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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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NUMBER 9





# "Trust the Lord and Tell the People"

By OLEY C. KIDD

The above is the slogan that the Executive Secretary of the Home Mission Board adopted some years ago.

This Southern Baptist Agency has done, and is doing a good job. There should be no desire on the part of anyone to minimize the importance of its ministry. As new territory opens for the operation of its work we are also mindful that some fields where it has served no longer need help, but they have become strong sources of support in our Co-operative work.

I believe the Co-operative Program plan of support of our Kingdom work the very best we can have. However, there is danger of misleading people as long as we hold to the system of dividing on a percentage basis. At the bottom of the page is a table showing the receipts of the Home Mission Board over a period of eight years, 1940-1948.

You can see by a look at this table that the receipts for the Home Mission Board, and this does not include income such as trust funds and revolving loan funds, over this eight year period shows a growing increase to both the Co-operative Program and designated gifts. Although during the years 1940-1946 the percentage of the Co-operative Program was 23 1/3 per cent and 1947-48 it was only 18 per cent. But compare the dollars and you will see the true picture. These figures show that instead of the work of the Board suffering a cut it has every year since 1940 been blessed with a large increased income. In fact, the 1948 income based on 18 per cent of the Co-operative Program was more than 6 times the income of 1940 when the Co-operative Program percentage was 23 1/3 per cent. Giving a Board in eight years time enough to increase its budget by more than 6 times looks to me like fair support.

Therefore, I raise this question, would it not be wise for our Convention to require all of our boards and institutions to submit a budget based on their needs to a Budget Committee, and the committee report to the Convention? It could be that the Co-operative Program would grow in favor with our

## Facts of Interest

Enrolment in the elementary schools of the U. S. is expected to reach its peak in 1947 when the number enrolled in the first eight grades is expected to reach 26.5 million, 46 per cent more than the 1947 enrolment.

High school enrolment will decline slightly until 1951, then climb rapidly to reach 8 million by 1960, a 29 per cent gain over 1947.

The number of people 65 years of age and older is expected to increase 19 per cent between 1947 and 1955. In 1930, this group made up only 5.4 per cent of the total population. By 1955, it is estimated they will comprise 8.1 per cent of the population.

The number of students specializing in full time social work increased from 4,762 in 1947 to 5,093 in 1948.

A recent survey made by the National Opinion Research Center indicates that 70 per cent of the people feel that radio is doing a good job in their community. The survey showed 59 per cent felt similarly about schools, 63 per cent about newspapers, 42 per cent about local government, and 76 per cent about churches. Seventy-six per cent of those questioned would rather have advertising on their radio than pay a \$5.00 yearly fee.

Personal income reached a level of \$214,000,000,000 in 1948, an \$18,000,000,000 increase over 1947, according to the Department of Commerce.

And in Humphreys, Mo., the T. D. Cut-singers celebrated their 78th wedding anniversary. They gave this advice, "Show your love through sweet understanding and unselfishness."

churches until the Home Mission Board budget could be cared for with only 5 per cent of the Co-operative Program receipts.

If this should happen there would be no chance for anyone to feel that he had been left out. That would give us an opportunity to enlarge our Seminaries and Colleges, and meet their increasing needs, and also give more to world missions. By using this method all of our causes could be cared for and we would forget about percentage points, and wake up to the fact that we are spending dollars.

## Divine Forgiveness

A Devotion by the Editor

"That through this man is preached unto you the forgiveness of sins."

The Divine forgiveness is the basis of our hope of salvation; it lifts the cloud of descending darkness that threatens to envelope us; it arrests in mid-air the stroke of condemnation about to strike its fatal blow; it clears the path to righteous living for sinful and morally depraved human beings; it opens the avenues of approach to God whose image it makes available to us the unbounded riches of God's grace through Christ.

What marvelous hopes are generated in our hearts by the realization that "God for Christ's sake has forgiven our sins!" What freedom from "That fearful looking for a judgment and fiery indignation" which haunt the sinner! What peace and assurance we experience when there breaks upon us the realization that the chains of sin are broken and we are granted the freedom and the joys of the children of God!

But there is a warning to be issued, a caution to be observed, a danger to be avoided: we may not take the forgiveness of God for granted without careful and meticulous regard to the ground upon which we are offered forgiveness, and the conditions which we must meet in order to procure that forgiveness, and the resultant consciousness of forgiveness without which we lose the joys of the forgiveness we claim.

To assume that we have the forgiveness of God without due regard to these matters will leave us with a false sense of security that may be no more than an opiate which deadens our spiritual sensibilities and thereby leaves us in a state of peril of which we are unaware.

The ground of forgiveness is the atoning work of Jesus Christ. The conditions of forgiveness are conviction for sin, repentance from sin, and faith in the Lord Jesus Christ. The result is the consciousness of forgiveness which releases one from the "sin-guilt" consciousness which accompanies conviction for sin.

To seek forgiveness on any ground other than the atonement of Jesus Christ is sheer presumption; to seek forgiveness without conviction is a contradiction of life; to seek forgiveness without repentance would be an act of theft; and to seek forgiveness without faith is to be a cheat.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins," (Acts 13:38).

### RECEIPTS OF HOME MISSION BOARD

Year	Per Cent of Co. Program	Co-operative Program	Designated	Total
1940	23 1/3	\$ 245,403.26	\$ 28,568.65	\$ 273,971.91
1941	23 1/3	291,253.19	39,537.09	330,790.28
1942	23 1/3	333,785.71	390,291.55	724,077.26
1943	23 1/3	480,782.77	477,688.67	958,471.44
1944	23 1/3	636,372.48	502,832.30	1,139,204.78
1945	23 1/3	828,767.80	579,446.80	1,408,214.60
1946	23 1/3	836,427.74	648,255.16	1,484,682.90
1947	18	922,118.20	657,687.68	1,579,805.88
1948	18	1,035,242.34	692,493.45	1,727,735.79
		\$5,610,153.49	\$4,016,801.35	\$9,626,954.84

## ARKANSAS BAPTIST

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## From the Editor's Desk

### We Spend Dollars

Elsewhere in this issue we publish an article by Dr. Oley C. Kidd of Birmingham, Alabama. We suggest that you read this article and give serious thought to the idea contained in it.

#### Dollar Allocations

Dr. Kidd uses the Home Mission Board receipts year by year over a nine year period to illustrate the increased dollar receipts on a decreased percentage basis. Any other agency of our Convention might have been used to illustrate the same principle. Therefore, what is said in Dr. Kidd's article anything said in this editorial is not intended as a reflection on the Home Mission Board. The principle of dollar allocations instead of percentage allocations would apply to all the agencies and institutions of the Convention.

We wrote on this question of dollar allocations in an editorial appearing in the *Arkansas Baptist* April 8, 1948. We said in part: "We do not believe it is possible for unyielding percentages to provide the channel for the full expression of the interest of our people in foreign missions. For this reason designations have increased and will continue to increase so long as the Co-operative Program receipts are divided strictly on a percentage basis."

#### Foreign Missions

"The alternative to the percentage basis of division is simple. The allocations to South-wide agencies should be stated in terms of dollars. These allocations could be adjusted from year to year as the needs of the agencies would dictate. Above these dollar allocations the lid should be taken off and all excess funds allowed to go to foreign missions."

"As the situation now stands, the only way an individual can give adequate expression to his deepened interest in foreign missions is by designation."

"Our Co-operative Program should be so adjusted that the people of our churches could express their deepening interest in foreign missions with increased contributions, without resorting to the method of designation."

"If foreign missions were given the excess after the dollar allocations to other agencies were met, it (foreign missions) would carry our whole South-wide program, and every agency of the Convention would profit by the arrangement."

The recent offering of \$50,000 for foreign missions by the First Church, Little Rock, together with the widespread favorable comment and approval with which it was greeted, bears out our conviction that our present system of percentage allocations does not provide adequate opportunity for the expres-

### Not Percentages

sion of the deep and growing interest of Southern Baptists in foreign missions.

#### Co-Operative Program Strengthened

It is obvious that the present system of percentage allocations is responsible for the marked increase in designated gifts to foreign missions. The Co-operative Program is, beyond doubt, the wisest, the simplest, and the most practical plan for the support of all our agencies and institutions on an equitable basis. But percentage allocations operate against the best interests of the Co-operative Program. Dollar allocations would strengthen the Co-operative Program.

We think there is wisdom in Dr. Kidd's suggestion that each Board and Institution submit to a budget committee a budget based on their needs, and the budget committee report to the Convention. We would offer the additional suggestion that all excess funds above the budget allocations go to foreign missions. This provision would encourage Southern Baptists to give expression to their growing interest in foreign missions by increasing their gifts to the Co-operative Program with the assurance that the larger their gifts the more they are giving to foreign missions.

If such an adjustment were made in the allocation of Co-operative Program receipts, it would have a profound influence upon the local churches throughout the Convention territory, and would inevitably lead to adjustments in the allocations to the Co-operative Program in the local church budgets.

"By using this method all our causes could be cared for and we would forget about percentage points, and wake up to the fact that we are spending dollars."

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### Against Federating

The First Church, West Springfield, Massachusetts, voted 71 to 11 against a proposal to "federate" with the First Congregational Church. It appears that the pastor of the First Baptist Church, Emory L. Wallace, was in favor of the "federation," explaining that the joint services would free him to take over the direction of the religious education program for both churches. It is encouraging to know that in spite of the obvious desire on the part of the pastor for this merger that the church elected to remain an independent body and a distinct Baptist church.

Make no mistake about it, the pressure for federation, merger, and union is increasing throughout the country. Baptists, and particularly Southern Baptists, constitute the last stronghold of independent, autonomous, and voluntary co-operating churches in the United States. May we hold firm to the New Testament principle of New Testament churches,

## Organic Church Union

By JOHN W. BRADBURY

That interdenominationalists use every sounding board available to advocate their purpose to create a new denomination under the guise of organic church union is illustrated repeatedly in their reported speeches. Another evidence of this was the recommendation made by Dr. Stanley U. North, of New York, director of city work of the Congregational and Christian churches in an address to the annual meeting of the Home Missions Council. He urged that Protestant denominations associated with the Home Missions Council of North America adopt an "inclusive name," such as United Protestant Church with the denominational title in parentheses. He does not go as far as Dr. E. Stanley Jones and some other advocates of organic church union, but the implications are the same.

All these brethren seem to believe that interdenominationalists, as such, are sinners and they can only escape from their sin by following the dictation of these interdenominational "councils," which exist by the courtesy of the co-operating denominations, so frequently submit their meetings as a sounding board for men who would abolish the denominations if they could. Says Dr. North, "After all, a Disciples church enjoying an exclusive occupancy of any field is much more than a Disciples church—it is a representative of Protestantism and has an obligation to all the denominations on whose part it serves." That is quite true, if there be no other church to which members of other believing sects may go. On the other hand, if the only church in a community is as dead as a dodo, it would be nothing short of a divine providence for another church to be on hand to fill the hiatus created, and thus meet the spiritual needs of the community.

But there is no contesting the opinions of these unionizers in these "councils," for seldom is their point of view taken to task there. We wish that there would be an end to this attack upon denominations which are working their hardest for the evangelization of our country. It is not to the hurt of a great many communities that there are different churches. The fact that there are over-churched communities is hardly a basis for changing the whole ecclesiastical framework of Protestant church life. History has proven that where communities are over-churched the competition eliminates the weak ones and the stronger ones increase in strength, providing they merit this. The evangelical elements survive. The spiritually dead churches frequently die, which is no great loss. There is a law of elimination which is constantly at work.

So far as the Baptists are concerned, in many places we are the resort of the spiritually dispossessed. If there is but one church in a community, and that church is unsatisfactory, what recourse is available to the spiritual minority? But as a final word of warning, it may be safe to say that the interdenominational councils which exist by courtesy of the co-operating denominations may find themselves in trouble with some of their constituents if they persist in letting their meetings be sounding boards for the advocates of organic church union. We do not believe that the fraternal considerations of their constituent denominations extend that far.

—Watchman Examiner.



# Kingdom Progress

First Church, Junction City, recently closed a youth revival, with Johnnie Jackson and Glendon Grober, Ouachita College students, doing the preaching and singing. There were 28 additions to the church, 20 coming by baptism. Mr. Jackson's ten-year-old brother, Homer, played the piano for the revival. Pastor C. E. Archer says, "Any church planning a youth revival couldn't go wrong in these two fine young men. They have a zeal for doing the Master's work and both can preach and sing with power."

The new church building and pastorium is under construction and will be built at a cost of approximately \$40,000. Pastor Archer reports that the Sunday School and Training Union attendance has climbed steadily, and there have been more than fifty additions to the church membership in the last ten months.

The Baptist Student Union of the University of Arkansas, Fayetteville, observed Dedicated Vocations Week recently, with special vesper services at the Baptist Student Center every afternoon. Guest speakers included Stanley Jordan, pastor of the First Church, Springdale; Mrs. Rosebud Savage, social worker; Robert Smith and Dr. Fount Richardson, University faculty members; and Miss Frances Barbour, associate secretary of the Student Department of the Southern Baptist Convention. February 13 was designated as "Life Commitment Day" and Pastor Walter Johnson, First Church, Fayetteville, spoke to the students at the evening worship hour on the subject "Follow Me."

Members and friends of the Baptist church at Pea Ridge, surprised Pastor Glenn Kauffman and his family with a co-operative dinner at the church February 15. In addition to the dinner, many gifts were presented to the family. Pastor Kauffman comes to the Pea Ridge Church from Marietta, Kansas.

## Pastoral Changes

J. B. Maxwell, Holden, Missouri, has accepted the pastorate of the Ozark Church, and will assume his duties March 1.

W. R. Woodell has resigned the pastorate of the Crawfordville Church to accept a call to the First Baptist Church, Bolivar, Tennessee.

Luther Dorsey, pastor of the First Church, Star City, has resigned to accept the pastorate of the First Church, England, effective March 1. Mr. Dorsey is a graduate of East Texas Baptist College, Marshall, Texas, Ouachita College, and Southern Seminary, Louisville, Kentucky. He has held pastorates in Texas, Kentucky, and Arkansas since being ordained in 1935.

Claude Stewart, Ouachita College student, has accepted the pastorate of Central Church, Mineral Springs.

R. W. Bishop has assumed his duties as pastor of Grace Church, North Little Rock. Pastor Bishop has served pastorates in Indiana, Kansas City, and Arkansas for 17 years.

The Immanuel Church, Warren, Keith F. Babb, pastor, recently closed a revival meeting, with 22 professions of faith, 20 of whom united with Immanuel Church, and nine united with the church by letter. The pastor did the preaching for the revival and Arthur Nelson directed the music.

Pastor Babb says, "I want to thank the churches of Arkansas for the clothes, bedding, and money that was sent to our church for the people who were in the recent torando that struck Warren. Your thoughtfulness, prayers, and generosity has meant much to us here."

Pastor S. J. Meador, Brookland Church, reports that "it pays to teach stewardship in your church." Brookland Church recently held a stewardship study course, with Mr. and Mrs. J. P. Tyner, Fisher Street Church, Jonesboro, as teachers. The following Sunday the offering was increased from \$56 to \$88, and February 20 the offering was \$101.

## Golden Gate Seminary Changes Opening Date For Summer Session

B. O. Herring, President, Golden Gate Seminary, reports, "Since our students now represent approximately thirty states and since the date for the 1949 summer school is necessarily being changed, we would like to direct the reader's attention to that item. A catalogued, the date is shown to be May 1 through July 8. The new date is May 24 through July 15. All interested students please take note."

The Lake City Church and Pastor A. M. Norton had the services of L. H. Davis, Calvary Church, Fort Smith, in revival service February 7-18. There were 18 additions to the church membership, 11 by baptism, six by letter, and one by statement. In addition to these, two soldiers made professions of faith and united with their local church. This is the third revival meeting which Pastor Davis has conducted in the Lake City Church.

Pastor Norton has been with the Lake City Church only three months, having come from Urbana, Illinois. During this time the Sunday School and Training Union attendance has increased 25 per cent, and there have been 37 additions to the church, 28 coming by baptism. The church operates three missions.

## New Church Organized



Charter Members of the Dallas Avenue Church

The Dallas Avenue Church, Mena, was organized Sunday afternoon, January 23. This church organization grew out of a mission, established and maintained by the First Church, Mena. The new church was organized with 56 charter members, lettered out by the First Church, Mena. Upon completing the organization the new church voted "to cooperate with the Ouachita Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention." The articles of faith as found in Pendleton's Manual, and the church covenant were adopted.

Dean Newberry Jr. was called as full time pastor of the new church. A budget of \$25 per month was adopted, which includes both associational missions and the Co-operative Program. The "Arkansas Baptist" was included in the church budget and the paper will go to every family in the church membership.

The Sunday School has an average attendance of 70 and the Training Union 40. During the first month after the organization was completed, the membership was increased from 56 to 60.



## Items of Interest From Central College

Seventy new students have registered for the spring semester at Central and the total enrolment is now 186. Although this is the first year that the college has operated as a co-educational institution, there are almost twice as many men as women. The present enrolment includes 122 men and 64 women.

Students from 26 counties of Arkansas, four other states and a foreign country, Iran, are enrolled. There are 54 veterans and 26 ministerial students.

\* \* \*

The Southwestern Singers were on the campus February 21. The singers, under the direction of J. Campbell Wray, gave a portion of their regular concert program at the chapel service and were the guests of the college for lunch.

The 36-voice choir included one Central graduate, Mrs. David Tate, nee Hazel Cain, of Heber Springs.

\* \* \*

At the beginning of the second semester, a third extension center was opened in Pine Bluff. Other centers where classes are being conducted are Baring Cross Church, North Little Rock; and Arkansas Baptist Hospital, Little Rock.

It is the aim of Central College to set up centers in the various sections of the state where there is a need and a desire to have extension work. The class at Pine Bluff has an enrolment of 12. Dr. L. G. Whitehorn is the instructor.

\* \* \*

Marvin Bankston, dean of Central College, has been chosen for inclusion in the fourth edition of the World Biography, 1949. He was informed of this honor by Dr. S. A. Kaye, editor for Research in Biography, New York City.

A record of the educational achievements of Dean Bankston is included also in "Who's Who in American Education," "Who's Who in the Western Hemisphere," and "Who's Who in America."

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An ordaining council composed of ministers and deacons of Conway-Perry Association met with the Thornburg Church Sunday afternoon, December 19, to ordain Eugene Corder, pastor of the Houston Church, to the full gospel ministry. Pastor Perry Corder, Thornburg Church, was moderator, Emmitt Shatton, clerk, and H. D. Palmer, examiner. L. D. Lamkin prayed the ordination prayer; and C. S. Ray, pastor, Perryville Church, preached the ordination sermon.

Ephriam Brown, Ralph Tolison, and Ed Edgar were ordained as deacons by the Bigelow Church, Conway-Perry Association, Sunday afternoon, February 13. Pastor Marion F. Boyd Jr., Bigelow Church, was ordained to the full gospel ministry. The ordaining council was composed of the following: Missionary H. D. Palmer, Frederick Hubbs, Dr. W. W. Phelps, J. N. Brown, and Dr. H. T. Stocky.

President H. D. Bruce, East Texas Baptist College, Marshall, Texas, did the preaching in an eight-day revival for the Central Church, Livingston, Texas, recently. There were 43 additions to the church membership, 30 coming by baptism. There were two re-dedications. Barney Rogers, Mt. Pleasant, Texas, led the singing. Ben Welmaker is the pastor of the Central Church.

## News of Interest

By Baptist Press

### Committee on Boards Prepare Recommendations

The Committee on Boards of the Southern Baptist Convention formerly was able to complete its work during a session of the Convention, but recent constituted changes now make the committee's work a year long study.

The group named at last year's Convention to make recommendations for personnel of the Convention's 19 boards, commissions, and standing committee, had a special meeting here February 22 to formulate their recommendations. Harold W. Seever, Florence, S. C., is chairman. All 20 members were present.

Further meetings of the committee will be held immediately prior to and during the Convention session at Oklahoma City in May.

Recent constitutional changes providing for rotation of membership on the boards and forbidding a person's serving on more than one board are given as reasons for the necessity of much more detailed study. Approximately 600 places must be filled.

### SBC Mission Officials Visit South America

Dr. M. Theron Rankin, executive secretary of the Baptist Foreign Mission Board, has returned after a two-weeks visit to Baptist missions in Costa Rica, Columbia, and Venezuela.

He participated in the organizational meeting of the Colombo-Venezuelan Baptist Convention at Barranquilla February 9-11, when more than 200 delegates of the "younger" churches of San Andres Island, Colombia, and Venezuela united in fellowship and service, with the pastor of the First Baptist Church, Caracas, as the first president.

Dr. Everett Gill Jr., the Board's Latin American secretary, who was one of the party of four from Richmond in attendance upon the Convention, made the opening address in Spanish. Dr. Frank K. Means, secretary of missionary education and promotion, also addressed the Convention. Fon H. Scofield, director of visual education, was present to make a motion picture of the sessions, which were held in the First Baptist Church, Barranquilla, with capacity crowds exceeding 1,200 at the evening sessions.

### Southern Baptist Foundation Elects Dr. C. H. Bolton Executive Secretary

Dr. Charles H. Bolton, pastor of the Riverside Baptist Church, Miami, Florida, was elected executive secretary of the Southern Baptist Foundation at its annual meeting in Nashville, February 23.

Dr. Bolton, if he accepts the position, will set up offices in Nashville for the solicitation and investment of trust funds for Southern Baptist institutions and agencies.

The Southern Baptist Foundation was established by the Southern Baptist Convention in 1947, and Dr. Duke K. McCall, executive secretary of the Convention's Executive Committee, has served temporarily as executive secretary until the organization was completed at the annual meeting. Dr. Bolton will be the first full time executive of the organization.

Dr. Bolton has been pastor of Riverside Baptist Church, Miami, since July 1944. He was pastor of the West Palm Beach Baptist Church, 1927-39; associate secretary of the Baptist Relief and Annuity Board at Dallas, 1939-41; executive secretary of the Florida Baptist Convention, 1941 until he moved to the Miami church. He is a former president of the Florida Executive Committee and the Board of Directors of the Florida Baptist Convention, and a member of the Southern Baptist Convention Executive Committee.

W. Maxey Jarman, chairman of the board of General Shoe Corporation, was re-elected president of the Foundation. Other officers are L. L. Gellerstedt, Atlanta, vice president; Raymond Rogers, Nashville, secretary, and Duke K. McCall, Nashville, treasurer. Jack C. Massey, Nashville, was elected chairman of the executive committee which superintends all investments.

### Committee Recommends Admission Of Washington and Oregon Churches

A special Southern Baptist Convention committee named last year to study the petition of Washington and Oregon churches for admission to the Southern Convention will recommend that the churches be admitted following a recent meeting in Memphis.

Dr. C. C. Warren of Charlotte, N. C., chairman of the committee, announced the decision after a special meeting of the group here. Their recommendation will be carried to the meeting of the Convention in Oklahoma City in May.

Petition of the churches in the Pacific Northwest was received by the Convention's 1948 meeting, and in accordance with the Convention constitution was referred to the special committee for study. Twenty-one churches in the two states are included in the petition.

If the Convention acts favorably on the recommendation, this will increase to 23 the number of states in the SBC territory.

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In the New York office of Dr. Daniel A. Poling, editor of the religious monthly, *Christian Herald*, a young man made a disturbing statement. He said: "I do not give books any more as gifts. I don't trust them." He meant that he could not trust them to be free of indecency. At the same time there were on Dr. Poling's desk five current novels, each of them—in his own words—"loaded with illicit sex, fornication, and adultery, heavy oaths, obscene . . . phrases."

Yet there was no line in the publishers' advertisements or in the reviews of these books to suggest that they would not make fit gifts for an adolescent. To Dr. Poling this was "inexcusable dishonesty." He decided to "counterattack."

His attack is in the form of another book club, The Family Bookshelf. Its motto: "A book club you can trust." It works like any other book club, but its members get one extra service. Every book is guaranteed morally inoffensive.

By last week 5,000 persons had rallied to the cause of decency, and become members of The Family Bookshelf.

—Pathfinder.



# A Smile or Two

**THREE R'S:** At 25, Romance; at 45, Rent; at 65, Rheumatism.

**MEN:** The only people on earth who think they have more sense than women.

**DEFICIT:** What you've got when you haven't as much as if you had nothing.

The young husband wired home from his new job, saying, "Made foreman. Feather in my cap."

A few weeks later he wired again, saying, "Made manager. Another feather in my cap."

After some weeks, he wired again, saying, "Fired. Send money for train fare home."

His wife unfeelingly telegraphed back, "Use feathers and fly home."

## Neighborly

Housewife (to salesman at door): "I am not in the market for a vacuum cleaner, but try the people in the next house. We borrow theirs and it's in a terrible condition."

—Selected.

Nothing is ever accomplished by a committee unless it consists of three members, one of whom happens to be sick and another absent.

—Hendrik Van Loon.

This announcement was recently posted on a church in Frankfurt, Germany: "To night at 8 . . . Lecture by Professor X . . . The Holy Ghost will descend upon us . . . By permission of Military Government."

—Worldover Press.

A hillbilly brought his over-grown son into a country school at the beginning of the term, and said to the teacher: "This here boy's arter larnin'. Whuit's yore bill of fare?"

The teacher said: "I teach arithmetic, algebra, geometry, and trigonometry."

"That last one'll do," said the mountaineer. "Load him down with trigonometry. He needs it. He's the only pore shot in the fambly."

—Santa Fe Magazine.

Teacher: If you stand facing the north, what do you have on your left hand?

Johnny: Fingers.

Teacher: Johnny, what is that lump in your cheek? Are you chewing gum again?

Johnny: No, I ain't chewing gum. I'm just soaking a prune to eat at recess.

Fewer children should be lost now that they can reach their mothers skirts to hang on again.

—American Bankers Association

The grumpy-looking man boarded the train, arranged his coat, hat, and luggage, called for a pillow, made himself comfortable, extracted a sizable sign from his brief case and propped it on his lap. Then he closed his eyes.

The sign read: "I don't trust Stalin, the weather's unusually nice for February, the country is full of Reds, I hope we won't have another war, I think prices will start descending in about a year, but that we won't have another depression. Wake me up at Schenectady."

—Mary Alkus, Coronet.

## \*\*\* Christian Horizons \*\*\*

**South Carolina House Approves Divorce Bill:** A proposed amendment to the state constitution permitting divorce in South Carolina, was overwhelmingly approved in the House of Representatives by a vote of 86 to 29.

South Carolina is the only state in the Union that does not permit divorce. The pending amendment, approved by the people in the 1948 general election, would permit state courts to grant divorces on grounds of adultery, desertion, physical cruelty and habitual drunkenness. The proposal, however, needs legislative ratification to become effective.

### Religious Film To Be Shown Commercially:

"I Am With You," a movie produced in Africa under the auspices of the Church of Sweden, will have its premier at the Normandie Theatre, New York, on February 28. It will mark the first time a religious film produced under church auspices has been shown commercially in the U. S.

According to William L. Rogers, executive secretary of the Religious Film Association, who made the announcement, the premier will be attended by government officials, UN delegates, and religious and civic leaders.

"I Am With You" was filmed in Southern Rhodesia in the surroundings of a mission station by Studio Films, leading motion picture studio of Sweden.

It deals with the plight of a young missionary pitted against a group of natives in an effort to save a native girl from being sold into marriage. The picture shows how the missionary's faith is subsequently shattered by a series of misfortunes and how it is ultimately restored.

—Religious News Service.

### Twenty Per Cent of Britons Go To Church Regularly:

Twenty per cent of the British people go to church regularly, according to a survey conducted by The British Weekly, London. The poll upset a widely-held belief that only ten per cent of the population were regular churchgoers.

The survey indicated, however, that the church showed no clear sign of having a "compelling life of power." It also revealed the existence of a gulf between clergymen and church members "as deep as that between trade union officials and union members."

### Police Refer Juvenile Cases To Ministers:

The Indianapolis Police Department's Juvenile Aid Division has referred 574 juvenile aid cases to ministers and other church leaders since September, according to a report by Lt. Forrest Higgs, division head, and Charles Boswell, chief probation officer of Juvenile court.

The Social Service Department of the Church Federation works in close co-operation with the court.

### Baptists Ask Congress Bar Aid To Parochial Schools:

Federal aid to education which would bar funds to private schools was urged here in a resolution adopted by the Joint

Conference Committee on Public Relations of U. S. Baptists.

The resolution called upon Congress to defeat attempts of any church group to obtain public funds for parochial schools.

It specifically urged revision of a federal aid-to-education bill in Congress, to provide that the aid go only to public schools.

The bill, introduced by Senators Thomas (D.-Utah) and Taft (R.-Ohio), calls for expenditure of \$300,000,000 a year for aid to elementary and secondary schools. As now written it would leave it up to the states to decide whether the funds would be used for private and parochial schools in addition to public institutions. A similar bill passed the Senate last year but the House took no action.

—Religious News Service.

### Michigan Churches Open Drive Against Pari-Mutuel Betting:

Michigan's Protestant churches have opened war on pari-mutuel betting in this state.

The Michigan Council of Churches revealed that initiatory petitions were distributed Sunday, February 13, in congregations. The petitions ask for a state-wide vote to decide whether legalized gambling shall continue in connection with horse racing.

The state council announced that the Detroit Council of Churches and other groups have joined in the drive, in addition to several Detroit suburban civic organizations, and executives of large business enterprises in the metropolitan area.

Campaign headquarters have been set up at the offices of the Michigan Council here. Workers have been given "fact sheets" along with petitions. The fact sheets proclaim that pari-mutuel is a "legalized way to place bets on horses at an open race track counter, thereby by-passing the state's constitution which prohibits gambling."

—Religious News Service.

### Baltimore Clergy Study At Hospitals:

Sixty Protestant clergymen of Baltimore, Maryland, began an intensive four-weeks course at Baltimore City hospitals on the "whole relationship of the clergy to illness."

T. J. S. Waxter, director of the Baltimore Department of Public Welfare, in announcing the course, said:

"It is really a discussion group as to how doctors, hospitals, and clergymen can work together."

He said the program was "an outgrowth of the work of the full time chaplain of the hospital, A. R. Horn."

The course will be held four days a week from 9 to 11:30 a. m.

Among the lecturers will be outstanding surgeons, psychiatrists, neurologists, and gynecologists.

The class will hear a lecture on alcoholism and attend an Alcoholics Anonymous meeting. In addition, discussions will cover the surgical and psychiatric branches of the hospital.



# THIRD ANNUAL STATE TRAINING UNION CONVENTION

## First Baptist Church, Little Rock, Arkansas

### MARCH 18-19, 1949

### Theme "Found Faithful"

## PROGRAM

Beginning at 10:00 o'clock Friday morning, March 18, and closing at 12:20 o'clock Saturday noon, the inspirational and informational program will be of interest to every age group. All general meetings will be held in the main auditorium. Program personalities include 150 people, with ten out-of-state speakers and conference leaders. Two thousand people are expected to attend.

## SPEAKERS

Dr. Marshall Craig, pastor of Gaston Avenue Baptist Church, Dallas, Texas; Dr. Joe Burton, of the Baptist Sunday School Board and editor of *Home Life*; and Dr. J. E. Lambdin, secretary and editor of the Training Union Department, Baptist Sunday School Board, will be the inspirational speakers.

## Pre-Convention Attendance Night

One hundred Training Unions of the state have accepted their goals for Sunday night, March 13. The names of all who reach their goals will be printed on a large banner which will be on display during the convention.



*Dr. Marshall Craig*  
Pastor Gaston Avenue Baptist Church,  
Dallas, Texas



*Dr. Joe W. Burton*  
Editor *Home Life*, Baptist Sunday  
School Board, Nashville, Tennessee

## SECTIONS

Nine sectional meetings for different age groups, for one and one-half hours Friday afternoon and one and one-half hours Saturday morning will be directed by the department heads of the Training Union Department of the Sunday School Board. The nine sections are for pastors, and directors, associational directors and missionaries, adults, young people, Intermediate 13-14, Intermediate 15-16, Juniors, Primary Story Hour, Beginner Story Hour, and Story Hour Leaders. The Beginner Story Hour will be for all children four and five years of age at all sessions. The nursery will also be open at all sessions.

## MUSIC

Good music throughout the Convention will be provided by the Ouachita, Central, and Southern Baptist college choirs. A combined college choir festival will climax the entire Convention at noon Saturday, under the direction of Mrs. B. W. Nininger, State Music director. The following festival numbers will be rendered:

- "Sanctus" \_\_\_\_\_ *Gounod*
- "Hear Our Prayer" \_\_\_\_\_ *James*
- "Hallelujah Chorus" from "The Messiah" \_\_\_\_\_ *Handel*

## REGISTRATION

Everybody is expected to arrive in Little Rock in time to register before 10:00 o'clock, Friday morning, March 18. Bed and breakfast will be furnished free by all the churches of Greater Little Rock. There will be a small registration fee of 25c for Juniors and Intermediates, and 50c for Young People and Adults.



*Dr. J. E. Lambdin*  
Secretary, Editor, Training Union  
Department, Baptist Sunday School  
Board, Nashville, Tennessee

## TOURNAMENTS

State Junior Memory Drill, Sword Drill, Speakers Tournament and Poster Contest will be held at the Convention. Speaker's elimination tournament will be held at the Young Peoples' sectional meeting Friday afternoon, with the four best speakers participating in the final tournament Friday night.

All tournament participants will meet at 10:30 Friday morning for instructions.



Making Christ Pre-eminent...

# In the Musical Program of the Church

By WILLIAM L. BALL JR.  
Belton, South Carolina

Since the very beginning of time, music has been one of man's most constant companions in all of life's experiences; experiences that have been enriched because of their association with music. Man's ecstasies, man's despairs, his joys and sorrows, his achievements and failures, life's beginning and life's ending—comedy and tragedy—have all sought expression through the medium of music. So it is no small wonder that man began a very early association of music with worship. Man began to seek to know his Maker and to praise Him with the help of music. Surely as Adam stood in the Garden of Eden and looked upon his inheritance as a creature of God, there must have been a feeling of deepest reverence and awe, some attempt by this first man at worship. Some original "Te Deum" or "Doxology" must have crossed his lips in an effort to express those depths of feeling that were surging up within his soul.

During the long years of the Egyptian enslavement of the chosen race of God, there must have arisen plaintive songs from the abused brick-layers as they toiled at their endless tasks. Yet, how joyous the notes that burst from the lips of Miriam as the Hebrew people emerged from the Red Sea—a song of deliverance and freedom. David, the sweet singer of Israel, played his harp and composed his Psalms, in many instances laying the foundation for temple worship of later years and even for our own church music.

Centuries passed and then there burst upon the Judean hills one night, a song the like of which had never been heard before—the voices of angels in a song of proclamation, of "peace on earth to men of good-will." And a mother's lullaby was heard amid the stable sounds in the manger at Bethlehem. "Doxology" and "Requiem" were merged into one in the life of this "man of sorrows and acquainted with grief," throughout his earthly existence, even as frankincense and myrrh prophesied when they met at his improvised cradle. Music in the wrath of heaven broke forth in crashing crescendos and rumbling inuendos to protest the violence of his death. And when all this is consummated, we are told Gabriel shall announce with the trumpet the end of mundane existence, and with its joyful and majestic note shall sound the beginning of eternity.

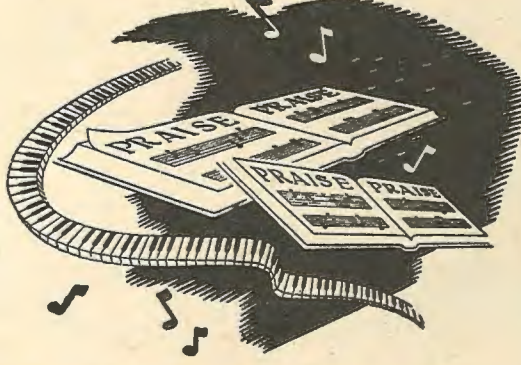
This is merely a brief glimpse at the rich heritage which is ours in church music—its beginning and background. What are we, as ministers, doing today in our churches to see that the musical program measures up to this high plane which marked its beginning and early rendition? Just how scrupulous have we been in the handling of this sacred trust? Has Christ truly occupied the place of pre-eminence as far as the music program is concerned? Has the worship music truly magnified Christ—or rather instead magnified the organist, the soloist, the paid quartet?

I am fully cognizant of the fact that there are about as many and as varied concepts of what constitutes worshipful church music as there are individuals present. At best, what I have to say, is only a personal opinion, arrived at and formed pretty largely by the churches that I have attended and where I have participated in the worship to a greater

or lesser extent. I know the music that gave rise to the feeling of awe and reverence, which attitude is essential to worship "in spirit and in truth." We deplore the lack of reverence in our churches today. It is the purpose of an adequate church music program to promote atmosphere of worship by being in itself an act of worship.

There are several questions which will serve, I trust, as a basis for judging the worthiness of our music program.

Does the music help in the creation of an atmosphere of real worship—conducive to bringing out the worship instinct at its highest and best? We go to great expense and take great care in the construction of our sanctu-



aries, which in their very lines and appointments should help in the creation of an atmosphere of worship—and then can have it made null and void by the conflicting atmosphere produced by inappropriate music. Music in a worship service is not just extraneous material to fill an order of service or to cover the transition from one point of the service to another, to be lengthened or shortened according to the "windedness" of the pastor. Hymns are not for relaxation, not a time to allow for the ventilation of the auditorium, or for additional speakers to come to the platform, nor to take up time "while the folks are coming in." Yet such use of hymns and music in the church is rather typical of the slipshod, haphazard regard we have for hymns and church music in general.

There is little if any thought whatsoever given to the purpose in the mind of the hymn-writer, the emotions it is intended to inspire, or to making of the music a really vital part of the service. For a professional song leader to stand before a group of Juniors, and encourage them to "sing their lungs out," or "raise the roof" with the words "I've got the peace that passeth understanding down in my heart" sung to a tune with all the ragtime appeal of the honky-tonk juke-box is a travesty on worship and desecration of the house dedicated to worship. Sure, they respond and like it, just as they respond to Dinah Shore's "four alarm versions," the rumblings from lower Basin Street, or the music with the "swing and sway" appeal—but it's not by the farthest stretch of the imagination worship!

In choosing a hymn of adoration and praise—the question should certainly cross our minds, "Is it worthy of the high and holy purpose for which it's being used?" There are

hymns that are not. One found in all our hymn books and sung in all too many churches is indistinguishable from "The Farmer In the Dell" for the first five measures. Regardless of how fine the sentiment of the words might be, a tune so associated with the playground is never going to bring children to a proper appreciation of the church or of the worship service. For Christ to have pre-eminence in the music program, those hymns, anthems, and cantatas must be definitely chosen which are Christ-centered or God-centered. All too many of the Gospel songs now being written are predominantly personal and ego-centric. Self-examination has a proper place in religion and worship, but there is also a time and place for rising above ourselves, being lifted out of ourselves, which cannot be done except as we set our minds, thoughts, and our songs upon those things which are above—upon God.

If there is to be a hymn of invitation, does it embody that grace and winsome tact of the Master's "Follow me"—or is it rather instead as crude as the professional approach of a high-pressure bond salesman? One is conducive to the making of decisions that will last—the other conducive to decisions while on an emotional spree and regretted as soon as they return to normal.

One reason our worship music has lost its purposeful appeal is the fact that all too often we have been content with about third or fourth-rate musicianship. We have not capitalized on "our" type of music as have some of the commercial radio music programs who know that their very existence depends on their being above average. And yet three of the most popular commercial programs on the air today give a regular place to the hymns of the church and do them in such a way as to put most of our best church choirs to shame. (And I'm not referring to those programs advertising some patented brand of "swampwater" as a panacea for all physical aches and pains!)

I realize full well that we may not have the financial assets of a nation-wide advertising program for our church, but in many instances we are failing to use what talent is available, and seem to think that the musical program of the church can do very well on a shoe string. The pastor's salary is in the budget—but how much is allocated for a music program? We lost sight of the fact that music can be just as much an instrument of God as preaching. Many persons have found Christ in music when other avenues of approach have failed utterly. When that has happened the music program has been no accident. It has had as its purpose to magnify Christ.

"Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sister didn't like the choir singing. But they all shut up when little Willie piped in, 'Still it is a pretty good show for a nickel.'" For a nickel, we may well expect "nickelodeon" music.

The Sunday School program costs money. The Training Union program costs money—an adequate Missionary program takes money and the spending of \$10,000 for an organ is not the end of expense as far as an adequate music program is concerned. We provide Sunday School, Training Union, Woman's Missionary Union for all age groups—



but we seem to feel that children just naturally are going to learn to worship and sing automatically and come to a proper appreciation of the place of music in the church. It's surprising how much more than a "catchy-chorus" a cherub choir can learn. And that means worship on a higher plane for the years ahead.

But you may hire the best organist money can buy to play a priceless instrument—you may pay the highest price in town for your quartet or soloist and fail utterly in accomplishing the purpose of your music program. Anthems and quartets may be sung every Sunday the year through. And cantatas may be rendered superbly and faultlessly every special holy season observed by the church, but the music program, no more than any other phase of the full church program can get along on money alone. It, too, depends upon the devotion and consecration of those leading and participating in our music program.

No more than you expect the minister to be able to lead people to the throne of grace who is himself out of step with God—no more can you hope the music program to help establish that necessary rapport between God and the people of his creation, unless those responsible for the program have given Christ the place of pre-eminence in their own lives. All the training in the world, all the talent in the world is lost as far as our church music is concerned if it lacks the accompaniment of devotion and consecration to the cause of Christ.

### *I Am Music*

"Servant and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, laugh and wonder, and worship.

"I tell the story of love, the story of hate, the story that saves and the story that damns. I am the incense upon which prayers float to heaven. I am the smoke which falls over the field of battle where men lie dying with me on their lips.

"I am close to the marriage altar, and when the graves open, I stand near by. I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

"One I serve as all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air; the insects of the field, the crash of waters on rock-ribbed shores, the sighing of the wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

"I know no brothers, yet all men are my brothers; I am the father of the best that is in them, and they are the fathers of the best that is in me; I am of them, and they are of me.

"For I am the instrument of God"

—000—

### **New Broadman Publications "Books of Merit"**

**Personal Adventures with Jesus**, by B. H. Duncan, Price \$1.50.

**The Right Way**, by R. C. Campbell, Price \$1.75.

**Solid Certainties**, by W. C. Creasman, Price \$1.75.

**Summer Time**, by Clara Ingram Judson, Price \$1.00.

## **Only Three Thousand Churches Have All Four Organizations**

By PORTER ROUTH

Only 3,091 churches in the Southern Baptist Convention have all four of the major organizations sponsored by the Convention, it is revealed in a survey to be published in the 1949 *Southern Baptist Handbook*, based on data supplied by 959 associational clerks.

The survey, the first complete study made of the organizational life of Southern Baptist churches, shows that 6,875 churches have Sunday schools, Training Union, and W. M. U. but no Brotherhood. Among the surprising facts disclosed by the analysis is the information that 3,130 churches have Sunday school and W. M. U., Training Union, but no W. M. U. or Brotherhood.

Pointing up the need of many churches is the fact that there are still 8,769 churches which reported a Sunday school as their only organization in 1948. There were only 1,522 churches reporting no Sunday School. Many of these churches are inactive, but are still carried on associational lists.

Of the large states, Texas and Louisiana report the largest percentage of churches with all organizations. The complete survey, showing the number of organizations in each state, will be published in the 1949 *Southern Baptist Handbook*, soon to be on sale by Baptist bookstores.

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## **Church Publicity**

By C. E. DENNY

If a company has a worthwhile product to sell to the public, it advertises such a product over the radio, in the newspapers, and in magazines.

Our churches quit advertising their services when they allowed the Devil with one masterful stroke to silence the church bells of the nation. Our church attendance has fallen off rapidly ever since that occurred. How beautiful and inspiring it was on Sunday morning to hear the many church bells of the city calling the people to church!

While the church bells are silent, the bright lights are flashing other news of our modern world. Up and down our highways the neon signs call attention to "Sam's Liquor Store," or to "Jones Realty Company," or to some road house where you may "Dine and Dance." It requires high powered advertising to get the attention of people who are going a mile a minute.

Many of our churches are practically empty, especially on Sunday nights, but our highways are as light as day with overcrowded road houses, illumined by neon signs. Are we Christians ashamed of what we have to offer in our churches? Many of them are dark on Sunday night.

Many people in high-powered motor cars pass our churches on Sunday night without even knowing the churches are there. Let's do something about it. Why not install a brilliant neon sign in front of the church saying, "Come to Church," and put the name of the church under it? The power of mental suggestion might cause some to pause for the service.

Let's advertise Christianity to a lost world, for Christianity offers the only solution for the problem of crime which is sweeping the world.

—000—

The First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dodd, pastor, celebrated its one-hundred-fourth anniversary on February 14-18 with a daily program of special services.

## **Pima Indian Missionary Joins New Testament Baptist Church**

Baptist faithfulness to the New Testament doctrine of baptism and congregational church government were the chief reasons for Edison Lives, full-blood Pima Indian Presbyterian lay-preacher, becoming a Baptist.

Mr. Lives was baptized into the fellowship of the Calvary Baptist Church, Phoenix, Arizona, by Pastor M. B. Stump. He was born on the Pima reservation south of Laveen at Komatke and was converted in the Presbyterian church at Sacaton. His religious training was obtained at the Cook Christian Training School, an interdenominational institution for Indians at Phoenix.

For the past three years Mr. Lives has done evangelistic, choir, and Vacation Bible School work among the Indians in California and Idaho. During his work with the Indians in the Presbyterian church at Bishop, California, he saw the work pick up from a very small attendance of six to ten each Sunday, to a large attendance. In three months time he visited in 700 homes and the Lord greatly blessed his ministry.

Mr. Lives' health broke while working in California and he entered the Veterans Hospital at Papago Park out from Phoenix. While there he read the Bible very extensively, and also many articles from religious periodicals. Mr. Lives states that it was impressed upon his mind very strongly that "one can be a Christian, but unless he goes all the way with Christ through baptism he is not fully obedient."

"I realized that I was a Christian," declared Mr. Lives, "but something was lacking." He prayed about the matter for over two months. In explaining the struggle through which his soul was passing Mr. Lives says, "The Devil kept saying, 'don't do it,' but that made me want to do right more than ever. My wife is a Baptist, and she was about to join the Presbyterian church to be with me, but I told her that we should pray some more about the matter."

Finally, without any pressure from anyone, and as a result of much prayer and Bible study, Mr. Lives decided that the Baptist doctrine was Bible doctrine and he offered himself to the Calvary Baptist Church as a candidate for baptism.

The face of Mr. Lives was bright and his heart was happy as he told about his new-found joy in the Lord. He said, "In becoming a Baptist the Lord has shown me a new way and I feel that He has a different plan for me than I thought. Before this I could not see my way clear as I do now."

Mr. Lives speaks both the English language and the Pima tongue fluently and he will be a great asset to the Baptist work among the Pimas in Arizona. At present plans are under way from him to preach in a revival meeting in the Indian Baptist Church at Sacaton. Mr. Lives would appreciate the prayers of God's people for him as he seeks the will of God for the future course of his life.

When asked what led him to become a Baptist, Mr. Lives stated that it was the Bible doctrine of baptism as held by the Baptists and the congregational, democratic form of church government. He is now happy in the membership of a church, under the leadership of Christ, that rules its own affairs by the guidance of the Holy Spirit, and that cannot be "bossed" by any convention, denominational board or overlord.

—The Baptist Beacon.



# Our Seminaries . . . The Heart of Our Denomination

By J. E. DILLARD

President Charles W. Koller of the Northern Baptist Seminary says, "What the heart is to the human body, the seminary is to the denomination."

If this is true, and the argument given seems quite convincing, then the denomination and everybody in it should be awake and alert. We can't afford to ignore or neglect the heart. In what sense is the seminary the heart of our denomination?

Our seminaries provide training for our pastors. Not all our pastors go to the seminaries, but all are indebted to them. The only good thing to be said for a preacher not going to a seminary is that if he is conscientious and honest he will feel the need so keenly that he will probably study even harder than the man who does go. The seminary enables one to get in a systematic way and in less time and with less effort the information and skill he will need all his ministerial life.

The pastor of a little church or a rural church needs the seminary just like the pastor of a great city church. If a poor man or a country man gets sick and needs an operation he needs a skilled physician just as much as his rich brother in the city. Physical disease is no respecter of persons; neither is spiritual disease.

Our seminaries train our missionaries. This is the way it is and the way it should be. We cannot afford to send unprepared men, at great expense of time and money, into foreign lands to represent our Christ and our cause. Our seminaries do provide training and they ought to be equipped to pro-

vide more and better training in the interest of economy and efficiency.

Our seminaries help provide literature for our denomination. The text books for many of our training courses, our courses in Bible and religious education in colleges and seminaries, and many other denominational books are written by our seminary professors. These good men should be relieved of some of their work so they could have more time for research and writing. Then don't forget that nearly all the rest of our denominational literature is written by those who have studied under seminary men. We are all indebted to our seminaries.

Our seminaries help to unify our denomination and to promote its program. As long as our seminaries are well-manned and are one in spirit and working together in training our leaders there is little danger of schisms and divisions. Fanatics and cranks are usually untrained men. Everybody knows that the men who are trained in our seminaries can be counted on to promote our work. They know what the Co-operative Program is, how it was brought about, what is included, how it is operated, and how promoted. The only Southern Baptists who do not like this program are the ones who are uninformed or misinformed. You can safely count on the intelligent, cordial co-operation of our seminary men — may their tribe increase! Yes, in a very real sense—the seminary is the heart of our denomination.

### PRAY FOR

Arkansas' Twenty-Fifth Conference

for

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## Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

Mrs. F. E. GOODBAR

MISS NANCY COOPER

President

Executive Secretary and Treasurer

## Use March Issue of Home Missions Magazine

Word comes from Dr. John Caylor, managing editor of **Southern Baptist Home Missions**, that the March issue of the magazine contains invaluable supplementary material for programs during the observance of the Week of Prayer for Home Missions. The Home Mission Board's achievements for the past six years and objectives for the next five are set forth in graphic form. The magazine will reach subscribers not later than February 28. Make use of this most current information.

Remember, the subscription rates on the **Southern Baptist Home Missions** and on **The Commission** will advance April 1. New subscriptions and renewals will be accepted on the present low rates until that date. **The Home Missions** magazine is now only 25c per year, five years for \$1.00, and **The Commission** is 50c per year. They will be doubled in price. Send your subscriptions now.

### State B. W. C. Federation

The third annual meeting of the State Business Woman's Circles Federation will be held at 5:15 o'clock, Wednesday evening, March 30, the second evening of the Annual Meeting of Baptist Woman's Missionary Union of Arkansas. A banquet will be held at the Woman's City Club, Fourth and Scott Streets, Little Rock, at which Mrs. A. L. Buck, Federation president, will preside. Guest speaker will be Miss Blanche Sydnor White, executive secretary of Woman's Missionary Union of Virginia, and who is representing Southern Woman's Missionary Union at our Annual Meeting. Miss White is an illustrious speaker, and we feel fortunate in having her as our guest.

Watch for further information, but plan NOW to attend, and to remain in Little Rock for the night session of the Annual Meeting, Immanuel Baptist Church, when Foreign Missions will have the emphasis. Dr. M. T. Rankin, secretary of the Foreign Mission Board, will be the main speaker.

### A Year of Progress

Upon tabulating records of Woman's Missionary Union for the calendar year 1948, many marks of progress were evident. The

membership of the 1,763 organizations in the state totaled more than 34,000. And reported gifts to all causes showed a gain of 34,221.04 over the previous year.

Special congratulations are due the three Full Graded Woman's Missionary Unions in the state. They are: Calvary Baptist Church, Blytheville; First Church, Dumas; and First Church, Horatio. Also we recognize the one hundred and fifteen organizations that were A-1!

Forward, Baptist Woman's Missionary of Arkansas! "The day of March has come."

### Literature Shortage

Certain very popular and much needed items of W. M. U. literature are not available at present, among which are Year Books. Quantities are on order and we hope to receive them at an early date. Any orders held in our office will be shipped immediately upon receipt of the material. All states are experiencing this same difficulty. Continue to send us your orders so you will receive any helps as soon as they are available.

### Are These Dates On Your Calendar?

- March 29-31  
Annual Meeting W. M. U. of Arkansas, Little Rock  
\* \* \*
- June 28-July 3  
G. A. Camp, Ravenden Springs  
\* \* \*
- July 5-13  
Arkansas Baptist Assembly, Siloam Springs  
\* \* \*
- July 13-19  
R. A. Camp, Ravenden Springs  
\* \* \*
- July 18-23  
Junior G. A. Camp, Ferncliff  
\* \* \*
- July 23-24  
Y. W. A. Houseparty, Ferncliff  
\* \* \*
- July 25-30  
Intermediate G. A. Camp, Ferncliff  
\* \* \*
- August 1-6  
Junior R. A. Camp, Ferncliff  
\* \* \*
- August 8-13  
Intermediate R. A. Camp, Ferncliff

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# Let's Take the Profit Out!

By DANIEL A. POLING

Editor of *Christian Herald*

I spent one never-to-be-forgotten December Saturday night in a famous Ohio hotel after a college football game. Mrs. Grundy would have called what happened a "drunken debauch." Young people, some of them high-school boys and girls, became increasingly loud until four in the morning, when they were screaming and shouting through the halls and in some of the rooms. At breakfast a gentleman who knows said, "You have to be drunk to enjoy it." Well, I didn't like it.

What is America going to do about this growing orgy of social drinking? What is America doing about it? Let us be specific. Here is one thing she is doing about it. Within the law she is helping to seduce and debauch her own children. By permitting the advertising of intoxicating liquor, particularly strong liquor, as the "road to distinction," she is making it look like a diamond ring on a man's little finger instead of a handout in a Bowery flophouse.

## Liquor Advertising

To be sure, there are other things that America is doing to hurt and hinder youth, but right now *Christian Herald* concentrates on one of the most dangerous. Liquor advertising in all its aspects, both direct and indirect—newspapers and magazines, radio and motion picture, billboards and electric signs—is the number one evil of the business that deals with the product that made hotel life in America on one Saturday night what I found it to be in an Ohio city and what you know it is if you get around.

Last week I heard a doctor in a radio broadcast say that "liquor in moderation is relaxing." In my hotel experience it didn't reach the point of relaxation until four o'clock in the morning. A bromide would have worked faster and without keeping the rest of us awake.

Today the social pressure to drink is an all but universal fact of American life. It is no longer "You may have it if you want it," but rather, "You take it or else!" Also, American parents are entirely too careless in selecting schools for their children. There are still institutions of high academic rank where football and highballs are not confused and where boys and girls associate in a wholesome freedom that alcohol does not change into the license I saw and heard.

But do not misunderstand me. In that Ohio hotel, which was so wet you couldn't wring it out, there were still only a few of the great city's many young people present and "passing out." I believe in youth and in this generation of youth. I have a harder time believing in my own generation. We make the liquor and advertise it. We pass the laws and break them. We fix the social standards and set the example.

High pressure salesmanship in partnership with the advertising genius of a business that from its "take" gives to labor less than any other comparable industry, exploits the habit-forming quality of its product straight across the board and to all ages. Today no social function, sacred or profane, is exempt. The liquor business preaches moderation too, but in its advertising copy and methods it practices every excess.

## What Is the Answer?

We do not believe that national prohibition

is the answer to this number one social problem of our time. We agree with the General Assembly of the Presbyterian Church, U. S. A.: "It seems apparent that any program attempting to eliminate the production and use of alcoholic beverages by legislation on a national scale would be unsuccessful. The advocacy of immediate national prohibition would seem at this time an unwise strategy. . . . Preoccupation with national prohibition as an immediate objective may run the grave danger of aiding liquor to become more deeply entrenched in American life."

What then is our constructive proposal? First *Christian Herald* reaffirms its platform declaration "to achieve temperance through education." Looking toward the solution of the liquor problem, a comprehensive educational program—objective, scientific, and adapted to all age levels—is the immediate imperative. In the field of youth we have found the program of Allied Youth most effective and timely.

But is there not another area in the field of political action that should be explored? More than ten years ago there appeared in *Christian Herald* an editorial, "Private Profit—Take It Out! Strategy for Dry Unity." In this editorial we said, "Under repeal private profit is socially, economically, and morally the supreme curse of the liquor traffic. Private profit subsidizes propaganda. Private profit stimulates sales . . . Private profit with its advertising buys the silence or support of public journals. Private profit captures and corrupts government. Private Profit—Take It Out!" Here is the slogan and the plan.

At that time the organized temperance and prohibition groups of the country answered unanimously and sometimes violently "No!" However, some of the most distinguished leaders in the broad field of liquor reform gave us an equally emphatic "Yes!" Colonel Raymond Robins, one of the most eloquent voices ever raised in the support of law enforcement and the Eighteenth Amendment wrote: "A genuine inspiration, sound in logic, instinct with immediacy, vital with the capacity for unity . . . It was "profit" that repealed the Eighteenth Amendment. Liquor "profit," newspaper "profit," billboard "profit," political machine "profit" . . . —and not a few other "profits" united to repeal the Eighteenth Amendment. They have all united to maintain and extend the liquor traffic."

If, ten years ago, our editorial was sound and timely and the endorsement of Colonel Raymond Robins justified, then is not that proposal imperative now?

## Gratitude

Gratitude is like a flower. We plant it in the soil of our souls. It grows. It blossoms. It is fragrant. It bears fruit for our enrichment and for the glory of God.

But a gripe is a weed. We set it out in the soil of our souls. It grows. It blooms. It bears fruit. But its fruit is poison. When it sheds its leaves, they drop back into the soil of our souls. They decay and the poison from them kills.

—ELLIS A. FULLER, in *The Tie*.

# Booze and Baby Dolls

By HUGH A. BRIMM

Recently I released a news story from my office calling attention to the fact that a liquor dispensary here in Louisville has a sign on the window, "Bubble Gum for Sale." I reported that I have seen children going in the store to buy the gum and soft drinks that are sold from a box in front of the counter.

I concluded with the question, "Are we to look for the time when package stores will put in a toy department or even operate a nursery while Mama does her shopping? "This could be done since Kentucky law does not prohibit a package store from selling "other commodities."

A letter from Dr. C. E. Wilbanks, Fresno, California, tells me that four blocks from his home there is a sign hanging over the sidewalk in front of a liquor store. It reads, "Liquor—Toys."

In this community mothers can say to their children, "Now Tommy, you and Betty be good today and I'll let you go down to the liquor store to meet Daddy and he will buy you some little toys when he picks up his booze."

When are we going to do something to stop this sort of thing?

—000—

## It Touches All Levels

By CHARLES A. WELLS

The teachings of Christ have shown the amazing quality of not only fitting into the needs of every generation with modern freshness but in also touching all levels of life in each era. If we ever needed indisputable evidence of the divine nature of Christ, here it is—overwhelming,—for no other pattern of thought or system of teaching has matched this incredible record for scope and application. So many other religions have emphasized one portion of man's nature and need,—but ignored the other areas of human experience, until in a few generations the teachings of that prophet have either been abandoned entirely or disintegrated into some remote system of theology and idolatry. But with each new generation the teachings of Christ challenge men in every area of their lives. For men cannot just be Christian in one department of their living. The dominion of Christ is exacting. He will command all of your life—or none of it.

—000—

## For Your Family Altar

By Joe W. Burton

EDITOR, HOME LIFE

Most families want some guidance materials for use in the daily family worship period. A list of Scriptures to be read daily with comment thereon provides both incentive and content for the family altar.

"Altar Fires" in HOME LIFE is planned specifically to meet this need. There is a printed Scripture passage for each day with brief suggestions for family activity in worship and pointed comments on the meaning of the passage.

This Christian Family Magazine, therefore, will be of great value to churches in promoting the campaign for the establishment of family altars and to parents who begin the practice of daily family worship.

Many churches already provide HOME LIFE for every family in the membership. Distribution of the magazine in the homes now will be an effective aid to the campaign for new family altars.

HOME LIFE is published by the Baptist Sunday School Board. Bulk shipments can be ordered for thirty cents quarterly.



## Preparation for Evangelistic Crusade

The success of an Associational Simultaneous Evangelistic Crusade will depend upon preparation. The preparation, of course, is both mechanical and spiritual. There must be proper organization and proper spiritual preparation. Do not undertake such an important Crusade unless thorough preparation is made. It will be better not to try such a campaign this year than to enter it half-heartedly with no organization or preparation. In such cases, it might be better just to begin now making preparation for the 1950 Crusade which is to begin on Easter Sunday.

In making preparation for the Simultaneous Crusade, every committee should thoroughly understand its duty and begin its work at once. Some of the committees which are necessary in the promotion of the campaign are as follows:

**Finance Committee.** The churches participating in the simultaneous effort will all share in the general financial outlay. Five cents per member from each church should be sufficient to take care of all the needs of this committee. Each church will be responsible for the love offering to the evangelist and singer. Out of the general fund, the Finance Committee will pay all advertisement and publicity bills.

**Publicity Committee.** Much publicity should be given far in advance. Various types of publicity may be used such as: radio, newspapers, window cards,

## Department of MISSIONS

C. W. Caldwell, Superintendent

streamers across streets and highways, car stickers, postal cards for mailing, and cards to be used in visitation.

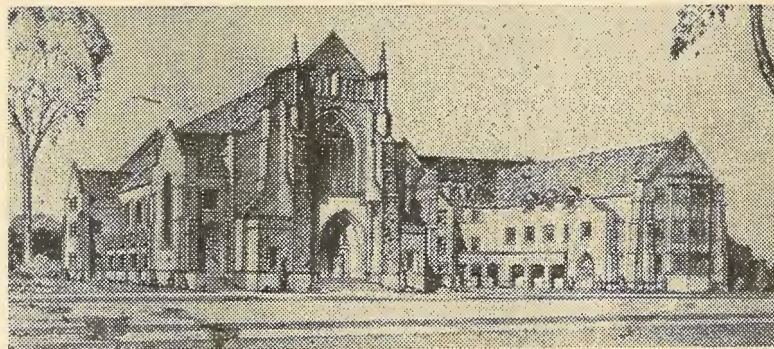
**Fellowship Committee.** Unless the churches participating in the revivals are unusually far apart, there should be daily meetings of all pastors, evangelists, and singers. The best time for such a meeting will be early in the morning when the group may meet together for breakfast to be followed by a brief program and prayer service. The Fellowship Committee is responsible for arranging the place and time of such meetings.

**Extension Committee.** In most towns and communities, opportunities may be afforded for many evangelistic services in addition to those in the church. Where there are institutions, factories, or mills, the committee may arrange for evangelistic services.

**Census Committee.** A thorough census should be made of the entire association. Each church should have a list of all of its prospects and a plan of visitation should be arranged and Personal Workers Committee set up.

**Special Rallies Committee.** This committee can help to stimulate great interest in the Crusade by planning special associational rallies at least two weeks before the revivals begin. There should be a men's rally with an attendance goal of 5 per cent of church membership of each church. Such a rally may be held at night and perhaps a barbecue supper in connection with the rally. A similar rally should be held for women except the time for them is probably better in the morning followed by dinner at the church. Likewise, a youth rally should be held with attendance goal of 5 per cent of each church's membership. It would be well to have a mass

## First Church, Blytheville Launches Building Program



Architects' drawing of proposed church building.

The First Church, Blytheville, Dr. E. C. Brown, pastor, is launching a building program and hopes to begin actual construction this spring. The first unit to be constructed in the over-all plan is the sanctuary, which will seat 900 and provide additional space for 200 in the Sunday School. The new sanctuary will be constructed on the east side of the present church building, which will be used during the construction of the new unit.

After the new auditorium is completed and ready for use, the old auditorium will be demolished and a three-story educational building will be erected on the

site where the present building stands. When the new plant is completed it will provide for 1,200 in Sunday School.

It has been 20 years since the Blytheville Church has provided any additional space for church services or Sunday School work. It is anticipated that with the new and enlarged facilities, the Blytheville Church will be able to expand its program greatly. The church has \$116,726 to begin its building program. All but \$10,000 of this amount has been raised during Pastor Brown's ministry with the church.

McAninch and Mahnker of Little Rock are the architects.

## No Bargain

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (MARK 8:16).

Came the representative of a firm to a city official. Just one vote was needed to clinch the contract, and the representative of the firm went with money in his pocket to the man whose vote was needed to get him to "vote right." When the alderman demurred, he was told:

Think of the money, man! It's the bargain of a lifetime. You'll never have the chance to make money that easily."

However, our alderman was a Christian—the real thing. He knew that he would have to give an account to God, and this is the reply he made: "Listen, friend, no one ever got a bargain in sin. It's the highest-priced thing in the market. You tell me that all I'll have to do is "vote right." Well, it isn't. That's only the beginning of what I'll have to do. I'll carry the consciousness of my dishonesty to the grave. I'll have to pose before my wife and my children as someone I know I'm not. I'll have to live with a remorseful conscience. Don't tell me it's a bargain!"

—Fuel and Fire.

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## Figures to Inspire

Sunday, February 20, 1949

	S.S.	T.U.	Add.
Ft. Smith, First	1251	456	6
Little Rock, Immanuel	1188	388	5
Including Missions	1485	610	6
El Dorado, First	908	264	3
Little Rock, First	879	437	5
N. Little Rock, Baring			
Cross	823	276	14
Including Mission	883	305	
Hot Springs, Second	778	207	6
Little Rock, Second	722	162	2
Benton, First	590	155	1
Fayetteville, First	564	212	12
Including Mission	615	242	
Hope, First	553	119	
Including Mission	586		
Camden, First	539	199	6
Including Mission	770	298	
El Dorado, Second	538	226	4
Magnolia, Central	524	149	2
Including Mission	622		
Arkadelphia, First	520	190	3
Little Rock, Tabernacle	505	166	1
Paris, First	489	168	
Paragould, First	476	205	4
Including Missions	625	266	
Malvern, First	472	87	6
Including Mission	511		
McGehee, First	461	151	
Including Missions	531		
Blytheville, First	456	166	
Including Mission	582	181	
N. Little Rock, First	444	123	
Including Mission	476		
Pine Bluff, Immanuel	443	151	
El Dorado, Immanuel	432	220	
Including Mission	474	255	
Little Rock, Pulaski			
Heights	432	82	1
Texarkana, Beech Street	420	132	3
Hot Springs, Central	415	108	
Including Mission	504	162	4
Ft. Smith, Immanuel	405	122	
Little Rock, Gaines			
Street	401	270	3
Russellville, First	397	126	2
Including Mission	439	146	
West Helena	388	148	2
Ft. Smith, Calvary	379	80	
Hot Springs, First	370	85	
Ft. Smith, Park Place	359	135	
Springdale, First	356	224	5
Including Mission	524		
Searcy, First	346	97	
Siloam Springs, First	344	185	1
Conway, First	336		
Cullendale, First	335	151	3
Stuttgart, First	323	175	7
Including Mission	363	205	10
Little Rock, South			
Highland	312	135	3
Rovers, First	302	76	3
Hamburg, First	298	153	2
Norphet, First	290	226	2
Ft. Smith, Southside	284	56	15
Jacksonville, First	282	120	7
El Dorado, West Side	280	105	
Pine Bluff, Second	278	101	
Texarkana, Calvary	258	136	3
Harrison, First	258	97	1
Including Mission	337	132	
Dumas, First	257	87	4
Including Mission	331		
Greenwood	253	75	
N. Little Rock, Park Hill	250	70	3
Little Rock, Calvary	240	98	1
Mena, First	227	88	
Gurdon, Beech Street	225	60	5
Ft. Smith, Trinity	224	92	1
Hot Springs, Bailey Hill	223	105	
Alma, First	219	103	5
Stamps, First	208	97	
N. Little Rock, Pike			
Avenue	183	79	2
Warren, Immanuel	181	112	3
Bentonville, First	172	48	
Little Rock, Hebron	169	84	2
Little Rock, Reynolds			
Memorial	169		
Mt. Ida, First	142	101	4
N. Little Rock, Sylvan			
Hills, First	138	60	7
Pine Bluff, Matthews			
Memorial	132	77	
Hoxie, First	129	45	2
Douglasville, First	126	80	2
Little Rock, Woodlawn	117	56	1
Kensett	115	66	
Grannis	107	58	
N. Little Rock, Grace	103	40	
Ft. Smith, North Side	93	24	
Melbourne	91	86	
El Dorado, Joyce City	88	70	
Little Rock, West Side	76	62	
Mena, Dallas Avenue	76	36	
Bradley	72		1
Monte Ne	67	71	
Little Rock, Graves			
Memorial	66	40	3
Little Rock, Bellevue	61		
Little Rock, Tyler Street	57	36	2
Little Rock, Martindale	56	40	
Conway, Brumley Chapel	45	45	
Walnut Ridge, West			
Point	41	75	
Little Rock, Oak Forest	39		

## Greatest Need of Young Life

By CHESTER SWOR



It is my conviction that the greatest single need of young life in America today is the need for restoration of the home as a dependable, goodly influence. Our lads and lassies are in desperate need of sources of strength from the home.

The greatest source of strength will come from the family altar. If from the child's earliest memory he is a part of a daily family devotional period, hearing of God's word, learning to love and respect it, the possibility of his becoming a juvenile problem is greatly reduced. The establishment of a family altar will generally assure the right parental teaching and wise parental discipline.

Even if it necessitates an earlier family rising than has heretofore been customary, every Southern Baptist family ought to read God's word and pray together as a family group daily. With day in and out parental teaching and discipline, and with a daily family period of worship, the youth dangers of today would cease to be major menace.

—OOO—

### Minister's Wife Succumbs

Mrs. J. A. Scoggins, Decatur, Arkansas, passed away January 30, at the age of 68. Having accepted Christ as her personal Savior in early youth, Mrs. Scoggins spent her life in the service of her Lord, and fifty years as the wife of a minister.

Her husband, J. A. Scoggins, was pastor of the First Church, Decatur, for 40 years, having retired from the pastorate in June 1948.

Pastor John V. Terry of the Decatur church says of Mrs. Scoggins, "She had been an invalid for over 20 years, and had suffered much. She was one of the sweetest Christians I have ever known, and her courageous life was an inspiration to all who knew her."

—OOO—

### Wanted

Good location for a doctor in Sparkman, Arkansas. Growing community, with a good school and four churches. If interested, contact Mrs. A. M. Lisenbee, Box 152, Sparkman, Arkansas.

## For Lunch They Wait

## And Wait And Wait.

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# Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

## The Evangelistic Committee

### Suggested Activities

*"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (JAMES 5:20).*

*"He that winneth souls is wise" (PROVERB 11:30).*

The general purposes of the Brotherhood Evangelistic Committee are:

(1) To lead the Brotherhood and the church into a comprehensive and continuing program of evangelism, the aim of which is not only to win to Christ every lost person in the church field but also to provide, for every man of the Brotherhood and for every member of the church, opportunities to do evangelistic work; and

(2) To build missionary fires in the hearts of the men of the Brotherhood and of the other members of the church.

1. Lead the Brotherhood into a continuing visitation of people who are lost; to witness to them, to give them tracts, to pray with them, and to invite them to God's house.

2. Co-operate with the Education Committee in instructing the men of the Brotherhood in personal soul winning.

3. Organize two-by-two visitation.

4. Set up a file, prepared from the church census, showing by family groups the name, address, age, and spiritual history, of every person in the community. A sen-

sible, continuing campaign to reach lost people must be predicated upon such an informational base.

5. Prepare, from the church files and the census, family-group visitation cards, and give them out to the men of the Brotherhood. Ask the men to report the results of the visits.

6. Work with Sunday School teachers to reach their lost pupils.

7. Work with parents to reach their lost children.

8. Work with children to reach their lost parents.

9. Work with wives to reach lost husbands; and vice versa.

10. Institute the cottage prayer-meeting as a permanent instrument in evangelism in the community.

11. Carefully survey the larger community to discover needs for mission Sunday Schools. Work with the pastor and the Education Committee to establish a mission in each place where one is needed. Look carefully over industrial areas, river banks, along the fringes of the town or city, and other areas.

12. Do cottage prayer-meeting work in mission territory.

13. Sponsor mission revivals.

14. Sponsor revivals in dead

or pastorless churches, or weak churches.

15. Help the pastor plan church revivals. Utilize the men of the Brotherhood in visitation in behalf of the revival, in prayer-meeting preceding and during the revival, and in personal soul winning.

16. Encourage young preachers by using them in the Brotherhood evangelistic program.

17. Encourage personal soul winning in all church organizational groups. Try to build a spirit of evangelism throughout the church.

18. Institute missionary work in jails and in similar institutions; in hospitals; in homes for the aged; in poor houses; in Florence Crittenden homes; reformatories; juvenile homes; and detention homes. This kind of work, done regularly, provides the finest of opportunities for the development of personal soul winners, and for reaching a multitude of people for our Lord.

19. Institute street services. The Brotherhood quartet, plus other good singing, plus the faithful testimonies of Christian men, plus good Gospel preaching, will attract people; and provide multitudes with an opportunity to hear the Gospel.

20. Institute services in industrial establishments. The noon-hour, generally, is the best time. The service will be short; and should be a well planned, straightforward presentation of Christ.

21. Endeavor to pull each man of the Brotherhood over into the Brotherhood evangelistic program; even though at first it is only to get men to go along and pray.

22. Help every church in your association to report baptisms each year.

23. Work with the pastor through a series of community revivals during the summer. A tent spread in one place for a week, in another place for another week, and so forth, will enable your church to declare the Gospel over a wide area during the summer.

24. Work with your associational missionary to assist him in revivals in areas where, without your help, he will have to undertake the task without human help.

25. Inform the Brotherhood about what other Brotherhoods are doing through their evangelistic programs.

26. Work with the church librarian to see that books are available which will help men in evangelistic endeavor.

27. Work with the Worship Committee to provide Brotherhood

visitation cards showing on one side all of the services of the church, and on the other side scriptures which set forth the plan of salvation. All the men of the Brotherhood should be given a supply, and asked to use them daily.

28. Report to the Brotherhood at each meeting the progress of the work of your Committee. Always have some incident or experience to relate about how God is blessing the evangelistic work of the Brotherhood.

29. Lead the Brotherhood to prepare a prayer list. Keep it on the wall of the Brotherhood meeting-room. Add names to it as the men desire. When a person is saved, draw a line through his name and re-write it on the right side of the placard; and continue to pray for him.

30. Very Important: Enlist without delay every new man convert in the evangelistic program of the Brotherhood.

31. Help your church take the census, complete the census, tabulate the census, and use the census.

32. Prepare a file of every family represented in your church membership. Then endeavor through personal soul winning or cottage prayer-meetings, or otherwise, to round out each family for Christ and the church.

33. Endeavor to get every convert to follow the Lord in baptism, in active church membership, and loyal and obedient service.

34. Try to build up a group of men in the Brotherhood who will witness to somebody every day.

35. Sell the Brotherhood on the concept that going and fruit-bearing are inseparable. See John 15:16.

36. Keep a record of the soul winning visits made by the Brotherhood each month, and endeavor continuously to increase the number. There will be an extremely high correlation between the number of efforts made and the number of people won.

37. Go after boys with lost fathers. Go after the fathers, too!

38. Sponsor the Man and Boy Movement in the Brotherhood, unless there is a special Boys' Committee.

39. The Brotherhood Evangelistic Committee should meet at least once each month for a prayer-meeting; asking the Holy Spirit's guidance, His help, His power, in developing a worthy evangelistic program for the Brotherhood.

40. Hold up the pastor's hands in the whole field of evangelism.

41. Always have the pastor approve your plans.

42. Arrange revivals in school-houses or unchurched communities.

*"Win the man and you can win his family."*

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# Parables of Jesus

By Mrs. ROLAND LEATH

Sunday School Lesson for  
March 6, 1949

Mark 4:1-9; Luke 15:11-14

This lesson, "Sowing and Reaping," is the quarterly temperance lesson. Here are two of the most familiar of the Lord's parables, that of the Sower and the Prodigal Son, with the most fitting Golden Text, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). The material is all splendid for any adaptation of practical temperate living. We are not commenting much along these lines, however, but are confining ourselves to the context of the references, hoping to give some direction to the planning of many teachers as each follows his own aims.

Generally we note the broad field of application of a subject like this: the nature of all the handiwork of God proves inevitably the truth of the law of sowing and reaping. Whatever is sown in the field, in the garden, in the yard, in the flower box, or anywhere else is unmistakably reaped. The physical nature of man is another proof of the universality of sowing and reaping. Every aspect of life illustrates this principle; yet man goes on in willful stubborn assurance that he can do as he pleases, and never have to pay the price for his deeds.

Indeed, life itself is sowing and reaping. You have heard it said, "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." The Christian seeks to sow to the Spirit by belief in Christ, by study of the Eternal Word, by communion with the Father, by service in His name, and by acknowledgment that His will is best.

## The Parable of the Sower

In the fourth chapter of Mark, we find Jesus out by the seaside, surrounded by a great multitude of people, eager to hear Him speak. The press of the crowd caused Jesus to enter a ship and move out into the sea; there, sitting in the ship He spoke to the people on the shore. Now "Jesus taught them many things by parables." We studied the nature of parables recently, finding them to be stories or illustrations "put along beside things" to compare or make clear, true meanings. Jesus used a simple, everyday illustration to portray the kind of lives which the subjects of His kingdom should live. The sower goes out to sow the seed in a field; one sower drops one kind of seed, but several harvests are noted; so we perceive that the difference is in the soil. In fact, this parable has been called the Parable of the Soil.

Some seed fell by the wayside and was devoured by the fowls of the air. This was easily understood by Jesus' hearers, for often

the Palestinian farmer sowed his seed close to the beaten paths or roadways near the border of his field. Again, some of the seed fell on stony or rocky ground; it soon sprang up, but because the roots had no depth in good soil, the sun withered it away. Other seed fell on soil which was prevented from developing because of the thorny thistles which grew there, strangling growing things.

The other fourth part of the seed fell on good ground, rich fertile, well cultivated soil. The seed found a prepared home and produced fruit which came forth and increased, "some thirty, some sixty, and some an hundred."

Jesus said, "He that hath ears to hear, let him hear."

## The Meaning of the Parable

Jesus spoke those meaningful words and closed by indicating that anyone who desires the truth can know it and apply it to their lives. Later He explained the parable to the disciples. The condition of the heart which receives the seed, "the Word," is of utmost importance. Jesus did not say He was the Sower, but He was during those days of earthly experiences; later the Apostles were sowers, then all who witnessed to His name, including each one today who preaches, teaches, witnesses, sowing the Word of God in the hearts of men.

The wayside hearers are those who hear the Word but never receive it into their hearts; Satan devours them. Others receive the Word and offer great promise only to bring disappointment to the sower as they soon wither away. The rocky soil of their hearts brings only superficial growth. The third class of hearers want to do big things, and seem to be on the way to developing as Christians when suffocation sets in and they are soon absorbed in other things. Their business crowds the spiritual out, or their worries or pleasures "strangle" the word of God from their hearts.

Thank God for the last group of hearers; these receive the Word, believe it, practice it, love it, seek to understand it, and develop because of their depth of character grounded in the fruit of the Seed. This last class encourages the heart of the sower, makes the worker want to keep on praying, working, and sacrificing that others may do likewise.

## The Son Who Reaped What He Sowed

The parable in Luke 15:11-14 tells of an entirely different kind

of sowing; however, we can bear in mind that this one, as is the case with every wayward person, sowed as he did because he had a heart like one of those described in the foregoing parable. He was probably as a hearer who had too much lustful desire in his heart, and, if anything spiritual were given him, it would soon be choked out by the worldly, fleshly appetites which he possessed.

We are familiar with the story of the prodigal son told by Jesus. He used this as a climax to three parables along this line—the lost sheep, the lost coin, and the prodigal son. Each of these were given by Jesus to contrast the joy of God over a sinner who turns to Him and the scorn of the Pharisees and Scribes toward sinful men. Jesus came to seek those who were in sin, and in this story He shows that God does not force a man to love Him and believe, but gives each one freedom to do as he is determined. He pictures the sordid condition of a person who sows to the flesh as he goes from one sin to another and finally into the mire of misery and degradation. Such sowing—as that

brings want and grief and suffering. This one "came to himself" in time and went home to his father who received him joyfully. Jesus never turns His back on any sinner, regardless of how low he has sunk in the pit of ruin and destitution.

Whether the pressing problem is alcohol, unfaithfulness, dishonesty, gambling, riotous living, jealousy, or any of the things which cause unhappiness and broken hearts and homes today, Jesus is the answer. He can cleanse from any and all sin and break the power thereof. May we teach of Him with all sincerity and truth as He gives us power.

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## The FAMILY ALTAR

"With spiritual power of great magnitude being generated through family altars . . . our young people will find in their homes the strength which ought to be there."

Thus spoke Chester Swor as he proposed a crusade to establish ONE HUNDRED THOUSAND new family altars this year.

Family worship—reading the Bible and praying as a family group—is the great need in America today. Only by placing the Bible at the center of the home can we make a nation wherein integrity, justice, mercy, and truth reign—a country whose Christian homes bespeak joy and satisfaction, help and guidance, love and understanding that His presence alone can give.

The Southern Baptist campaign to establish ONE HUNDRED THOUSAND new family altars will be climaxed in Christian Home Week, May 1-8. Family worship every day in every Baptist home is the ideal. Is there an altar in your home? . . .

Altar Fires, a section appearing in HOME LIFE magazine each month, provides materials for daily family worship. For distribution during the second quarter, order copies of HOME LIFE now for every home you expect to establish a family altar. Bulk shipments mailed monthly to one address, 30 cents quarterly; annual individual subscription, \$1.50.

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# ★ Executive Board — STATE CONVENTION ★

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

## The Ouachita Million Dollar Campaign

We are having some encouraging results indeed on the Ouachita College Million Dollar Campaign. As fast as possible we are getting a promotion committee set up in each association. We are asking these committees to contact the pastors and leaders in the churches in order to get the churches into active financial support in this campaign. In almost every case there is optimism and courage among these leaders. Indeed we have found only two places where there was pronounced pessimism. In one of these places we have made the second visit, and spoke twice on the campaign, and found that the brethren were gathering more optimism there. They are taking on new activities to raise the amount of money needed in their association to put them over the top. When all these committees get into action and begin to net some good results we hope to publish week by week the progress they are making in one association after another.

The Chairman in Liberty Association reports that the committee is doing splendid work, and he is confident that there will be no difficulty in reaching the goal in Liberty Association. The goal in that association is rather high too; but they have a spirit of determination and self-sacrifice. In order to reach the goal Pastor Reeves and the First Church, El Dorado, have postponed the building of two wings in a new Sunday School plant. This is the spirit that will win.

The building committee is now making plans to start the science and library buildings. Of course, we cannot let the contracts until we get more money. We are expecting our Arkansas people to give not less than \$300,000 this year. If we do this much we can erect these buildings. This will give Ouachita College the assurance that it can remain a fully accredited institution without reducing its enrollment.

### Mitcham and Rural Churches

Pastor Mitcham of Knowles Chapel Church, Liberty Association, has an enviable record in work with rural churches. A few years ago he found that the small church at Snow was at a low ebb. It was in a poorly constructed building that had been used for a union congregation. Nearly everyone had quit, as they usually do in a conglomeration of unionism. Brother Mitcham led the small group of Baptists to reconstruct and modernize the building, adding four Sunday School rooms, a new piano, gas heat and other improvements. The church has been a good co-operating church since that time. W. E. Jackson is the fine and trusted pastor with a full time program now going. Brother Mitcham began his work at Parkview in the spring of 1943 in a vacant store building. The West Side Church helped to finance the undertaking. In June 1943 the church was organized. It is a strong church now in a growing

section of the city of El Dorado, and J. A. O. Russell is their aggressive pastor.

In August 1947 Brother Mitcham went to Liberty Church, the oldest church in the association. The church was dormant. There had been no services for several years. The building was dilapidated. There were thirty-one additions in the revival. Brother Mitcham gave his Sunday afternoons to the church, and in December they dedicated a new modern church building with Sunday School rooms. Brother L. W. Rhodes is their efficient and beloved pastor for full time.

Two years ago Brother Mitcham undertook to revive the work at Knowles Chapel. Less than a dozen people were attending services. The building had deteriorated. The windows were broken, bushes were growing up through the steps of the church house. God has blessed the labors of this pastor, and now there is a full time program going in a renovated house with a comfortable and spacious educational building. There are comfortable pews, a new piano, and plenty of song books. There have been thirty-one additions to the church in these two years, and they have given approximately \$8,500, with nearly \$500 going to missions.

There is a great opportunity among rural churches today. There are very few of them that cannot be revived, and led into a full time program. We are making mention of these things today to encourage our preachers to build up the rural churches.

### Grigsby and Gurdon

Beech Street, Gurdon, enjoyed a large attendance last Sunday—228 in Sunday School. Large crowds attend the preaching service. The offering last Sunday through the Sunday School was \$318. There were three additions to the church. Brother Grigsby has been on the field only a few months, and 43 have been received into the fellowship of the church during this time. Beech Street is going forward.

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### Interesting Items

According to a compilation made by Brayton Eddy, curator of the New York Zoological Society, the Bible mentions 101 animals.

The Home Missions Council of North America, representing 23 Protestant groups, voted to join the proposed National Council of the Churches of Christ in America. The Southern Baptist Home Mission Board is not a member. It was reported that only ten of the 34 denominational delegations at the meeting of the Foreign Missions Conference which met the preceding week at Buck Hill Falls voted to join the National Council which has been sponsored by the Federal Council. Dr. M. T. Rankin of the Southern Baptist Foreign Mission Board led the fight against joining.

—The Survey Bulletin.

### Southern Baptist College Is Fair

The State Convention included an item of \$20,000 in the 1949 budget or the Southern Baptist College with the understanding that the college would encourage the churches to make their contributions through the Co-operative Program, and not directly to the college. One church, however, sent its check on to the college in January, and the President of the institution sent the check back to the church with the following letter:

"I am very sorry that I have not written you sooner to express the thanks of this institution for the nice checks that have been coming now for many, many months from your church. It has been kind indeed to remember our needs here through the past years. May the Lord bless every member of the church for such kindness. You will never know in this world just how much good you have done.

"Beginning January 1 of this year the college is sharing in the receipts of the Co-operative Program and agreed not to receive gifts from the churches of Arkansas this year. In view of this agreement we are therefore returning the check. Of course your church may do what it desires with the money, but most all of our other supporters have raised their gifts through the Co-operative Program to help reach the full total. This will make possible Southern receiving the full sum of \$20,000 this year. Of course if the budget is not raised we will not get that much.

"Please express our thanks to the church and explain the matter for us. You will be happy to know that Southern has enrolled near 525 students already this year.

Sincerely yours,

H. E. Williams.

We call this the last word in a fine spirit and in co-operation with the Baptists of Arkansas. Thank you Brother Williams.

Wouldn't it be fine if every agency and institution that is sharing in Co-operative Program receipts would do likewise? They will do so if they would be fair to each other and to the Co-operative Program.

### Guy Wilson and Reynold's Memorial

Have you seen the beautiful new church edifice which Reynold's Memorial Church in Little Rock recently erected under the leadership of Pastor Guy Wilson? This accomplishment is one of the unusual occurrences in Baptist ranks. It is a beautiful and commodious building. Brother Wilson says they had about \$6,000 when they started the building, and they now have about \$17,000, which they are paying month by month. \$4,000 is allocated to the building debt in their 1949 budget. Their budget this year is \$13,000. When Brother Wilson began his pastorate there the budget was \$2,800. The building cost \$30,000. Brother Wilson has been pastor of Reynold's Memorial five and one-half years. They have had about three hundred additions during his pastorate. A fine spirit prevails in the church.