this good man and boldly he went before the king to protect and befriend the prophet. Easily he could have been put to a far worse fate himself but the inefficient king, vacillating in character, as he was, granted Ebed-melech the permission he desired.

Ebed-melech Is Successful

Not only does Zedekiah receive the Negro slave and listen to his intercessory words for Jeremiah but he commands the Ethiopian to take thirty men and get Jeremiah out of that dungeon "before he die." Did Zedekiah have a change of heart? There is no indication that he did, but God used his weak, easily influenced character to save Jeremiah. The thirty men were given Ebed-melech, perhaps, for protection in the event those responsible for the punishment were to seek to prevent the rescue.

We have a deeper insight into the black man's heart as we read of his rescue of the man of God. He carefully plans the way in which he shall maneuver the delicate task of painlessly drawing a man from the deep, dark, hole of death. He wanted to do it quickly, without a slip or defeat, yet he was deeply concerned that he cause his friend no pain or suffering. This black man had a kind, gentle, love-filled heart. Out of an old store room or closet Ebed-melech gathered "old cast clouts and old rotten rags." These old clothes and rags were of no use to anyone in the palace but the slave let them down to Jeremiah with the cords in order for him to pad his armpits so the cords would not cut his flesh, weakened by strain and hunger, and cause him to be wounded and deeply injured as the strong men at the top of the pit pulled on the cords to draw him to the top.

They were entirely successful for "they drew up Jeremiah with cords and took him out of the dungeon." It was done carefully, with kindness, love, and sincere friendliness on the part of the Negro servant.

Ebed-melech Is Remembered

The prophet, at the king's request, repeated the words of God concerning the inevitable punishment of Judah and the will of

God for the people of Jerusalem to go to the enemy, when he had been delivered from the pit. Zedekiah did not have the courage to follow the words of Jeremiah.

The fall of Jerusalem followed soon after this conference between Jeremiah and the king. The first of chapter 39 gives a general account of the siege of the city.

In the midst of horror, death and fire what would be the outcome of it all for the miserable slave of a people about to be destroyed or enslaved? God remembered him! God knew about this poor, terrified Ethiopian; He knew what was in his heart; He had seen him save His servant Jeremiah. He was going to reward him for his belief in Him the Lord God and, I believe, for his kindness and service to the servant of God.

God told Jeremiah to go speak to Ebed-melech saying "I will deliver thee" and "I will surely save thee!"

Yes, in the clutches of an army a searing fire, an agonizing terror, God miraculously saved His own!

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Special Session of the Convention

The Arkansas Baptist State Convention will convene in special session September 21, 1948, at Tulip, Arkansas. This is simply a one-day session of the convention. The purpose of the meeting is to celebrate the one hundredth anniversary of the organization. The convention was organized September 21, 1848, on the exact spot where we propose to hold the celebration this year. Tulip is about twenty miles south of Malvern.

The program will begin at 10:00 a. m. and close about 4:30 p. m. President E. C. Brown will preside. This will not be the regular annual business session of the convention. It will be more of a fellowship and inspirational session, and the progress of the denomination through this hundred year period will be recited, and objectives for the next hundred years will be discussed.

Have your church elect messengers for this centennial session of the convention. Urge them to be on hand at 10:00 a. m. when the convention opens. The committee is making extensive preparations, and we are expecting at least 1,000 people.

The committee is preparing to have an ample supply of barbecued beef, and others will bring pies and cakes. Refreshments will be served. The committee will leave nothing undone to make the occasion both profitable and enjoyable.

Missionary A. P. Elliff, Carey Association, is on the ground and is active in making the necessary preparations. We will have a tent that will accommodate the crowd. In subsequent issues of the paper we shall have more to say, and more information will be given. Perhaps the program can be printed in the next issue of the paper. Be sure that your church sends messengers to this session of the convention and tell them to bring some sandwiches with them if they desire.

Church Wants "Preacher"

We have just had a letter from a member of a pulpit committee in a large church. They were inquiring about a certain preacher. The letter stated: "We are looking for a man between the age of forty and fifty-five who is outstanding in his ability to preach the Gospel. Unless he is outstanding in this respect, in my opinion, he will have little success here regardless of how good an organizer and pastor he may be."

After all isn't it encouraging to know that a great church wants a man who can and will do what a preacher is called to do? A church will get tired of preacher who piddles around, but it will seldom get tired of a man who will stand up and preach the unsearchable riches of Christ.

Baptist History Available

Have you secured your copy of the **History of Arkansas Baptists**? The book is ready and

is on sale at the Baptist Book Store. The price is \$3.57, plus tax. Order your copy at once. Read what this ex-Arkansan says about it:

Dear Brother Bridges:

I was agreeably surprised when I received by mail a copy of the **History of Arkansas Baptists**, written by Dr. J. S. Rogers. I was also surprised at the low price. I had no idea that the book could sell for less than \$5.00. It is a beautiful volume, full of valuable information, and one of which Arkansas Baptists should be justly proud. Arkansas Baptists would not have been satisfied with anything less. Truly, Dr. Rogers is due unanimous votes of thanks from all Arkansas Baptists.

Yours sincerely,

G. W. PURYEAR.

Robert McCan Available

Robert McCan, 717 Second Avenue, West Haven 16, Connecticut, is available for the pastorate in Arkansas. Brother McCan grew up in a Southern Baptist church, Bolivar, Missouri. He was on active duty in the Navy beginning in 1943. Later, he became a chaplain. Because no Southern Baptist school was opened to Navy trainees at that time, he entered Yale Divinity School. He has finished his seminary training. He is twenty-three years old, is married, and has a baby daughter. Any church interested may contact Brother McCan.

C. R. Cooper and Hagler

Pastor R. C. Cooper has done an outstanding piece of work with a great country church. A few years ago Brother Cooper decided that it was not necessary for a church to be a "part time church." He became the pastor of the church at Hagler near Reydeil. With a prayer and a purpose he outlined his program, and the church followed him beautifully. He is now full time pastor and the church is going forward in a great way.

Brother Cooper believes in preaching the Gospel, and he practices what he believes. It is indeed inspiring to note the progress that can be made in our rural church life. We take our hats off to Brother Cooper. Mrs. Cooper is indispensable also in the work of this good church. Brother Cooper is a singer and can help you in your revival, either as preacher or singer.

A Good Record

E. H. Acuff has completed his first year as missionary in Bartholomew Association. There have been sixty-three baptisms and twenty-two additions by letter. There were many other outstanding results during this first year of Brother Acuff's missionary ministry in Bartholomew. We were impressed with this unusual report that he gave for the first year of his work there.

Stanfill and Park Hill

One of our new churches is the Park Baptist Church, which is adjacent to N Little Rock. Pastor Taylor Stanfill led in organization of this church nearly a year. We know of no place where a church needed any more than Park Hill. They building a new house, now. Brother Stanfill says:

"The new building—with three floors some 13,000 square feet of floor space will occupy this fall. The brick work is now the window sills of the first floor, and window frames have been set. The building is brick and tile with steel and beautiful stone. It is as good as can be built. Too believe the building is well arranged. It care for some 400 in Sunday School and provide an auditorium with choir, baptist and other important features. When completed—exclusive of furnishings—the building will cost some \$80,000."

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Corrections!

There were errors in our data on associations and we give the following correction:

In White River Association D. F. Yates not W. B. O'Neal is moderator.

In Clear Creek Association the clerk, D. Stuckey, has left the association.

In Carey Association J. T. Elliff, Ford Arkansas, is the moderator. A. P. Elliff, Benton, Arkansas, is the clerk.

In Concord Association F. H. Sawyer, vaca, Arkansas, is the vice moderator.

In Dardanelle-Russellville Association clerk, C. E. Archer, has left the association.

In Pulaski County Association the clerk L. Ingram, has left the association.

In Rocky Bayou Association, the moderator, O. C. Hicks, has left the association.

In Newton County the vice moderator is M. Abell, Jasper, Arkansas.

In Gainesville Association the moderator Russell Duffer, has left the association. E. Clay Polk, Rector, Arkansas, is moderator. The vice moderator is E. G. Ward, Pigg instead of J. O. Young.

In Greene County Association the moderator is Jeff Rousseau, Paragould, Arkansas.

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IN THE WORLD OF RELIGION: Christian Herald will report in its August issue that there are now 77,386,188 persons (53 per cent of the population) associated with religious bodies in the United States on basis is being made by groups ranging from a gain of 3,713,006 over 1946. The report indicates that the largest growth on a per cent basis is being made by groups ranging from 200,000 to 1,000,000 members. The report shows the four large Baptist groups in United States reporting more than 14,000,000 members. The Methodists report 8,567,772, the Presbyterians, U. S. A. 2,234,798, and the Episcopal Church, 2,160,207. The two major Lutheran groups have a total of more than 3,000,000.

—The Survey Bulletin