

3-10-1949

March 10, 1949

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_45-49](https://scholarlycommons.obu.edu/arbn_45-49)

Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#),  
and the [Organizational Communication Commons](#)

---

# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, MARCH 10, 1949

NUMBER 10



—Eva Luoma Photo.

*"Found Faithful"*

State Training Union Convention  
March 18-19

# The First Miracle

A Devotion by the Editor

"This beginning of miracles did Jesus in Cana of Galilee."

It is a beautiful scene with which we meet in Cana of Galilee. It is a festive occasion. A young man and a young woman are taking the serious obligations of wedlock; and mingled with the vows of life-long union are the laughter and good natured banter of the well-wishing friends and family connections.

One of the most obvious lessons we learn from this story is that we may find Christ in common life, the every-day experiences of life.

There are two unfortunate extremes which we would do well to avoid: the one is an ausfield for the observation of the miraculous workings of our Lord. The same power that changed the water to wine is working the same changes in nature every day.

Another lesson we learn from this story is that we may find Christ in the miracles of life.

Nature itself provides an inexhaustible field for the observation of the miraculous workings of our Lord. The same power that changed the water to wine is working the same changes in nature every day.

Here is a challenging lesson for us: He commanded the servants to fill the vessels and then to draw out; and lo, the miracle had occurred.

Every opportunity of service is a command to His disciples today, every privilege is an order from the Lord, every holy impulse of the heart is a challenge from Jesus. If we fill these opportunities we shall draw out the miraculous fruits of immortal souls.

"Whatsoever He saith unto you, do it." That should be the watchword of the servants of the Lord. The service may seem useless, and fruitless; we may see no sensible reason for the service ordered. But if we could but remember that the power which is operating is not our own but His, we would perform the service and trust His power to produce the results.

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:10, 11).

## ARKANSAS BAPTIST

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

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

Publication Committee: W. H. Hicks, Little Rock, Chairman; O. C. Harvey, Arkadelphia; Wyley Elliott, Paris; O. L. Bayless, Hot Springs; R. M. Abell, Jasper; Leroy Tedford, Corning.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103, October 1, 1913.

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

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

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

# Democracy in Religion

By R. E. BELL,  
Decatur, Texas

In civil governments penalties for violated laws are inflicted by representatives chosen for that purpose, but the churches have no punitive functions so do not need representatives for that purpose. It is seen then that the conditions which call for representative democracy in civil governments, do not exist in the field of religion. There is no excuse for representative government in the field of religion, and a pure democracy is the necessary ideal there.

Not only is a pure democracy the logical and necessary consequence of the competency of the soul in all religious matters, but the Scriptures themselves teach that democracy was the form of New Testament church government.

In addition to these Scriptures, the figures representing the relation of Christ to His people imply direct control from Him, and show that the church was democratic in government. All

Christians constitute the family of God, and in a family all the children have equal rights and privileges. A hierarchy is unthinkable in a family.

Christ is also said to be the Head of the Church, but in the human body the government of the members is direct from the head, and not through intermediate agencies.

It is sometimes claimed for episcopal churches that it is of great practical value to place the authority for locating pastors in the hands of one person in order to avoid harmful delays and insure for each church a pastor and each pastor a church. This plan appeals to many people, but it is in conflict with New Testament polity and principles. A matrimonial bureau might hasten the mating of some tardy bachelors and maids, but the cost in the loss of the freedom of choice would be too great to justify such procedure.

Democracy in religion is the most important distinctive doctrine held by Baptists and abundantly justifies their separate existence as a denomination. Democracy in religion is more important than in civil government and men are dying by the thousands all over the world for that every day.

—Baptist Standard.

—000—

## The Freedom Pledge

*I am an American. A Free American.  
Free to speak—without fear,  
Free to worship God in my own way,  
Free to stand for what I think right,  
Free to oppose what I think wrong,  
Free to choose those who govern my  
country.  
This heritage of Freedom I pledge to  
uphold  
For myself and all mankind.*

This pledge is used in many schools throughout the United States. It is printed in "Education for Freedom," a bulletin of the U. S. Office of Education.



The current thought in favor of democracy in government is very strong throughout the allied world at this time. When we are threatened with the loss of blessings we come to appreciate their value the more and the peril to democracy everywhere at this time has brought millions of men to a readiness to die for it. In this connection the question very naturally arises: Why not democracy in religion?

Even churches with the episcopal form of government feel the pressure of the democratic spirit, and those who are in authority in these churches are showing more than usual deference to the wishes of the masses in the exercise of their authority. But they still claim, in the last analysis, the right to decide for the masses in some of the most vital and important matters affecting their lives.

But some of these episcopal churches would claim that they are democratic in their government, and as proof of their contention, they would cite the parallel between the government of their churches and the government of the United States. The government of the United States is a representative democracy, and the people exercise their legislative, judicial, and executive functions through representatives whom they choose. Now these episcopal churches have a similar form of government, and therefore claim to be democratic.

But the situation in religion is different from that in civil government. In human governments the people are the source of authority, but it is physically impossible to assemble all the people in a monster mass meeting to pass laws and exercise judicial and executive functions; so they exercise these functions through representatives whom they choose. It is the only way they could exercise such functions.

In the field of religion, the situation is different. Here, God is the source of authority, and every individual Christian is competent to deal with God for himself in an effort to learn his will. He is not only competent to deal with God for himself, but has the inalienable right to do so. No individual or group of individuals has the right to intervene between God and the soul to tell that soul what is God's will for him.

In civil governments chosen representatives act for the people in the passage of laws, and in their interpretation and execution; but in religion the New Testament contains the laws for the government of the children of God and no man has a right to add to or take from what it says. So there is no place for a law-making body in religion.

In civil governments certain courts interpret the laws, but in religion the Holy Spirit is the interpreter of the Word of God; so, we do not need any ecclesiastical courts to interpret laws. Jesus said of the Holy Spirit, "When he, the Spirit of truth is come, he will guide you into all truth."

# From the Editor's Desk

## *Obedying the Great Commission Through The Cooperative Program*

*We dare to re-print an editorial, with certain corrections which apply to the present, which we published in the Arkansas Baptist May 15, 1947, because it is as pertinent to our Southern Baptist program now as it was then.*

The Cooperative Program is distinctly a Southern Baptist program and is set forth by Paul in II Corinthians 6:1, "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The phrase "Workers Together" means simply co-operation, and the phrase "we beseech you" is an appeal for voluntary co-operation. The work outlined by Jesus and his disciples is the presentation of a program in which we should voluntarily co-operate. Jesus commissioned his disciples to heal the sick, to care for the fatherless, and the poor, to teach, to preach the gospel, and to evangelize. These functions prescribed by Jesus are precisely the functions included in the Southern Baptist Cooperative Program. And the whole vast enterprise is conditioned upon the voluntary co-operation of Baptists throughout the South.

Each state within the Southern Baptist Convention has its own headquarters office, its own organization, its own departments, its own agencies and institutions, and its own program.

### **System of the Cooperative Program**

Suppose we visualize a great number of streams, of varying sizes and from all directions, flowing into a central lake or reservoir. Such a system of streams flowing into a central reservoir may illustrate the Cooperative Program. Program funds flow into the headquarters office from the individual churches throughout the state. These state reservoirs vary in size according to the numerical strength and financial ability of Baptists in the different states. In Arkansas this proposed central pool for 1949 is \$597,500. In some of the Southern states the pool rises to millions of dollars.

The funds from these state pools are siphoned out to maintain the headquarters office and its various departments; to maintain the institutions and agencies of the state convention, to promote the missionary, educational, and benevolent programs of the Convention. A final portion from these state reservoirs is forwarded to Southern Baptist Headquarters in Nashville, Tennessee. Here another lake or pool is formed by the streams which flow in from all the states of the Southern Baptist Convention territory. The funds from this pool are siphoned out for the various South-wide causes, including ministerial education in the seminaries, the Southern Baptist Hospital in New Orleans, the Re-

lief and Annuity Board, the Home Mission Board, and the Foreign Mission Board.

The Cooperative Program funds flow into these pools, both State and South-wide, from 26,822 churches with a membership of more than 6,000,000 and from more than twenty states. It is probable that the total contributions of Southern Baptists in 1948 reached 135 million, with 25 to 30 million going into these Cooperative Program pools. This program, therefore, gathers its strength from more than twenty states, from 26,822 churches, from more than 6,000,000 Baptists.

As this is written before the meeting of the Southern Baptist Convention in Oklahoma City, and before the statistics for 1948 are released, it is impossible to give accurate figures. But the estimates are encouraging and should inspire us to greater efforts and undertakings.

### **Field of Benevolences**

In the field of benevolences, it is safe to say that within the Southern Baptist territory at least 2,000 orphaned and homeless children are being cared for. It is impossible to estimate the suffering and privation which are being relieved, or the potential force being conserved for the Kingdom of God in the lives of these boys and girls. Hundreds of thousands of people are ministered to by our hospitals. Hundreds of aged ministers and widows of ministers are given substantial aid through the Relief and Annuity Board, exclusive of the various annuity plans. The impetus given to the Christian testimony by our benevolent program is tremendous.

If we look at our Christian education program, we are met with an inspiring vision. Our hope for the future lies with the thousands of young men and young women enrolled in our colleges and seminaries. In these institutions of higher learning we are training our church leaders for the future, ministers and other Christian workers, missionaries, educators, and lay leaders. The future of our churches and of our denomination depends upon a trained Christian leadership.

### **Mission Work**

The Home Mission Board is carrying on the most extensive program of its entire history. With more than 800 missionaries in the homeland, Cuba, and the Canal Zone, this missionary agency is reaching into the neglected and needy areas of city and country alike. The Home Mission Board is also making extensive use of the radio for preaching the gospel. We have no more powerful agency for evangelizing the homeland than our Home Mission Board. The record of its work in evangelism, in establishing missions and organizing churches, and other ministries are inspiring to read and should command the attention of all Southern Baptists.

## State Training Union Convention

The most ambitious and comprehensive program ever promoted by the State Training Union department is planned for the State Training Union Convention, which meets with the First Church, Little Rock, Friday and Saturday of next week. The theme of the Convention is "Found Faithful." The genius of the Baptist Training Union is to train Christians for faithful and efficient service in the churches. Faithfulness, therefore, will receive the primary emphasis in the State Training Union Convention.

The program personnel includes outstanding speakers who are well-known to Arkansas people: Dr. W. Marshall Craig, pastor of the Gaston Avenue Baptist Church, Dallas, Texas; Dr. Joe Burton, editor of the Home Life Magazine, Nashville, Tennessee; Dr. J. E. Lambdin, Secretary, Training Union Department, Sunday School Board, Nashville, Tennessee; and 150 other outstanding Training Union workers, from every section of Arkansas.

The program is planned to appeal to every age group in the Training Union Department, and will feature every phase of Training Union work.

Special music will be provided by the Ouachita, Central, and Southern Baptist College choirs, with a great combined college choir festival at noon Saturday, March 19, with the "Hallelujah Chorus" coming as the climax to the entire Convention.

The churches of Greater Little Rock will provide bed and breakfast free, Friday night and Saturday morning, for those who attend the Convention. There will be a small registration fee of twenty-five cents for Juniors and Intermediates and fifty cents for Adults and Young People.

Through the agency of our Foreign Mission Board Southern Baptists extend their ministry to all parts of the world. The doors are opened as never before for our missionaries to enter with the gospel of our Lord. The peoples of the earth are pleading for the bread of life. It is our privilege and opportunity to respond to their plea through the agency of our Foreign Mission Board. The work of rehabilitation in war-ravaged countries is going forward. New missionaries are being sent out. In every country where the Foreign Mission Board is working the lost are being saved, the sick are being healed, the needy are being ministered to temporally and spiritually.

To visualize the whole program of Southern Baptists is to be inspired beyond measure by the magnitude and the comprehensiveness of the Kingdom enterprises which we promote and support. This program, if understood and seen in its proper perspective, should arouse our Baptist people of the South to the greatest undertakings of their entire history. It seems incredible that any Christian could be indifferent to such a program, if the program is laid before him in all its vastness and challenging appeal. Therefore, every means should be used to convey to our people a picture of our Southern Baptist program, from the local church out to the ends of the earth.

# Kingdom Progress

Number Nine Church, Mississippi County, conducted a Training Union Study Course the week of February 21. Fifty qualified for awards. Teachers for the course were Russell Duffer, New Liberty Church, Jack Auten, Armored Church, and Eugene Schultz, pastor of Number Nine Church.

Pastor R. T. Strange and the West Texarkana Church recently closed an eight-day youth revival. The pastor did the preaching and Malcolm Sample, Ouachita College student, led the music. Fred Prince, also of Ouachita College, played the piano. The results of the meeting were 40 additions to the church membership, eight of whom joined by letter, and 32 for baptism.

W. C. Halsell, who recently resigned the pastorate of the First Church, Douglassville, is entering the evangelistic field, and is open for supply work and revival meetings. During the thirteen months of Mr. Hartsell's pastorate at Douglassville, contributions to the Cooperative Program increased from \$15 per month to \$30 per month. During this time James Thompson, who is now a student in Southern Baptist College, Walnut Ridge, was licensed to preach. Between 60 and 70 members were lettered out to form the Second Church, Douglassville. And the same number of new members were received into the First Church, which maintained the membership at its original number.

Evangelist Halsell may be reached at 2913 West Twelfth Street, Little Rock, Telephone 6-2212.

Beech Street Church, Texarkana, James G. Harris, pastor, broadcasts both Sunday services. The morning service is broadcast on KCMC-FM, which is a 40,000 Watt station. The evening service is broadcast over KTFS.

Ground-breaking ceremonies were held February 20 by the First Church, El Dorado, Sam Reeves, pastor, launching a program of construction and renovation, which will cost approximately \$200,000. The construction will include immediate building of an addition to the west wing of the present edifice and re-decoration of the auditorium, with repainting and installation of new lighting, new carpeting, air conditioning and heating. The four-manual Skinner organ will be completed by Dr. R. A. Marcum of Baylor University. Construction plans include also additional building on the east wing and the center section of the building, together with air-conditioning of the entire church and all Sunday School rooms.

Doctrinal Emphasis Week was observed February 21-25, by the First Church, McGehee, Theo T. James, pastor, announced. Ed F. McDonald, pastor of the Dermott Church, was the inspirational speaker and host teacher each evening. The services each evening consisted of a period of study and an inspirational service. Those who taught books of study on doctrinal subjects were: Mrs. Clifton Oglesby, J. O. Harper, Mrs. Theo T. James, Mrs. A. B. Conrad, Mrs. James Wallace, and Pastor McDonald.

During Othar Smith's pastorate at First Church, Heber Springs, the budget increased from \$5,980 to \$12,095.35. For 1949, \$1,500 was pledged to the Co-operative Program, \$1,080 to other mission projects, and \$250 to Ouachita College. There have been 148 additions to the church during Pastor Smith's stay at Heber Springs, 85 coming by baptism. An active Brotherhood was organized. Many improvements were made on the auditorium and educational building.

\*Pastor Smith has resigned, and assumed the pastorate of First Church, Conway, on March 1.

## Arkansans In Virginia

By BRUCE H. PRICE

Since coming to Newport News, Virginia, from Texarkana more than a year ago I have met many former residents of Arkansas who are well known in Baptist circles in Virginia. There must be a great many more in the Old Dominion; however, I can report only about those with whom I have had contact.

Dr. Clyde V. Hickerson is remembered as pastor at First Church, Russellville, and First Church, Hot Springs, for a period of fifteen years, ending in 1938. He is completing his fifth year as pastor of Barton Heights Church, Richmond, one of the largest and most influential of the State, having over 2,500 members. Plans are under way to erect a half million dollar building on a seven acre tract.

Dr. Hickerson will preach the annual sermon at the next meeting of the Baptist State Convention of Virginia. He is a very useful member of the Foreign Mission Board. Mrs. Hickerson is well known throughout the state as a W. M. U. speaker.

The four Hickerson daughters were born at Russellville. Florence is Mrs. Addison Dalton and since receiving her M.A. degree at Penn State she has been employed in the Research Department of the Federal Reserve Bank, Richmond. Martha Sue is a graduate of Richmond University, and her husband, Robert F. Jett, will receive a degree in engineering at V. P. I. this year. Betty was graduated at University of Richmond last year and teaches in the Richmond Public Schools. Louise has one more year in the same university.

For several years Cecil Franks has been pastor of Columbia Church, Falls Church Virginia, one of the leading churches in the section of Virginia near Washington, D. C. He was once pastor of First Church, West Helena.

At Larchmont Church, Norfolk, Paul Crandall serves a growing church in that great city of 250,000 population. Paul is a graduate of Ouachita College, where he served as instructor. He married Miss Katherine Elcan of Hot Springs. While assistant pastor of First Church, Richmond, he was recognized for unusual work in Sunday School and often appeared on state programs in this field.

Shad Medlin, well known in Home Mission work, is manager of Travelers Life Insurance Company, Richmond. Mrs. Medlin was Josephine Riley of El Dorado and a graduate of Ouachita. Having served as president of the State W. M. U. in Missouri before coming to Richmond, she has been much in demand by

the leaders of the Virginia W. M. U.

Chaplain Lonnie W. Meachum, Commanded U. S. N., lives at Virginia Beach near Norfolk. His Ouachita friends and the people in his native city of Batesville will be glad to hear of his success in work with the servicemen.

Dr. David E. Browning serves the wealthy River Road Church, Richmond. He and Mrs. Browning remember their days at Ouachita and their friends in Texarkana.

First Church, Bassett, recently called Douglas M. White from DeWitt. He moved into a new parsonage which cost more than \$25,000. There are two other Baptist churches in the city.

Dr. John H. Webb, my predecessor at Beech Street, Texarkana, came to First Church, Radford, last fall. A new church building is being erected. In addition to the local congregation the church serves many members of the faculty and student body in the state college located there.

Parkview Church, Newport News, serves a beautiful new section of the city under the leadership of L. G. Mosley, a former pastor of Cullendale Church, near Camden, Arkansas.

Mrs. Francis Jones is remembered at Ouachita College as Dorothy Lee Moreland, daughter of Dr. and Mrs. Moreland of Tyronga. She is serving her fifth year as educational director of Hampton Baptist Church, a city of 10,000 population that claims to be the oldest continual English community in America dating back to 1610.

Pastor Harold Tillman came to Orcutt Avenue Church, Newport News, Virginia, from Conway, Arkansas, the first of this year. This church of 2,000 members was fifth in the state in gifts to Cooperative Program during 1948.

Pastor Loyal Prior came from Norphlet, Arkansas, to Hilton Church, Newport News, last fall. Located in the most beautiful section of the Virginia peninsula, this church had an average Sunday School attendance of 535 last month.

Lt. Col. William P. Tuggle of Jonesboro, Arkansas, and Major Joseph Farrin Green of Hope, Arkansas, are at Ft. Eustis near Newport News. They are graduates of Ouachita College. Mrs. Green is from Pine Bluff and also finished Ouachita. Mrs. Tuggle is from Crossett.

Dr. R. O. Nelson, city superintendent of schools in Newport News, was reared at Havana in Yell County, Arkansas. He left the state after teaching a year in Russellville High School in 1921.

Dan Dull of Gurdon is credit manager of Sears, Roebuck Company, Newport News. Both he and his wife are graduates of Ouachita College. Mrs. Dull is remembered as Ruth Vick of Arkadelphia.

Lt. Col. T. L. Walters is on duty at Fort Monroe, ten miles from Newport News. He is a Baptist from Springdale, Arkansas.

Frank Sarles of Little Rock is on the staff of the Daily Press, Newport News.

One of the most able Associate Reformers, Presbyterian pastors in Virginia is William Ragsdale, pastor in Covington, Virginia, native of Russellville, Arkansas.

Another native of Russellville who has made good in Virginia is Harry W. Dodd. He is an engineer for the government and lives at Hampton, five miles from Newport News.

Dr. Allen W. Graves, pastor of First Church, Charlottesville, was born near Rector, Arkansas. He left the state with his parents as a small child and was reared in southern Illinois. In his present location Dr. Graves serves many of the faculty and students of the University of Virginia.

# New Orleans Seminary Board of Trustees Meet

## Seminary Trustees Meet

By T. K. RUCKER

As Arkansas' representative on the New Orleans Seminary Board I would like to give an account of our stewardship.

Your Board of Trustees in its annual meeting February 15-16 found the seminary experiencing its best year in every respect. We now have the largest student body in the history of the school—391. The faculty is not only the largest, but also the strongest ever assembled in the school. Within the past year Dr. H. Clayton Waddel has assumed the leadership of the Department of Social Ethics, and Dr. J. M. Price Jr. has become head of the Department of Religious Education. Joseph W. Bartlett is serving as full time tutor in the music department.

There are 85 who have applied for graduation on May 3, 1949.

There are 16 students from Arkansas enrolled and I was told that many more are expected next year. Don Grafton told me that every preacher in school from Arkansas had work. Those who are interested in going to the seminary next year should contact some of the Arkansas students who will help you get work. To move down in the summer before entering in the fall will be to your advantage if you hope to get pastoral work.

Now we come to report on the new seminary site and building program. This is not only the pride and joy of the seminary family and trustees but of the leaders of New Orleans as well. Only July 1, 1948, we broke ground for the new buildings on the 75-acre campus.

Fifty new apartments, now under construction on the Gentilly Boulevard campus will be ready for occupancy by the opening of the session in September, 1949. By that time we will have nearly \$1,000,000 invested here. The drainage, sewerage, utilities, and concrete roadways have all been laid. The fifty new apartments are "out of this world" in comfort and convenience and beauty. They even made me want to go to school again. These four magnificent apartment buildings are more elaborate than the ones to be constructed later.

From all indications now, when this initial stage of construction is completed, the entire million dollars will have been paid and a balance left in the treasury.

It will probably be from three to five years before we can have the money to complete the construction of the remaining portion of the plant so that we can move the seminary out to the new campus.

The next building to be erected probably will be a section of the library. The graduate students can live out there, study in a graduate library, meet their seminars whenever their professors agree, and thereby relieve the crowded condition both in our present library and in the housing situation.

Gifts are being received from interested persons who would like to help speed up the completion of the entire plant so that we can care for the many who want to enter but are prevented because of lack of accommodations. This fund is called "God's Million Unlimited." To date we have received more than \$230,000 in cash and pledges. If you would like to make a contribution or know of some who might, please write Dr. Roland Q. Leavell, president, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.

Be noble minded; Our own heart and not other men's opinion of us forms our true honor.

—Friedrich Schiller.



Members of the board pictured above are, first row (left to right): Dr. R. H. Whittington, Louisiana; Dr. E. E. Colvin, South Carolina; T. K. Rucker, Arkansas; O. D. Evans, Missouri; Dr. Wilson W. Woodcock, North Carolina. Second row: Dr. J. P. Boone, Texas; Wayne K. Rivers, Georgia; Dr. T. B. Sellers, Mississippi; Dr. Pierce S. Ellis, Virginia. Third row: Horatio Mitchell, Louisiana; Dr. W. R. Pettigrew, Kentucky; O. J. Farnsworth, Louisiana. Fourth row: N. H. Pope, Louisiana; Owen Cooper, Mississippi; Dr. John Jeter Hurt, Georgia; Lowry B. Eastland, Louisiana, (president of the Board of Trustees); Dr. Roland Q. Leavell, Louisiana, (Seminary president). Fifth row: Edward F. Chavanne, Louisiana; and Dr. Albert McClellan, Oklahoma.

Trustees who attended the annual meeting but are not pictured above included: Dr. R. G. Lee, Tennessee; and Alva L. Smith, Washington, D. C.

The T. M. Stinnett Chapter of the Future Teachers of America held their formal initiation of new members and the installation of new officers at Central College February 28. The guest speaker was Miss Ruth Guthrie, who is the superintendent of Elementary Schools in Pulaski County. Horace Nelson, teacher of Education, is the sponsor for the F. T. A.

The Wynne Church under the leadership of Pastor Boyd Baker is growing and making definite progress. Every organization in the church shows an increase in membership, and since October 1 there have been 49 additions to the church.

The Men's Brotherhood recently took a religious census, in preparation for a revival to be held March 20. The church recently voted to purchase and install an amplification system demonstrated by Norton Chimes of Atlanta, Georgia, for the church tower. Plans are to have the installation completed by Easter.

Modified Gothic architecture was selected by the members of Second Church, El Dorado and Pastor Jesse Reed, for their new house of worship, now being constructed at an approximate cost of \$250,000. The entire building will be of fire-proof construction of refined concrete with exterior wall of mat-faced brick, stone trim, and metal windows. The main auditorium in the center of the building will be large enough to seat 1,000 persons. A full floor below the auditorium will be used for educational purposes, as will the three-storied wings on either side. According to present plans, the building will be in condition for the holding of initial services by June 1. The educational department is expected to be ready for occupancy by that date.

The Central College Choir spent Sunday, February 27, in Pine Bluff. They sang at South Side Church in the morning, Calvary Church in the afternoon, and at Second Church for the evening service. Miss Marcella Johnson is the director.

# A Smile or Two

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

The young bride asked her husband to copy down a radio recipe she wanted. He did his best but got two stations at once with this result:

"Hands on hips, place one cup of flour on the shoulders, raise knees and depress toes mix thoroughly in one-half cup of milk. Repeat six times. Inhale quickly one-half teaspoon of baking powder, lower feet and mash two hard-boiled eggs in a sieve. Exhale, breathe naturally and sift into a bowl. Attention! Lie flat on the floor and roll the white of an egg backward and forward until it comes to a boil. In ten minutes remove from the fire and rub smartly with a rough towel. Breathe naturally, dress in warm flannels and serve with fish soup."

—Boston Transcript.

The daughters of a newly-rich family had difficulty in "polishing" their mother and her remarks often caused them much embarrassment.

At dinner one evening with friends, the conversation turned to music. The mother was trying to recall the name of a certain composer. "As near as I can come to it, his name is 'Doorknob.'"

The girls tried to cover her remark quietly: "Surely, mother you're thinking of something else. There is no composer whose name sounds anything like 'Doorknob.'" And they proceeded to go over a few names to prove it—"Beethoven, Mendelssohn, Haydn, Handel—" "That's the one!" the mother interrupted. "It's Handel. I was positive it was something you took hold of!"

—Quote Magazine.

Men are like corks when when it comes to proposing; some will pop the question while others have to be drawn out.

—Mutual Moments.

No matter how flat your conversation, a woman likes to have it flatter.

—Wheeling News Register.

"Is your husband a bookworm?"

"No, just an ordinary one."

—Selected.

A Sunday School teacher had been telling a class of little boys about crowns of glory and heavenly reward for good people.

"Now tell me," she said at the close of the lesson, "Who will get the biggest crown?"

There was silence for a while; then Johnny replied: "Him wot's got the biggest head."

—Great Northern Goat.

"Yes, I've graduated," said the daughter, "but now I must inform myself in psychology, philosophy, bibl—"

But her practical mother interrupted her, "I have arranged for you a thorough course in roastology, boilology, stitchology, darnology, patchology, and general domestic hustleology."

—Girlhood Days.

The following correction appeared in a country paper: "Our paper carried the notice last week that Mr. John Doe is a defective in the police force. This was a typographical error. Mr. Doe is really a detective in the police farce."

—Selected.

**Grand Jury Hits Track Gambling:** On the question of legalized racetrack gambling a grand jury in Los Angeles has made the following pronouncement: "It is clear that bookmaking is a vicious practice. . . . Many serious economic and social ills result from its existence. How then can the parent system of pari-mutuel betting be justified? Law enforcement and clean government are seriously threatened by the existence of legalized racetrack gambling. We urge the public officials and citizens to give earnest consideration to the correction of this situation." The Southern California council of Protestant churches has come out with strong denunciations of racetrack gambling, as well as of easy Hollywood divorces and performance of marriage ceremonies by persons under 21. Courageous united action by the churches against such glamorous and insolent evils as gambling is long overdue.

—The Christian Century.

**Lottery Craze Sweeps Southern California:** The latest sensation in various places is a lottery craze known as the "Pyramid Friendship Club." Everybody is ready to explain it to you. It seems that you put down \$1 and on the chain-letter principle the one at the top of the pyramid gets \$2,048. The district attorney and other officials assert that the scheme is a lottery and as such a violation of the penal code. In spite of official warnings, people have gone wild over the chance of getting something for nothing. The public's financial gullibility as evidenced in the craze emphasizes the need for education in the elementary principles of honesty and business decency.

—The Christian Century.

—OOO—

President Walter Pope Binns, William Jewell College, Liberty, Missouri, received on February 27, 1949, the one hundredth anniversary of the founding of the college, a check for \$150,000, from Dr. W. T. Semple and his wife, Mrs. Louise Taft Semple, of Cincinnati, completing the endowment of the Chair of Classics in memory of Dr. Semple's father, Robert Baylor Semple, who was for forty years Professor of Classics at William Jewell College. Dr. and Mrs. Semple had previously given \$100,000, initiating the total endowment of \$250,000 for the Robert Baylor Semple Chair of Classics.

In a personal letter to President Binns, Dr. Semple said, "We take great pleasure in sending this to you personally, since you represent so highly our hopes and ambitions for the College. There is indeed an identity in our desires. . . . It is doubtless a matter of sentiment, but we do feel the inclination to date the check in the month of the hundredth anniversary of the granting of the charter."

—OOO—

### Old Fashioned

"I am old-fashioned enough to believe that—  
—if Enoch walked with God, so can I;  
—if God could speak to Abraham, He can speak to me;  
—if Samuel could hear the voice of God, so can I;  
—if the prophets could lift Him up, so can I."

**Protestants To Celebrate Work In Puerto Rico:** Fifty years of Protestantism in Puerto Rico will be celebrated March 1 to 15 by Puerto Rican Christians, missionaries and American church leaders, according to a report by Religious News Service.

Seven denominations will conduct special ceremonies in various sections of the islands, climaxed by a series of interdenominational mass rallies in San Juan, March 12 and 13.

More than 250 missions leaders from the United States are expected to join 10,000 Puerto Ricans in the observances.

One of the interdenominational rallies will be held on the steps of the capitol building in San Juan, and will be followed by a parade through the streets of the city.

Mission leaders in New York explained that Protestantism was introduced to Puerto Rico 50 years ago by Judson Underwood, of the Presbyterian Church in the U. S. A., who opened a church at Augadilla, on the island's northwestern coast.

Today, Protestant enterprises number more than 400 churches and 1,000 mission projects, including kindergartens, schools, hospitals and a chaplain service to prisons and leprosariums.

Delegates from the United States at the celebrations will represent The Methodist Church, the Presbyterian Church in the U. S. A., the Disciples of Christ, the Congregational-Christian Churches, the Evangelical United Brethren Church, the Northern Baptist Convention, and the United Lutheran Church.

**Baptists To Increase Parochial Schools:** Two more Southern California Baptist elementary schools will be added next September to six similar schools now being operated by the denomination, it was announced by C. Rowan Lunsford, director of Christian education for the Los Angeles Baptist City Mission Society, Los Angeles.

**Plan Noontime Worship Programs at Industrial Plants:** Noontime worship programs will be held at industrial plants throughout Kansas City, Missouri, during the coming year, according to plans of the City Council of Churches.

The arrangement, announced at the Council's annual meeting, calls for employees to give up ten minutes of their lunch hour and for the firm to surrender ten minutes of working time. The whole worship program will be concluded within the 20 minutes, it was said.

Dr. Henry Smith Leiper of New York, associate general secretary of the World Council of Churches, was a principal speaker at the Church Council meeting. He described the World Council as a cohesive force helping to hold together a world threatened with disintegration.

—OOO—

A person who gets in the public eye may still be just a little squirt. Consider the grapefruit.

—The American Bankers Association.

Mothers are wonderful people who can get up in the morning before they smell the bacon frying.

—Norman Ross, radio program.

# Significant News

By H. LEO EDDLEMAN  
Parkland Baptist Church  
Louisville, Kentucky

Two of the most potentially significant news items ever to emanate from Southern Baptist circles have received emphasis in our periodicals in recent days.

The first has to do with the gift of \$50,000 designated to foreign missions by the First Baptist Church, Little Rock, Arkansas, Dr. R. C. Campbell, pastor. The time having already arrived when we have more missionaries volunteering for foreign service than we have funds with which to send them, it is gratifying to see a spontaneous manifestation of concern that they be sent forth to preach the gospel as in the case of these First Baptist Church members of Little Rock. This does not for one moment imply a feeling that too much is being given for any local, state, or South-wide causes, but it is a noble expression of the conviction that in the light of present needs and trends we are not doing what God would have us do for foreign missions.

The second news item of unusual significance is that of the action of the Executive Committee of the Southern Baptist Convention recently taken in Nashville to the effect, as the writer understands it, that all funds that are given to South-wide causes in excess of the budget of six and one-half million dollars will be given to the Foreign Mission Board. This is to help the Foreign Mission Board implement its advance program which is to be recommended to the Southern Baptist Convention in Oklahoma City in May.

Many are aware by now that the Foreign Mission Board is recommending to the Southern Baptist Convention that its Foreign Mission personnel be increased from a total of 650 to 1,750. In order to implement this it is estimated that a budget of ten million dollars annually will be required.

Inasmuch as the Foreign Mission Board already receives 50 per cent of undesignated gifts to South-wide causes, there have doubtless arisen questions in the minds of some as to the wisdom of the recent action of the Executive Committee in Nashville. If one ponders the information on this subject at length, he can be almost violently impressed with the smallness of Southern Baptists support for foreign missions. For example, the average Southern Baptist church gives three and one-half cents out of every dollar to foreign missions, while ninety six and one-half cents go for the support of local, state, and other South-wide causes. On making this statement once the writer was challenged by a loyal church member who said, "Why, our church is giving 22 per cent to missions." He was greatly surprised and justifiably disturbed on learning that only 25 per cent of that 22 per cent actually went for foreign missions. His amazement almost changed to bewilderment as he was led to trace the actual course of a dollar placed in the collection plate; 68 per cent remaining in the local church program, 22 per cent going to the State Board office; 50 per cent of that 22 per cent remaining in the state for state causes, the other 50 per cent going to Nashville for South-wide causes, with at least 50 per cent of that getting started on the way to the Foreign Mission Board. Exclaimed he, "So what we give for foreign missions

is actually 50 per cent of 50 per cent of 22 per cent!" We emphasized to this brother, of course, the necessity of wise and generous support of institutions and agencies on the home base, including the local church, State-wide causes.

However, can it be possible that in our preaching, advertising, and choice of terminology, we have permitted the magnitude and urgency of foreign missions to be somewhat obscured? For example, the population of the United States is 140,000,000; the population of the entire world is two billion, two hundred million. Thus, according to facts as we have them, Southern Baptists on an average expend three and one-half percent of the collection plate dollar in their efforts to discharge their God-given responsibility among two billion, sixty million souls around the world, while ninety six and one-half per cent is used for the discharging of our Christian responsibility among the 140 million souls within the boundaries of the United States. After granting the necessity of a wide and solid base for a pyramid that will reach high with any measure of strength and stability, we cannot help but feel that we have discovered here an ugly violation of the laws of spiritual symmetry. Surely the action of the First Church, Little Rock, and the action of the Executive Committee in Nashville point up the fact that there is smouldering in the hearts of many Southern Baptists a conviction that we should lengthen our cords. The writer feels that he has recently seen numerous examples of determination to give expression to that conviction.

Perhaps the nature and trend of the new era in which we live are challenging us to a new approach. This is no longer the stone age, nor even the iron age: since August 6, 1945 we have been in an era, the days of which seemed numbered from the very day of its inception.

One thing that points up the urgency of our intensifying and enlarging our missionary efforts is the fact of the shortness of time. It is now or never, according to the conviction of many men in government, science, and religion. It is highly possible, even quite probable, that what we do not do within the next ten or fifteen years can never be done within the framework of this civilization.

Another news item pointing up the necessity of the study of this question is that of the possibility of Southern Baptists being thrown back into another debt era.

An item publicized in our State Baptist papers recently, attributed to Dr. Louie Newton, poses an estimate of the indebtedness already lying upon the shoulders of Southern Baptists. The figure was so staggering that the present writer wrote Dr. Louis Newton asking if it were published correctly, and if so to please supply some information to verify the estimate. A lengthy letter from Dr. Newton satisfies the writer that he is not far wrong, if at all. He estimates that Southern Baptists already owe the staggering sum of 100 million dollars, chiefly in the form of debts on local church building programs, but with sufficient sums by institutions and agencies to increase the total to the staggering figure thus presented.

Can it be brethren, that exactly during that one decade when Southern Baptists will have the opportunity to girdle the globe

## Erecting Churches—Not Building Plants

By LAWSON H. COOKE

Southern Baptists are in the early stages of perhaps the most extensive building program in the history of the denomination. Millions have been accumulated in building funds, and now actual building has begun. Incidentally, we want to be careful that our ambitions do not run ahead of our assets.

There is one word—wrongly applied, we believe—commonly used these days. It is the word, "plant."

We hear about our new "plant," our great "plant," our educational "plant," etc. This strikes us as being somewhat crude when we are erecting houses of worship to the glory of our God.

In using the word "plant," we ordinarily think of some industrial building—a shoe factory, textile mill, or some other structure in which mechanical equipment is turning out commercial products. In the case of a church building, however, we are erecting a structure that must stand in the community as a symbol of the presence of God, and serve as a place of worship for the followers of Christ. It must radiate a spiritual influence that permeates the life of the community, and of the world. "Plant" seems to us to be a little crude. We do not believe that it has either an accurate application or a scriptural basis.

At any rate, we are glad that the boy Jesus was found "in the temple in the midst of the doctors" rather than in the "plant" discussing matters with the foreman.

—The Brotherhood Bulletin.

—000—

What a waste, to spend one's life and life powers for the short ends of life, and never rise to the challenge of the kingdom of God and His righteousness.

for God with the good news of personal redemption through the Lord Jesus Christ, we are going to be channeling our would-be missionary funds into payments on five or six per cent interest debts? It is just possible that the answer lies in our determination to do two things: First, exploit present building facilities to their fullest. Noble indeed are the churches who prefer two sizable Sunday morning worship programs to a program that would not bring any more people under the sound of the gospel, but which would shoulder them with a staggering debt.

Second, exploiting the principles of practicality and utilitarianism in new buildings with a minimum of ornamentation and embellishment. Without for one moment discouraging the aesthetic value of architecture that points upward and conditions the atmosphere for worship, the writer cannot help remembering instance after instance of pure architectural embellishment, the cost of which would have supported 40 or 50 missionaries for an entire year.

If architecture would save a country, certainly the continent of Europe would be the most saved area of the universe. Cathedrals in no other part of the world compare with those of Europe and even Russia; but so also is the blood-shed, inter-cine warfare, moral degradation, and Communism on the continent of Europe incomparable to those of other parts of the world.

For these days a fitting scene and measuring rod for many of our activities and programs is, "How shall they preach except they be sent?"



# Who Forgives Sin?

By C. DEWITT MATTHEWS  
First Baptist Church  
Stillwater, Oklahoma

He was a native of Scotland, having a doctorate in philosophy. He was also a former Protestant. He came to the first meeting of the pastor's conference, although he did not participate in the discussions. In the after meetings he was cordial, confident, and cocky! I wanted to know him better, and watched for my opportunity.

As we left the church I caught step with him, and, at my suggestion, we went a half block to his home. This was the moment for which I had waited.

"I notice that you are at all our meetings," I said, wondering how he'd reply. "That is unusual for a Catholic priest, isn't it?"

"Well, yes. That is, I suppose it seems so to you," he rejoined.

"Your predecessor in this parish never came," I quickly answered. "In fact, he was aloof and unfriendly. You, on the other hand, are democratic and approachable. I've never met a priest quite like you." He was, naturally pleased by the compliment.

"Perhaps," he said, "that is traceable to my Protestant background. I became a Catholic in my late teens, having been a Presbyterian before that."

"Why did you become a Catholic?" I asked.

"My pastor made some dogmatic statements in a sermon about the evils of Catholicism, and, contrary to what he assumed would be the effect of his attack, I became very anxious to know the local priest. Ultimately I became a Catholic and a priest."

"Do you really believe that the Catholic Church is the church Christ established?" I pressed him.

"Emphatically," he snapped. "More than that, I believe it is the only legitimate channel of God's grace to man. All non-Catholic sects are hybrids, and split-offs from Catholicism which, some day, will come back into the fold."

"You are a Catholic, aren't you?" I smilingly said. "That's the same idea they all have, apparently, but I wondered if you held it, since you came out of Protestant beginnings."

"I would never have made the change had I not been convinced of its truth," he said with finality.

"Then you are opposed to non-Catholic groups?" I pointedly asked.

"Opposed in the sense that I think they are in error. If I had my way I'd see that every person in this city became a Catholic," he said with a challenge in his voice.

"By fair means or foul?" I shot back.

"By every means within the law," he retorted.

That last remark reminded me of Protestant press reports I had seen which described the pressure Catholics exert upon non-Catholics in other countries. So I said, "Catholics are not always too careful to restrict their persuasive measures to those 'within the law.'"

Immediately he bristled, and demanded, "Just what do you mean by that statement?"

"Oh, a little matter of making it difficult, if not impossible, for Protestant missionaries to enter South America," I said nonchalantly.

"Why should they be admitted there? Catholics were there first, long before the Protestants ever got the idea," he cuttingly said.

"Why shouldn't they be admitted?" I in-



sisted. "They enter other areas around the world and are welcomed. Besides, I can't forget that Protestants colonized these United States first, too, but Catholics are welcomed, nevertheless."

Ignoring my last statement, he said, "If there is anything that arouses my resentment, it is the stubbornness of Protestants in persisting to send their missionaries to countries where the people are, and always have been, Catholics." Shifting himself in the chair, he continued, "Certainly the Catholic church prevents their entry whenever possible. One would think that Protestants consider South Americans and Mexicans to be barbarians. They are Catholics!"

At this statement, I felt my own calm subsiding, as I rose to the challenge.

"Do you mean to tell me that all people in so-called 'Catholic' countries should be left alone by Protestants, under the pretext that they are already Christians?" I asked in evident amazement.

"That is exactly what I mean," he said with obvious feeling.

"I have no fight to make with Catholics because their beliefs differ from mine," I said, "but, I do resent the persecution and intimidation the Catholic hierarchy imposes upon people who hold religious convictions different from theirs. I don't even mind an occasional argument, although it seldom accomplishes anything but to solidify prejudices. But when church property is destroyed, ministers attacked, worshippers threatened, and religious services interrupted all in the name of one religious point of view, that is intolerable."

"Where are these conditions you describe?" he asked in faked innocence.

"In varying degrees in practically every country where Catholics are in the majority," I replied. "It is worse in some areas than in others, of course, but it is despicably true in Central and South America, Mexico, Spain,

and Italy, to mention only a few countries. We have plentiful case histories of such unlawful usurpation of authority by Catholics even where the civil laws provide equality of religions."

"Protestants' record of persecution is just as black," he dodged.

"Not in the modern area, and furthermore, you can't cite an authentic case of Baptists ever having taken such an attitude," I said with a calm voice, made strong by an unchallenged record of Baptist insistence on religious freedom.

"We Catholics will co-operate with non-Catholics in every civic cause, but we will not budge from our position about the church," he explained, "and you are wasting your time suggesting such a possibility."

"What is your position on the church, and where did you get it?" I asked.

"It is simply that when Jesus gave the keys of the kingdom to Saint Peter He committed them to us, and upon Peter and this committee He built His church," he blandly said. "That was the Catholic Church! Our opposition to other religious sects, as intolerant as it appears to you, grows out of our conviction that God has committed into Catholic hands the treasure which is the gospel. If you believed that would you not fight all efforts to compete with it?"

"No, I would not fight, nor coerce, nor intimidate," I replied. "I would continue doing as I am now doing, persuading, loving, explaining, but never fighting or persecuting any man because of his religious beliefs. But there's one thing I would fight for."

"What is that?" he asked.

"I'd fight just as defiantly to protect your right to be a Catholic as I would mine to be a Baptist, or someone else's to be an atheist. For religious expression, if it is to be vital, must be free," I replied, my voice rising with intensity.

"Then, we are impossibly separated," he said, "and it is utterly profitless to attempt to bring our beliefs into harmony."

"They don't have to be in harmony," I explained, "but in America, at least every man must respect every other man's right to hold and to express his own faith, however different it may be. Thank God that is written in the Constitution of this nation!"

"Don't tell me you believe that truth is divided!" he said, his eyes flashing as he spoke.

"No, I agree that truth is one, but I also believe that every man has an inalienable right to express and interpret truth as he sees it, and let his life and destiny rise or fall, be blessed or be damned, by that conviction. Nowhere else on this earth is that concept so strong as it is in these United States. I would remind you that the American Constitution is the chief reason that Catholicism can live and progress in America so rapidly. America guarantees a free atmosphere. Plans are fast formulating to make America the strong Catholic country. But if and when that day comes to these free shores, it will be interesting and revealing what pressure will be exerted on non-Catholic groups. Wherever Catholicism is in the majority it wields the big

tick, but when it is outnumbered, like it is here in our city, it walks quietly, and evidences at least some degree of religious tolerance." I was surprised at myself, for I had gotten up from my chair and was standing over my new friend like a lawyer summarizing his final plea to a jury.

"I admit that we intend to make America Catholic as rapidly as possible, but would you not make it Protestant if you could?" he parried with the question.

"I would make it Christian," I said, "but not with the weight of one little finger of coercion. Nor do we want control of the state. We want free religious expression in a free state. You want only one religious expression in a state controlled by the Catholic church. That's the long, sordid history of every nation where Catholicism has been strong enough to impose its will. We want free, unlettered access to God for every man, for only God can forgive sins."

"I disagree," he said, "about forgiving sins."

"Oh, I know you disagree," I replied, "but this is still America! We can agree or disagree without fear of reprisals."

"I mean that I, Elbert McPheeters, can forgive sins," he said, as he got to his feet and pointed a finger at himself. "I am God's official representative in this parish to forgive sins. I do it every day."

I had heard of such things, but I had never actually heard a man say it before. So for a moment, I just stared at him.

Then I said slowly, "That's the most preposterous thing I've ever heard an intelligent man say. You don't really believe that! You mean that you pray to God on behalf of sinners, but God forgives them."

"No," he said, "that's what you say you do. But I, Elbert McPheeters, priest of God, and representative of God's only true church in our city, forgive sins on behalf of God."

I walked to the door, and he followed me, smiling all the while. I had stayed too long, missed my lunch, and now an appointment was awaiting me in my office.

"I know you think it is incredible," he said pleasantly, "but we Catholics believe these things, and we are out to see that others believe them, too."

Reaching the walk outside, I turned, still unbelieving, toward the little man who, in spite of what I had heard him say, I still liked. Then I said, "McPheeters, it has been a revelation to come to know you better. As you say, we are poles apart religiously, although only three blocks separate our churches. I like you personally, but what you've said today about the Catholic church being the only channel of God's grace and that you can forgive sins, leaves me cold. That's either insanity or blasphemy, and you're not insane! Before I go, I am reminded that Robert Browning in his 'The Ring and the Book' has Molinos, when he is condemned as a heretic, say, 'We shall meet again in the judgment day and then it will appear on which side, in yours or on mine, is truth.' If you are right, McPheeters, then I am hopelessly wrong. That I can never believe. I think there will be a lot of surprises on the great Judgment Morning!"

Perhaps some time we shall sit down again together, for I like The Very Reverend Elbert McPheeters—and I am not afraid of any of his dogma—but I am amazed at what an intelligent man can believe.

—Southern Baptist Home Missions.

## News of Interest

By Baptist Press

### We Told Them—But They Didn't Believe Us

Managers of motion picture show houses across the country have protested to Hollywood's movie moguls that their pictures give too much emphasis to Catholicism.

"We have had a great deal of glorification of the Catholic and Jewish religions," said the survey of exhibitors by Allied States Association. Then the findings reminded: "We must not lose sight . . . that the vast majority of our people, and our critics, are of the Protestant faith."

The survey also revealed that the public is getting tired of sordidness, crime, and sex in the movies. Small-town audiences want more wholesome stuff, such as nature, children, and animals that the whole family can safely see.

And, the survey protested further, Hollywood has been lax in failing to clean up the private lives of sinful stars.

The survey's findings were handed to the movie moguls at the same time a nationally-known marriage counselor declared through the press that the instability of American families is due partially to Hollywood's "fantastic portrayal of family life." Dr. Clifford R. Adams, director of Marriage Counseling Service, Pennsylvania State College, said that the movies lead to a "misapprehension of the goals to be achieved in marriage."

### Individual Churches Cannot Join Federal Council

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, New York, has declared that no Southern Baptist churches are members of the Federal Council.

Noting charges by some writers that individual Southern Baptist churches are "joining the Federal Council of Churches," Dr. McCrea stated that "this is constitutionally impossible, for the only bodies that can become members of the Federal Council are national denominations."

Dr. McCrea said the misunderstanding may have arisen by virtue of the fact that a good many local churches of all denominations give financial support to the Federal Council and receive its publications even though they have no official part in its life.

### Ten Commandments For Preachers' Wives, By One of Them

Mrs. C. A. Maddry, wife of the pastor of First Baptist Church, of Wilmington, North Carolina, admits that being a preacher's wife brings a lot of responsibilities—but she "would not exchange the joy and satisfaction that comes from service I can render as a pastor's wife for the advantages of having a husband of any other calling."

She writes of these responsibilities and joys in an article in the April, May, June issue of *Quarterly Review*, and lists the following "Ten Commandments for Preachers' Wives":

1. Thou shalt be and look thyself.
2. Thou shalt not be a drawback to thy husband.
3. Thou shalt keep an orderly house.
4. Thou shalt not neglect thy family.
5. Thou shalt not gossip.
6. Thou shalt use good judgment in dress.
7. Thou shalt not do all

the work in the church. 8. Thou shalt visit. 9. Thou shalt be no respecter of persons. 10. Thou shalt not neglect thine own spiritual life.

### Baptist Press Expands To Include County Weekly Field

Regular mailings of Baptist news items to the county weekly newspapers of the Southern Baptist Convention territory is a new project launched by the publicity department of the SBC Executive Committee, Nashville.

C. E. Bryant, director of publicity for the Executive Committee, said that the first release of material reached editors about March 1. Future mailings will be made on the first of every month.

"The great majority of Southern Baptists live in small towns and rural areas," Bryant said. "They depend on the weekly paper of their county for their basic reading matter. By the expansion of Baptist Press to include these papers, we hope to help the papers by furnishing them news of vital interest to the people they serve and to help the people by informing them on Baptist work."

"This publicity medium also places the Baptist message in the hands of thousands of people not enlisted by any church and who probably would not ever be touched by other religious influences."

Thirty-four hundred papers are on the mailing list.

—000—

### Bring Up a Child In the Way He Should Not Go . . .

"The study of alcoholism is a new science and the statistics are meager, but such statistics as are available indicate that the majority of America's 3,750,000 excessive drinkers and 750,000 chronic alcoholics began their drinking as children. The Grapevine, official organ of Alcoholics Anonymous, recently distributed a questionnaire to its readers. Of those replying, 65.3 per cent confessed that they had become drunk for the first time between the ages of 15 and 19; 16.1 per cent between the ages of 10 and 14; and one per cent under the age of 10. This means that more than 70 per cent of the alcoholics replying began drinking heavily before they were out of their teens."

"Let us look at how large a percentage of our youth is involved in this problem of drinking. In 1948, the American Youth Commission of the American Council on Education interviewed 13,528 young people in Maryland between the ages of 16 and 24; of these 52.9 per cent includes even 16-year olds. It also is notable that the percentage of alcoholic-drinking male youths alone was higher than 60, while girls, whose drinking until recent years was so efficiently suppressed by social nonacceptance of it, worked themselves quite nicely up to almost 45 per cent.

—Christian Science Monitor.

—000—

The Christian home with its glowing atmosphere of refinement, joy and harmony is the most cogent force in the building of a community character and the most powerful corrective of low standards of morality.

—Isabel B. Caleb.

## 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

## One Hundred Twenty-Five

### Missionary Organizations

#### A-1 In 1948

The following organizations met all the requirements on their Standards of Excellence for the year 1948, and are being recognized as A-1:

**Woman's Missionary Societies:** Arkadelphia, First; Arsenal Plainview; Blytheville, Calvary; Blytheville, First; Booneville, First; Camden, Elliott; Camden, First; Cabot, First; Crossett, First; Cullendale, First; Dermott; Dumas; El Dorado, Immanuel; El Dorado, Parkview; El Dorado, Second; El Dorado, Union; Earle; Eudora, New Hope; Fordyce; Fort Smith, Calvary; Fort Smith, Oak Grove; Flippin; Hamburg, First; Helena, First; Hermitage, Holly Springs; Horatio; Jonesboro, Central; Junction City, First; Lewisville, First; Little Rock, First; Little Rock, Gaines Street; Little Rock, Immanuel; Little Rock, Ironton; Little Rock, Pulaski Heights; Little Rock, Reynolds Memorial; Little Rock, Second; Louann, Joyce City; McGehee, First; Magnolia, Central; Marion; Monticello, First; Newport, First; Norphlet; North Little Rock, Pike Avenue; Ozark, First; Paris, First; Prescott, First; Rogers, Immanuel; Stephens; Texar-

kana, Calvary; Smackover; and Warren, First.

**Special Young Woman's Auxiliaries:** Ouachita College Y. W. A.

**Young Woman's Auxiliaries:** Bentonville, First; Blytheville, Calvary; Camden, Elliott; Dumas, Margaret Hutchison; Horatio, Inez Lung; Hot Springs, First; Little Rock, Second; McGehee, First; and Malvern, First.

**Intermediate Girls' Auxiliaries:** Bentonville, First; Blytheville, Calvary; Little Rock, Douglassville, First; Blytheville, First; Dumas; El Dorado, Immanuel; Horatio; Hot Springs, First; Little Rock, Reynolds Memorial; Malvern, First; Newport, First; Paragould, First; Paris; Warren, First; and Stephens.

**Junior Girls' Auxiliaries:** Bentonville, First; Blytheville, Calvary; Blytheville, First; Dermott; Dumas; El Dorado, Elma Cobb; Eudora, First; Hope, First; Horatio, Joan Riffey; Hunter; Little Rock, Pulaski Heights; Little Rock, Reynolds Memorial; Little Rock, Second; McGehee, First; Malvern,

## Mucial Appreciation and the Churches

By ERNEST O. SELLERS

Church music is costly. Back of its influence and appreciation lie centuries of experimentation, neglect and abuse. It is marvelous how church music has withstood neglect, inept lip service, false friends, and cross presentations.

America has awakened to a new musical day. Scores of fine orchestras, thirteen million young women studying music, millions of school children, High School bands, Glee Clubs and College Music Departments. All of this

Third; North Little Rock, Central; North Little Rock, First; North Little Rock, Pike Avenue; Paragould, First; Stephens, Anne Margaret; Texarkana, Calvary.

**Intermediate Royal Ambassador Chapters:** Blytheville, Calvary; Horatio, Adoniram Judson; and Trumann, South McCormack.

**Junior Royal Ambassador Chapters:** Bentonville, First; Blytheville, Calvary; Dumas; Hermitage, Holly Springs; Horatio, David Livingstone; Little Rock, First; Paragould, First; and Texarkana, Calvary.

**Sunbeam Bands:** Bentonville, First; Blytheville, Calvary; Dermott; Dumas; El Dorado, Immanuel; Horatio, Rose Marlow; Little Rock, First; Little Rock, South Highland; Little Rock, Reynolds Memorial; McGehee, First; Magnolia, Central; Newport, First; North Little Rock, Park Hill; Stephens, First; Texarkana, Calvary; and Warren, First.

means that church leaders must be alert to say nothing about emotion of such a great host.

Music that is crude, pagan, deavoring to enlist the co-operation level, has no place in any church. Too long the intellectual appeal of the sermon has overshadowed the emotional values of music and worship. By the emotional value of music we do not mean the aesthetical nor the physical-foot appeal—which so often perverts real worship.

This broader comprehension of musical values ought to lead us to make a careful study and use of the hymnal. The educational and emotional power of the hymnal honestly employed has yet to be measured. Haphazard, careless, ignorant, or ineffectual methods will not meet the requirements of this new day of broader musical knowledge, to say naught of a proper approach to spiritual values.

We are happy to record a new momentum being given to hymn singing. Witness the "Hymn Hours" on the radio, some national in scope, Hymn Festivals in all parts of the land. Every minister should take advantage of this new, nation-wide, interest and use it for the advancement and spiritual uplift of the church. Music helps all, it hinders none.

A discriminating use of the best of church music and an extension if a knowledge of the hymnal will greatly enrich church progress and attract many who are now indifferent to the claims of the gospel.

### NOTICE!

Arkansas'

### ANNUAL W. M. U. MEETING

March 29-31

**Immanuel Baptist Church**

Tenth and Bishop Streets  
Little Rock

**EXCEPT**

**Tuesday Evening**

**First Baptist Church**

Twelfth and Louisiana

Y. W. A. Banquet.....5:15 p. m.

Pageant.....7:30 p. m.

**Wednesday Evening**

State BWC Federation.....5:15 p. m.

**Woman's City Club**

Fourth and Scott

## Camp Ridgecrest for Boys

Camp Ridgecrest for boys, now in its twentieth year, will open June 22 to boys eight to sixteen for a term of six weeks at the low rate of \$75 which covers accident and health insurance, laundry, aquatics, horseback riding, tennis, hiking, mountain climbing, sight-seeing, riflery, archery, base ball, and other outdoor sports as well as indoor games.

Located in the Heart of the Blue Ridge Mountains at the head of beautiful Royal Gorge in "The Land of the Sky" at Ridgecrest Baptist Assembly it is under auspices of the Sunday School Board of the Southern Baptist Convention. Our director is James R. Howlett, M. D., New Orleans Baptist Seminary. Write for free catalogue.

Address: Perry Morgan, Business Manager,

Ridgecrest, North Carolina

# Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON  
Sunday School Superintendent  
RALPH W. DAVIS  
Training Union Director  
Baptist Building, Little Rock

T. D. McCULLOCH  
Student Union Secretary  
MRS. B. W. NININGER  
Church Music Director  
Baptist Building, Little Rock



## Recommended Easter Music

In response to many requests, the state director herewith initiates a new service to Music and Educational Directors all over the state. Once each month, music which has proved valuable to the average church choir will be recommended. The Baptist Book Store is co-operating in this venture by having on hand copies of the selections recommended. It is a simple matter to order and receive this music promptly. The numbers listed are suitable for any choir, and are not too difficult. At the same time, they are worthy of use by more experienced singers. The two Easter Anthems which are recommended for use are: "Gloria in Excelsis," by Mozart, and "The Resurrection Morn," by Mueller.

There is on file, in the office, a number of copies of Easter Services. These services are varied in type. The first one is very simple, using only Hymns in a Song Sermon. The second is more pretentious, and requires the use of several good anthems. Those desiring copies of these Easter Services may write to Mrs. B. W. Nininger, 212 Baptist Building, making request for them.

### Two General Anthems

The following two choice anthems are recommended for general use. They are very simple, and beautiful: "Fill Your Heart With Prayer," by Daniel, and "Thy Will," by Bryant. Both of these numbers are in stock at the Baptist Book Store.

**DALLAS INVITES YOU  
ROSS AVENUE BAPTIST  
CHURCH  
INVITES YOU  
Ross and Moser  
Homer B. Reynolds, Pastor**

Little Rock, Woodlawn	124	54
Ft. Smith, Temple	115	28
Grannis	113	84
Hoxie, First	113	40
Fountain Hill, First	109	82
Little Rock, Capitol View	108	38
Dardanelle, First	108	26
El Dorado, Parkview	102	45
N. Little Rock, Grace	93	20
El Dorado, Joyce City	91	68
Kensett	90	61
Little Rock, East End	89	72
Mena, Dallas Avenue	86	31
Ft. Smith, Northside	86	27
Hot Springs, Lake Hamilton	82	35
Melbourne	78	84
Bradley	73	
Hot Springs, Walnut Valley	72	58
Little Rock, Geyer Springs	68	47
Little Rock, Mt. View, No. 1	65	35
Douglasville, Second	64	45
Monte Ne	62	51
Sweet Home, Pine Grove	62	51
Little Rock, Oak Forrest	59	
Conway, Brumley Chapel	58	35
Little Rock, Biddle	57	48
Little Rock, West Side	47	35
Little Rock, Shady Grove	41	41
Little Rock, Bellevue	41	

## Figures to Inspire

Sunday, February 27, 1949

	S. S.	T. U.	Add.
Ft. Smith, First	1275	493	13
Little Rock, Immanuel	1195	406	12
Including Missions	1518	592	16
Little Rock, First	861	391	3
El Dorado, First	859	267	4
Hot Springs, Second	794	215	3
Little Rock, Second	756	158	
No. Little Rock, Baring Cross	750	259	3
Including Mission	804	289	4
Pine Bluff, First	710	232	
Camden, First	547	161	1
Including Mission	736	266	
Benton, First	545	155	
Hope, First	538	102	
Including Mission	567		
Warren, First	504	80	4
Magnolia, Central	496	117	1
Including Mission	602		
Arkadelphia, First	494	159	2
Pine Bluff, Immanuel	482	160	
Fayetteville, First	461	175	5
Including Mission	515	214	
El Dorado, Immanuel	451	215	
Including Mission	492	240	
Blytheville, First	445	150	6
Including Mission	525	155	
Little Rock, Tabernacle	437	172	2
Hot Springs, Central	437	119	
Including Mission	540	163	
Forrest City, First	436	154	1
Malvern, First	430	95	4
Including Mission	455		
Paris, First	429	143	4
McGehee, First	423	151	
Including Missions	527		
West Helena	409	116	
Ft. Smith, Immanuel	407	210	4
Paragould, First	393	182	
Including Mission	506	241	
Russellville, First	388	150	8
Including Mission	429	165	
Little Rock, Pulaski Heights	386	72	1
No. Little Rock, First	382	94	1
Including Mission	422		
Little Rock, Gaines Street	380	297	3
Including Mission	502	340	
Hot Springs, Park Place	373	113	
Ft. Smith, Calvary	373	92	
Stuttgart, First	361	189	3
Including Mission	417	214	
Ft. Smith, Grand Avenue	358	92	2
Cullendale	355	142	1
Springdale, First	352	257	2
Including Missions	504		
Hot Springs, First	340	87	3
Smackover, First	338	124	
Nashville, First	323	102	
Little Rock, South Highland	314	129	
Lake City, First	309	207	18
Rogers, First	303	77	
Norphet, First	285	192	
Searcy, First	284	86	
Pine Bluff, Second	278	98	
Little Rock, Calvary	269	110	
N. Little Rock, Park Hill	264		13
El Dorado, West Side	263	118	1
Jacksonville, First	263	114	6
Greenwood, First	250	88	1
Dumas, First	246	70	1
Including Mission	321		
Mena, First	243	81	
Monticello, First	241	116	
Gurdon, Beech Street	238	61	3
Alma, First	221	96	2
Ft. Smith, Trinity	210	82	2
Little Rock, Reynolds Memorial	206	70	1
Ft. Smith, Bailey Hill	201	79	
No. Little Rock, Pike Avenue	167	70	
Elliott	146	133	1
Warren, Immanuel	139	125	
Little Rock, Hebron	139	81	3
Bentonville, First	139	43	2
No. Little Rock, Sylvan Hills	134	55	
Little Rock, Graves Memorial	132	81	3
Douglasville, First	132	66	3
Pine Bluff, Matthews Memorial	129	95	
Trumann, First	126	93	

## News And Suggestions

the local Training Union, such as enlargement campaigns, study courses, church and Training Union visitation, associational meetings, tithing, or any work in which your Training Union organization may participate at any time during the year. Posters must have been up in the church building at least three Sundays.

### Division III.

Posters in this division must promote or call attention to some regular phase of the Training Union, Baptist Adult Union, Young People's Union, Intermediate Union, Junior Union or Story Hour work. Suggestions for such posters may be found each month in the TRAINING UNION MAGAZINE.

### Other Information

These posters must be brought to the State Training Union Convention where they will be placed on exhibit, and will be submitted according to age groups; that is, Junior, Intermediate, Young People, and Adults. They will be graded on originality, legibility, and appropriateness to the occasion. A committee will judge the posters, and during the business session of the convention, special recognition will be given to the individual of each age group having submitted the best poster in each of the three divisions.

Anyone from any church may bring as many as three posters, one in each division, direct to the State Training Union Convention. There may be four winners, Junior, Intermediate, Young People and Adult, in each of the three divisions.

### Mary Hardin-Baylor

Accredited Senior Liberal Arts College for Girls. Provides a program of educational, cultural, physical, and religious development. Modern progressive curriculum and pre-professional courses. Music, art, speech, journalism, homemaking, teacher training, business. FM Radio Station KMHG provides radio training for students of all departments. Assures comfortable living conditions, reasonable prices, national recognition, excellent faculty, small classes. Beautiful campus. Exceptional winter climate. Founded 1845.

GORDON G. SINGLETON, Ph.D.,  
President  
Box 400 Belton, Texas

## Last Minute Convention

### Last Minute Convention News And Suggestions

1. Urge as many leaders as possible to attend the State Training Union Convention, First Baptist Church, Little Rock, March 18-19.

2. All participants in the Junior Memory Drill, Intermediate Sword Drill, and Speakers Tournament, and their judges are to meet at 10:30 Friday morning, March 18, for instructions. Place of the meetings will be found in the printed program.

Union Directors are urged to

3. All Associational Training send the names and addresses of all Associational winners to the State Training Union Director, Little Rock, as soon as the elimination tournaments are held.

4. All people who desire to stay in hotels during the Convention should send their reservations directly to the hotel. The churches of Little Rock will furnish bed and breakfast free, but all who are able to do so are encouraged to stay in hotels.

5. Attention, church and associational delegations! Please do not ask for entertainment on Thursday night. In some cases, churches in near by towns may be able to entertain a limited number on Thursday night.

6. All posters that are to be entered in the state contest should be brought to the vestibule of the main auditorium as early as possible Friday morning, March 18.

7. Come early enough to register and receive a home assignment before the Convention begins at 10:00 o'clock Friday morning, March 18.

8. Plan to remain for the combined college choral festival at noon, Saturday, March 19.

### POSTER CONTEST

**Division I.**  
Competing posters must advertise the coming State Training Union Convention, giving the place and date of meeting, and must have been displayed in the local church at least three Sundays before the convention.

**Division II.**  
Posters that have been used to promote special occasions in

# Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*  
 219 Baptist Building  
 Little Rock, Arkansas

## The Benevolence Committee Suggested Activities

*"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).*

The general purpose of the Benevolence Committee is to minister personally with the Word of God and with prayer, with fellowship and Christian sympathy, and also with physical means, to those who are old, sick, or disabled; to those who are troubled, bereaved, or in need.

1. Prepare a file of all persons in the church membership in the above classifications. Add to the list similar people discovered in the church census. Add others as they develop.

2. Work out a program of visitation utilizing every man of the Benevolence Committee, and other men of the Brotherhood, making it possible for all the above to be visited regularly.

3. Visit every bereaved person in the church and in the community.

4. Visit those who are sick. Visit regularly those who are invalided.

5. Visit old people who cannot go any more. Keep them informed about work in the church. Read the Bible to them. Pray with them.

6. Visit in hospitals.

7. Visit old people's homes, convalescent homes, and any similar place.

8. Visit those in trouble. Counsel with them. Encourage them. Help them.

9. Visit those in need. See that the need is supplied.

10. Help the church to build and maintain a fellowship fund out of which assistance may be given to members of the church who are in distress. The Fellowship Fund can be an item in the church budget, or it may be financed by a plate offering on Lord Supper days.

11. Work with the pastor to help him bear some of the constant load of visitation.

12. Organize the church for Thanksgiving offerings, baskets for the poor, and other activities.

13. Organize the church for a White Christmas.

14. Keep before the Brotherhood and the church the needs of the Baptist Orphans' Home. Many churches take a special Thanksgiving offering for this purpose.

15. Help young preachers get started toward their ministerial education.

16. Work with welfare agencies to provide subsistence for widows and orphans.

17. Hold services, prayer-praise-testimony, in the homes of sick and aged persons; in old folks homes. Distribute literature.

18. Sponsor Christmas trees and Christmas services in mission communities.

19. Be alert for emergencies such as sudden death in a home, serious accident, sudden illness, tragic loss, trouble of any nature. Be ready always to stand by those in need.

20. Be ready to answer the pastor's call for assistance. Keep the pastor informed about all the work of the Benevolence Committee.

21. Work with the worship committee to provide transportation for infirm people, that they may come to church when they are able to do so.

22. Honor the aged at an occasional special service. Remember the bed-ridden on special days.

23. Keep before the church for special prayer all those who are receiving the attention of the Benevolence Committee.

24. Lead out in assisting worthy boys and girls to continue their education.

25. Follow up requests for prayer made in the prayer meeting service.

26. Visit without delay individuals and families in need of help.

27. Bring before the Brotherhood the names of those who are being ministered to by the Benevolence Committee.

28. Urge members of Brotherhood to attend funerals of the church members.

29. Share food and clothing with needy.

30. Keep Baptist Benevolent causes before the Brotherhood.

Add to this list other activities which come within the range of the general purpose of the committee.

## Monthly Workers Conferences

The Associational Workers Conferences are growing in attendance and interest all over the state. It is doubtful if any state will equal Arkansas in such meetings. The majority of the associations now have these monthly conferences. Through such meetings, all the work carried on by our denomination can be publicized and promoted. "It would be almost impossible for me to put over an associational mission program," said a missionary, "without a Monthly Workers Conference."

Two things are necessary to make a monthly conference a success: A splendid program and large attendance. Build a strong program every month. Be sure that every speaker will be present. Advertise it well and pull for big attendance from every church. Over at Conway at the last Workers Conference, one pastor was heard to say, "This has been the best Workers Conference I have ever attended." A church bulletin in Boone-Carroll Association carries the following note about a similar meeting: "Those who did not attend the Associational Workers Conference last Tuesday missed one of the best meetings we have had in sometime." Greene County Association reports 210 present for their March meeting.

The district association is the most vital unit in our co-operative work. A good Monthly Workers Conference can do more to save the weak churches and put life and power into every movement than any other one thing. But give the people something when they attend and challenge them with a real program of work. Every association should be working toward some definite objectives. Each month a check should be made as to the accomplishments.

### Keen Interest In Evangelism

Many associations are getting everything in readiness for Simultaneous Revivals. Some are even working on the plans for 1950. Pastors and churches are properly setting themselves to the task of soul winning.

Dr. B. V. Ferguson writes: "I want to assure you that we are going to endeavor to beat all our previous records in the number of baptisms this year. Nothing would rejoice my heart more than to do better than the objectives set by the Evangelistic Conference."

Dr. John L. Dodge and the First Church, Hot Springs, hope to go beyond one baptism for every twelve members. He says, "We have accepted a goal of at least one baptism for every eight members in twelve months. If we count

Department of

# MISSIONS

C. W. Caldwell, *Superintendent*

only the resident members it will be one baptism for every four and one-half members. We hope to reach our goal."

Missionary H. S. Coleman writes: "I never could think to tell you that our objective for soul winning for 1949 is one convert for every twelve and one-half baptists in Caroline Association. This was set up in January before the Evangelistic Conference."

Do you realize that about five months of your associational year are gone? The record of baptisms is taken each year from the minutes of the associations. Last year, it was one baptism for every 15 members. We must make the most of evangelism during the remaining months of the year.

### Blytheville Organizes New Missions

The Blytheville First Church bulletin carries the following announcement: "Mission Sunday School at Yarbro! At two-thirty o'clock, Sunday afternoon, March 6, a Mission Sunday School will be started at the Yarbro School House. Following the organization and Sunday School period, Associational Missionary C. J. Rushing, will conduct a preaching service. In the Yarbro area, there are many people unreached by the ministry of our Baptist churches; in this neighboring vicinity, the fields are already white into harvest."

What has your church done about the neglected areas near by?

### Attention, Associational Evangelistic Leaders!

All associational directors and organizers of evangelism are asked to meet Dr. C. E. Matthews on May 16, 7:30 p. m. at the First Baptist Church, Oklahoma City, Oklahoma. A real program of inspiration and instruction has been prepared.

**PIPE ORGANS**  
 New and Used  
 Prompt Service for  
 Turning, Rebuilding, Modernizing  
 Addition, Chimes.  
**ARKANSAS ORGAN CO.**  
 Phones: 5-0415-5-0746  
 P. O. Box 491, N. Little Rock, Ark.

# Family Altar Campaign Brings New Spiritual Power



Here is the home of a deacon in East Gadsden Church. These parents say that the most precious time of the day is when the family gets together in a devotional period.

By JOE W. BURTON  
Editor, Home Life

The spiritual life of a church can reach a new height as a result of family worship. This is the testimony of Pastor Henry S. Inabnit, East Gadsden Baptist Church, Gadsden, Alabama.

Pastor Inabnit knows because the family altar campaign at his church was launched many months ago—even before the Southern Baptist campaign for 100,000 new family altars. It has gathered momentum every week, according to Brother Inabnit.

First this earnest Alabama pastor had long felt the need of a spiritual awakening in the homes of his church. He believed that God's Word read in the family circle, followed by prayer, was the answer to broken homes, juvenile delinquency, and other home tragedies of the day.

"More than anything else," he said, "I wanted each family to come together daily for Scripture reading and prayer. I believed that a well-planned program for enlisting the families to establish or continue the family altar would meet the needs. To this end I gave myself in prayer."

Pastor Inabnit called his deacons together. In prayer and conference they worked out a plan which was submitted to the church and adopted unanimously. Together they prepared family altar window cards for use in each home and family altar commitment cards to be signed by the families enlisted.

"With this material in hand," the pastor relates, "a good ready was made by the prayers of the deacons and a fine group of consecrated men in the church."

Then came Family Altar Day. The pastor preached on "The Power of a Family Altar." He pointed out how the family altar gives expression of faith in God, the desire for worship, and the

need of confession and rededication. He showed how the family altar makes for consecrated living, brings the family to a oneness of spirit, leads Christians to a more faithful stewardship.

"The family altar," preached the pastor, "can save a home, stabilize a marriage, make happiness where there is hate, make joy where there is sorrow, make peace where there is unrest, make faithfulness where there is unfaithfulness."

Earnestly, seriously, tenderly, and lovingly he pled with his people to make Christ the center of their homes.

"If you have not already established a family altar," he entreated, "won't you do it today?"

Deacons and their wives first joined the pastor and Mrs. Inabnit at the pulpit. Out of the choir, down from the balcony, from the rear of the church they came with their wives. Then other men and their wives came to make a circle around the walls and up both isles of the church—each couple holding a family altar card.

Even the children came to stand with father and mother in token of their willing co-operation in building family altars.

Brother Inabnit further describes the moving scene: "Out of the auditorium fine young people came—young men slipping their arms around dad; young ladies with their arms around mother—weeping with joy, rejoicing that a family altar was to be established in their home.

"Others came—young ladies who were living away from home; young men in school—to say that they wanted to have a family altar.

"Out of this have come many came forward that day. Since through visitation, through personal appeal, through testimonies of those who had established family altars, one hundred fifty more have been established. These families are contacted and urged to continue the family-altar.

"The Training Union is visiting in the homes of those who do not have a family altar, using Home Life, Open Windows, and the family altar card, seeking to enlist others in a revival of family religion through the family altar.

"Out of this have come many things. A men's prayer meeting meets every Saturday night with twenty to thirty-five men in attendance. Recently they held an all-night prayer meeting.

"Four men have dedicated their lives to the preaching of the gospel. Others have said God was calling them to definite service, they know not what.

"In seven months 137 have been baptized. The spiritual life of the church is at a high ebb. You



Pastor and Mrs. Inabnit challenge their people to establish a family altar. Three hundred homes have responded.

can feel the power of God in every service.

"Fathers have been saved because mother and children began family devotion. Children have been saved around the family altar, confessed Christ before the church, and followed him in baptism. Families are recognizing the tithe belongs to God and are bringing it into the storehouse.

"The family altar is the answer to the need of the spiritual and family life of the Christian today."

The Brotherhood of East Gadsden Baptist has now voted to sponsor the establishment of family altars, Pastor Inabnit reports.

"These men," he says, "know the value of a family altar. They want to share it with other men and their families. They are visiting in teams of two in the homes that have not established family altars, seeking to lead them in this opportunity."

Their aim: "A family altar in every home in our church in 1949."

For Sale—

**Simmons Dormitory  
Beds**

—In Sets of 12

Size 36 x 79 inches

Bed includes head and foot and Simmons spring without the mattress.

Cost is \$18.50 each

These beds were ordered for the University of Shanghai but cannot be delivered because of conditions in China. If you can use such beds you can help yourself and the University by making an order.

Write—

**American Baptist  
Foreign Mission Society**  
152 Madison Avenue,  
New York 16, N. Y.

## ASK YOUR OWN CHILD'S TEACHER

which Encyclopedia you should have in your home.

There are 9,000 teachers in our Arkansas Schools—One of these is teaching your child. **Call this teacher.** Ask her which set of reference books you should place in your home for your child.

**OTTO MATHIS**

714 West Elm—El Dorado, Arkansas

Representing "Field Enterprises," (Marshall Field), and

**THE WORLD BOOK ENCYCLOPEDIA**

# Your Tongue!

To Charles H. Spurgeon, the famous preacher, came a woman who felt burdened and must talk to the pastor. The matter was all the more urgent because it concerned the pastor himself. It was in the time when preachers wore what the dictionary calls a "stock," a broad stiffened band worn as a cravat. This good sister felt that the pastor's cravat was too long to be in keeping with the calling of a preacher. To her it was a sign of worldliness and it troubled her. She had to tell him in the spirit of love. She felt sure the pastor would see the point and she had brought scissors with her to reduce the cravat to proper length.

Spurgeon listened patiently, took off the offensive cravat, handed it to the woman and told her to adjust it the way she thought it ought to be.

"But," he added, "dear sister, may I perform a service for you, too?"

"Certainly," was the reply, "I shall appreciate it very much."

"Well," said the pastor, "you also have something which is too long to accord with Christian humility, which has caused me a good deal of grief and which I should like to cut down."

"Indeed?" she replied sweetly. "What can that be? Use the scissors as you please."

With calm friendliness, Spurgeon said, "Dear sister, will you put out your tongue?"

There are lots of preachers today who sometimes wish they might perform a little operation of that kind. And other men, too. Nor are they all women whose tongues are too long. Men are guilty of this, too. Those wagging tongues—if they could be controlled, how much evil could be avoided!

—The Baptist Examiner.

—000—

The school of Christ is the greatest school of all time. Christ, himself, the master Teacher, is the head of this school. All who have the power to make decision for themselves may matriculate. The only requirements for entrance are repentance and faith. No one is rejected because of his previous record.

—J. E. Lambdin.

REDDY KILOWATT SAYS:

# KITE FLYING TIME

## Safety First



**REDDY RULES**

1. KEEP KITES AWAY FROM ELECTRIC WIRES
2. USE DRY COTTON STRING ONLY
3. NEVER USE METAL ON KITES
4. NEVER CLIMB POLES

BUSINESS-MANAGED, TAX-PAYING

*Arkansas*

# POWER & LIGHT

HELPING BUILD ARKANSAS

*Company*

**GOWNS**  
 • Pulpit and Choir •  
 Headquarters for  
**RELIGIOUS SUPPLIES**

Church Furniture • Stoles  
 Embroideries • Vestments  
 Hangings • Communion  
 Sets • Altar Brass Goods

CATALOG ON REQUEST  
**National** CHURCH GOODS SUPPLY COMPANY  
 821-23 ARCH STREET, PHILADELPHIA 7, PA.

# Jesus' Ministry to Human Need

By MRS. ROLAND LEATH

## Sunday School Lesson for

March 6, 1949

Mark 5:22-23, 35-42; Luke 7:20-23

### The Diseased Woman

In the midst of the story concerning Jesus and Jairus, we have pictured another kind of need which Jesus met and conquered for human beings. Many people followed Jesus and the Synagogue ruler, but one crept into the crowd, afraid and trembling, hoping to merely touch the hem of Jesus' garment. This is a pathetic picture; here was a woman who had suffered hemorrhages for twelve years. She had paid all the money she had to doctors that she might be cured of her trouble, but she steadily grew worse. Then news came to her that Jesus, the healer, was near by and even though she was discouraged, fearful, and facing death, a spark of hope fanned in her heart. With faith in Him, she must have thought desperately, "Oh, that I might, hidden in the crowd, just get near enough to touch his clothes, I would be made whole."

She did get near Jesus; she touched his clothing and immediately her diseased body was healed and made strong. He surprised the disciples by asking, "Who touched me?" They thought any in the throng could have come in contact with Jesus, but there is a vast difference in "thronging" Jesus and touching Him in faith in all our lives. He knew someone in need had come to Him and as power went to that one, Jesus had given a part of Himself to meet the need.

### The Daughter of Jairus

In the record, which the incident just described interrupts, Jesus was confronted by a man of wealth and authority who also had a great need. Human need is no respecter of persons, as this parade of individuals clearly shows; here we have seen a demoniac, a poor diseased woman, and now a man of influence and means. This man, Jairus, was one of the highest Jewish officials in Palestine, one who supervised the synagogue worship. He was in a terrible crisis for his only child, a little girl twelve years of age, was seriously ill, lying at the point of death.

Jairus did not consider his high position, his wealth or authority, or the crowd, when he met Jesus, for he was beside himself with grief and he fell at the Master's feet. We do not know how much Jairus believed in the power of

Jesus, but he had respect for Him and honored Him, and surely he had some faith or he would not have said to Jesus, "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." He might have been a secret believer who, in his dire need, could not hide his belief any longer.

While Jesus was speaking to the diseased woman, a messenger from Jairus' home arrived with the sad news that the child was dead and that now there was no need to trouble the Master. They thought all was lost; they certainly had no idea that Jesus had power over death.

"Stop being afraid, keep on believing" were the words Jesus spoke to the distressed father. He calmly went right along to the ruler's house, evicted the hired mourners who laughed him to scorn and took the parents, Peter, James, and John with him into the child's room. Tenderly Jesus took her by the hand and called, "Little maid, arise!" Her spirit

obeyed the voice of the Master, knowing that voice, and she arose and walked.

### The Doubt of John the Baptist

One outstanding need of human hearts is to have doubt removed and replaced by faith and trust. Jesus met that need in the forerunner, John himself. John's ministry was over; he knew it would be, for he had said, "Jesus must increase, I must decrease." He was in prison because he condemned Herod Antipas for his adulterous life with the wicked Herodias and he was confused, left out of the activities of Jesus and the disciples. John began to doubt, and he did what a man should with his doubts, for he went to Jesus with them. He sent men to ask if Jesus was the one or if he should look for another. Jesus told them to go tell John of the miracles they had seen and of the oppressed and poor who had received the gospel. He recognized the cause of John's doubt and sent words to bring faith and confidence. Jesus meets all needs everywhere with all men.

### The Maniac of Gadara

God who giveth to all men wisdom, reasoning, and intellectual abilities has power over the intricate human mind. No sight is more heart breaking than that of the mentally sick person. But even these poor unfortunates are not beyond Divine help.

Jesus and the disciples, after crossing the stormy sea which was rebuked by the Master, came over to the other side of the sea into the country of the Gadarenes. As Jesus stepped from the ship, a maniac, one possessed with an unclean spirit, living among the tombs, naked and wild, came to meet Him. What a spectacle this one of tormented mind must have made! He was living alone or in the company of others just like him, away from loved ones and home, fearful and feared. As often as he was chained, he broke the chains in pieces with his insane, supernatural strength. Day and night he roamed among the mountains, weirdly crying, and lacerating himself with the sharp stones. When Jesus saw this pitiful picture, He was moved with compassion and stirred by this stark human need. He cast out the demons, restored the man's torn mind to normal balance, curing him completely. Out of love and gratitude the restored one wanted to go with Jesus, but Jesus gave him a place to serve at home as a true witness of what had been done for him. Clothed and in his right mind, the man was left there, a living testimony of the complete power of Jesus over the evil one.



BEAUTY WITHIN THE REACH OF EVEN A MODEST CHURCH BUDGET

## Broadman Aluminum Communion Ware

- ★ DURABLE
- ★ Light WEIGHT
- ★ Will not tarnish

So finely polished that it closely resembles genuine silver

Non-collecting tray with: 36 glasses	\$8.50
40 glasses	9.15
44 glasses	9.75
Cover	\$4.25
Base	3.75
Bread Plate (10-inch diameter)	2.50
Glasses, dozen	1.00

★  
ALUMINUM OFFERING PLATE—10-inch diameter, 2 inches deep. Plush-lined mat in bottom \$3.75

Available now at your

## Baptist Book Store

303-5 West Capitol

Little Rock, Ark.



## Your Last Chance

This is your last chance brethren to become a member of the Widow's Supplemental Annuity Plan for another year. January is the only month in which preachers are permitted to join the Widow's Supplemental Annuity Plan, but a grace period has been granted for this year. If you want to join as of January 1, 1949, and will submit your application with the payment of at least one month's dues we can accept it, and start you out as of January 1. This is your last chance to join the Plan until next January.

Remember too, that you must be in the Plan one year before your wife would be eligible for a pension if you should pass away. In other words, if you should die in 1950 your widow would not be eligible for a pension unless you join now. Your dues would be only one and one-half per cent of your monthly salary, up to a \$4,000 salary. Your denomination pays the balance. For the average preacher it is an unusual opportunity. Remember that each year of delay in participating will result in a one-twenty-fifth reduction in the widow's annuity.

### Independence Association First

It appears that the Independence Association will be the first association in which the churches may reach the association's goal on the Ouachita Campaign. We have every reason to believe that the first week in April will see the goal reached for the entire association. Some churches may not reach the full goal, but others will go beyond theirs.

Has your church done something for this worthy cause? It has been going three years. Every church should help. If you haven't done anything in three years you have less than one year now to redeem your co-operative spirit. Your brethren and sister churches have been under this load. While they are carrying a large part of it you certainly do not want to stand on the side line, and not even give a note of sympathy. Please do not put it off any longer, Brethren. It might be too late. Read the following verse:

*"He was just going to help a neighbor,  
when he died . . .*

*He was just going to pay his debts,  
when he died . . .*

*He was just going to insure his house,  
when it burned down . . .*

*He was just going to stop drinking,  
when his health failed . . .*

*He was just going to start attending  
church . . . when he died!"*

### Lucien Coleman

Lucien Coleman has begun his duties as Assistant Secretary. Brother Coleman's duties will be in the field of promotion. He is not "Assistant Treasurer," he is "Assistant Secretary." His work will not be making financial transactions, nor receiving and disbursing money. He will help us promote the work.

Brother Coleman is a splendid preacher. He is an affable character. His duties and his personal desires will be to help all of us in the work which the denomination promotes. Call on him if you need him. His address is Lucien Coleman, 403 West Capitol Avenue, Little Rock, Arkansas.

### Interesting Figures From Caroline Association

Caroline Association reported a church membership of 4,149, a Sunday School enrolment of 2,409, and an average attendance of 1,292. They had 196 baptisms last year, and spent \$77,816.32 on local work. It took an average of twenty-one church members to lead one soul to a profession of faith, and the local cost to win a soul averaged \$397. The report further recited that there were 2,000 Baptists not enrolled in Sunday School, an average of 3,000 not in attendance. Their goal this year is 364 for baptism, lowering the number of workers it takes to win a soul from 21 to 12.

### Teachers Wanted For Christian College

*(Out of our love for Baptist Institutions we are taking space here for an appeal from a Baptist college.—B. L. BRIDGES).*

Qualifications: Each teacher will be required to have an M. A. degree, (and preferably a PhD degree) and a major in the field where he will teach. If you are qualified and interested, or if you know of someone qualified who might be interested, please write to President J. W. Marshall, Wayland College, Plainview, Texas.

The following are the needs:

1. Biology professor (a well qualified man with a PhD degree might be made head of the science department).
2. Department head—Business administration and Economics.
3. Department head—Home Economics.
4. Foreign Language instructor.
5. Bible and Greek instructor.
6. Professor of Bible and Director of Rural Church program.
7. Government and History instructor.
8. English instructor.
9. Band and Orchestra director.

10. Violin instructor.
11. Music Theory instructor.
12. Department head—Agriculture.
13. Agriculture instructor.
14. Physical education instructor and girl's Basketball coach.
15. Assistant Registrar.
16. Secretary to the Registrar.
17. Secretary to the Director of Religious Activities.
18. Secretary to the Academic Dean.

Office assistants and secretaries must also be very efficient and must have had good practical experience.

Student helpers needed: Part or full scholarship offered in exchange for services.

1. Students with off-set printing experience.
2. Students with journalism training and ability.
3. Students with art training and ability.
4. Accompanists.
5. Secretarial work.

### Record Number of New Churches To Be Organized in Present Decade

By PORTER ROUTH

More than 3,000 new churches will be organized in the Southern Baptist Convention during the present decade if the rate continues for the next two years as it has for the past eight years, according to a survey of church ages which will appear in the 1949 **Southern Baptist Handbook**.

Since 1940, there have already been 2,588 new churches organized in the Southern Baptist Convention territory. Texas led in the number of new churches with 335, but Alabama, North Carolina, and Tennessee also had more than 200 new churches reported organized.

Of the 26,822 Baptist churches now in the Convention, 3,289 were organized when the Convention held its organization meeting in 1845. In the 25 years between 1851 and 1875, the Civil War and Reconstruction period, there were 3,140 new churches organized which still exist. But during the next 25 years, there were 6,184 churches organized which are still in existence. North Carolina and Texas both have more than 700 churches which were organized during this period.

There have been more than 6,000 new churches organized during the past 25 years which are still in existence, according to the study which will appear in the 1949 **Handbook**. The **Handbook** survey will give the information on a state by state basis.

The Council of Superintendents of the Universalist Church of America, at its closing session, in Cleveland, went on record for the recall and termination of the office of Myron C. Taylor as special representative of the President at the Vatican, according to Religious News Service.