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Arkansas Baptist Newsmagazine, 1945-1949

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5-19-1949

May 19, 1949

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, MAY 19, 1949

NUMBER 20



—H. Armstrong Roberts.

*“And I will give unto thee the keys of the kingdom of heaven.”*  
MATTHEW 16:19.

# As the Editor Sees It

## Religious Intolerance

Roman Catholics have accused all who oppose their efforts to get public tax money for their parochial schools of being intolerant.

But the most severe religious intolerance in the world today is in Catholic dominated Spain, Italy, and South America.

A news report states that Foreign Secretary Ernest Bevin told the House of Commons that seven English Protestant chapels in Spain have been closed since 1917 by order of the Spanish authorities.

"Bevin's remark came in answer to a question from a Conservative member of the House. The Foreign Secretary said that several protests by the British government had been unavailing. He added that he believed the closings were caused by 'religious intolerance.'"

## Sectarian Holidays

Sometime ago we called attention to a bill introduced in the Congress of the United States to make Good Friday a legal holiday.

We have seen nothing more about this bill. But the House of Representatives in the state of Massachusetts has passed such a bill and sent it to the Senate. "The measure contains several amendments which close all movies, ball parks, and other places of amusement on Good Friday."

As stated in the former editorial reference, this bill would take a day which is observed by a limited number of denominations and give it the sanction and backing of the government.

Neither state nor federal government should assume the right to impose the holiday of a certain religious sect upon the rest of the people.

## Church Furniture

Churches in need of church furniture might do well to get in touch with Tulsa Church Furniture Corporation whose ad appears in this issue of the *Arkansas Baptist*.

With so many new church and Sunday School buildings being erected today, there is a greater demand for church furniture. It is wise to investigate the markets for the right type of furniture needed at the very best prices available.

The *Arkansas Baptist* hopes to bring you information concerning church furniture from reliable firms.

Therefore, we suggest that you look over ads each week if you are in need of church furniture.

## The President Blunders

President Truman is reported by the press to have made the remark, "There are too many Byrds in Congress." Obviously, the reference is to Senator Byrd of Virginia, one of the real statesmen in Washington.

Senator Byrd has been an outstanding and outspoken champion of economy in government, a sponsorship quite unpopular among most other government officials, and most unpopular with the President.

One would think that the President of the United States would not stoop to such littleness. But it is not the first time the chief office of the nation has been belittled in such a manner. What we need is more "Byrds" in Congress.

## New Subscribers

We were happy to place 558 new subscribers on our subscription list last week. We wish to welcome these new subscribers to our *Arkansas Baptist* family. And we sincerely hope that they will find in the pages of the *Arkansas Baptist* a real stimulus to their spiritual lives. We want them to find information concerning our Baptist program in the State of Arkansas and throughout the Southland and the world. We want them to find inspiration and devotional readings, the interpretation of current events. We hope that the *Arkansas Baptist* will serve to stabilize them in their Christian thinking and activities.

To give our readers an idea of the amount of work involved in keeping our subscription list up to date, in addition to the 558 new subscribers we had to make 400 changes in addresses. We also lost some subscribers as would be expected. Our losses totaled 232, which gave us a net gain of 326. Including the new subscribers, the drops, and the changes of addresses, there was a total of 1,190 separate operations to handle this work.

We would encourage the pastors to send in the new subscribers promptly and we hope that many other churches will place the paper in their budgets.

## Keep Church Schools Independent and Free

Dr. John C. Gross, head of the Methodist Church's division of educational institutions, is reported by Religious News Service as saying, "The Methodist Church should not abandon its educational institutions upon the doorstep of the U. S. Treasury."

That is a splendid statement of policy which should be adopted by all religious bodies, including the Roman Catholic Church.

Baptists have never asked for government aid for their schools; and it is to be hoped that they never will. Every denomination that takes this position should throw its full influence in with every effort that is being made to keep the church schools out of the public treasury.

## Picking Up Roses

A little child was walking along a busy street in downtown Little Rock. She saw a rose bud, with only a short stem, lying in the street just off the curb. The little girl wanted that rose bud, and her mother was wise enough to allow her to retrieve the rose from among the accumulation of trash collected on the street.

There are roses among the accumulation of trash and debris of the world, if we have eyes to see them and will look for them. It is a sign of unrefined tastes, undisciplined dispositions, and uncultured appreciation to see only the trash and debris and overlook the roses.

Genuine happiness, contentment, and usefulness can be achieved only by seeing and appreciating the roses along the busy streets and highways of life. To see only the unlovely will rankle the soul; but to see the lovely, the beautiful, and the good will inspire one to clean one's life and one's environment.

If I cannot do great things, I can do small things in a great way.

—Clarke.

# Our Marching Orders

A Devotion by the Editor

"Speak unto the children of Israel, that they go forward."

The invitations of the Bible constitute one of the major themes of the scriptures, and provide texts for evangelistic appeals from every pulpit in the land. But there is another word just as important in the Christian vocabulary, and that word is the order to "go." The same Lord who invites us to come commissions us to "go."

We have a remarkable illustration of this command to go in the account of the escape of the Israelites from Egyptian bondage; and the order to march was issued in the face of what appeared to be impossible conditions.

Their order to march was not merely to escape the Egyptians; if that had been all the risk involved would not have been justified. They were marching toward the building of a nation, toward the taking of a country for God, toward the establishment of righteousness in the world, toward the ultimate redemption of the race through the grace of God. They were on a mission; they had a positive goal before them, an objective that challenged them to the most heroic and daring adventure.

They dared not turn back, because Pharaoh's army was in hot pursuit, and to do so would mean the defeat of all their national hopes and the enslaving of the people whose destiny was meant to lead to the highest achievements of life. No matter that they faced difficulties, for those who cannot face difficulties are incapable of the greatest things of life. Those who have done the biggest things in the world are those who have dared to defy the seas, the mountains and the storms, which sought to impede their progress or thwart their purposes.

"Speak unto the children of Israel that they go forward," said God. And to go forward meant to walk right out into the Red Sea. They began to march and the sea, as if frightened and subdued by so daring a courageous a people, respectfully drew back to provide a lane by which the people of God might march forward at His command.

No matter what may be the difficulties of the march, they are never as great as the difficulties of retreat. To retreat means to accept slavery and bondage.

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

"But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Exodus 14:15, 16).

## ARKANSAS BAPTIST

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## From the Editor's Desk

# Public School Systems Endangered

"There is no religion in a quart of milk or bus ride," said Senator McMahon, arguing for the aid-to-education which would allow the states to use federal funds for parochial school pupils. But there is sectarian religion in the parochial schools attended by pupils who are receiving the quart of milk and the bus ride at government expense.

Public schools are provided for all pupils with no discrimination against any child on the basis of sectarian religion. All the facilities and services provided by the government are available to all children of school age.

Now suppose a certain religious sect says to the government, "We don't like your public school system because we can't teach our sectarian religion in the public school. We are going to build our own schools and we will expect you to make an exception of us and provide us the same services which you provide the pupils of public schools."

Well, suppose about 250 religious denominations would take the same attitude and make the same demands upon the government! And that would be the logical development. What would happen?

At least three inevitable results would follow: there would be a mad scramble by all those religious denominations, each striving desperately and determinedly to get its share of public money for its schools. If anyone thinks that the many religious denominations will sit complacently by while one large denomination receives practically all public funds which go to parochial schools, he is in for a rude awakening. We shall witness the keenest competition among religious bodies for public tax funds.

Again, the government will find itself in the position of supporting and financing sectarian religion in the United States—the very thing that our founding fathers thought they had forestalled forever in this country. Also, it will be very difficult, if not impossible, for the government to avoid partiality. The religious sect which can bring the greatest pressure to bear upon the government, will receive the greatest favor.

Finally, our public school system would be ruined. Nothing is gained by our whistling in the dark, by shutting our eyes to the obvious outcome of the situation. For the government to adopt a policy which encourages the establishment of a parochial school system in competition with the public school system and give financial aid to this competitive parochial school system, is definitely to weaken the public school system and lead to its final ruin if the policy of support to parochial schools is persisted in.

The \$300,000,000 aid-to-education bill passed by the Senate provides that the states may determine whether and what amounts of this federal money may be used for parochial school pupils. Arkansas does not now use public tax funds for parochial school pupils, so we have been told. But if this bill is ap-

proved by the House and becomes law, you may expect the next session of the Arkansas legislature to be subjected to the most terrific pressure to make available to parochial school pupils both state and federal funds.

It would do well to mark the date of the next session of the State legislature on your calendar; and when the legislature meets again, watch closely for the issue of aid to parochial school pupils. You may then begin to see something of the struggle which the future holds for those who love liberty and who are striving to maintain unbroken the wall of separation of Church and State.

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## A Big Convention

By the time this appears in print the Southern Baptist Convention will be meeting in Oklahoma City. It is a big Convention. Many people will have difficulty finding suitable and convenient accommodations. It is expected that 12,000 people will be in attendance. These people assembled in one community would constitute a good sized city. They come, however, from widely separated areas of the country, from the far east and the far west, from the deep south and from areas in the north. They bring together into one great assembly the interests, ideals, enthusiasms, experiences, and prayers, where these elements of our denominational and spiritual life are fused into a great world-encircling program.

Here experiences are exchanged. First hand reports from the remotest areas where Southern Baptists are testifying for the Lord are received. The achievements, goals, and needs of denominational institutions are presented. Great inspirational messages are delivered. World-wide opportunities challenge our people. It is a great program which justifies the expense of traveling across the continent to hear and participate in.

The program of the Convention condenses into a few days a world view of Baptist work. Everyone who attends is richer in experience, broader in vision, and inspired in his own local field of labor by the part he has in the over-all world-wide program. Therefore, all the impetus of the sessions of the Southern Baptist Convention, also the inspiration and information, enthusiasm and zeal which are generated, are widely diffused throughout the Southern Baptist Convention territory as these 12,000 people return to their homes and to their individual fields of operation. It is a great Convention, not only because of the large numbers attending and the great and significant program of the sessions of the Convention, it is a great Convention because of the greatness of its undertaking in every phase of Christian endeavor: education, benevolences, enlistment, evangelism, and missions. We doubt that there is another evangelical denomination with a program so comprehensive and all-

## Merger Means Division

It is reported by Religious News Service that "leaders of the Northern Baptist Convention and Disciples of Christ, in session in Cleveland, Ohio, agreed to hold simultaneous Conventions in 1952 as preliminary to a merger vote, probably the following year."

We recall that the *Watchman Examiner* last summer seemed to think that there was little likelihood of a merger of the Northern Baptists and the Disciples of Christ. Yet it seems that there are certain leaders of the Northern Baptist Convention who are determinedly set upon this merger.

Should the merger be effected, it is our prediction that many of the churches in the Northern Baptist Convention would not go along with the action of the Convention in this merger proposal and would, on the contrary, organize themselves into a Convention of their own.

It does seem that this movement on the part of Northern Baptists is most unfortunate and will obviously result in a division and the establishment of another Convention.

inclusive as the program of Southern Baptists, which of course originates in the local Baptist Church and extends through the voluntary associations of Baptists in district associations, state conventions, and the Southern Baptist Convention to the ends of the earth; a program which includes educational institutions, hospitals, orphanages, mission boards, and other agencies which are vital to the life of the Southern Baptists.

Some of our brethren are unduly alarmed because of the bigness of the Southern Baptist Convention. They are offering what they propose as solutions for this problem. Dr. John H. Buchanan of Birmingham, Alabama, is proposing a small Administrative Convention and two or more Regional Conventions, with the Administrative Convention the only authoritative body. This would be the most unwise step that Southern Baptists could take and it is adequately answered by Dr. L. E. Barton in this issue of the *Arkansas Baptist*.

Dr. Charles F. Leek of Thomasville, North Carolina, boldly proposes to divide the Southern Baptist Convention into two Conventions, as you will note from his article in this issue of the paper. We do not believe the facts presented by Dr. Leek justify the division of the Convention. We particularly challenge his fourth point "the known commendable differences in characteristics between our people in the west and our people in the east." We cannot agree that there are differences of such a character and nature to justify a division of the Convention.

We believe that conditions will tend more and more to adjust themselves and that whatever inconveniences, difficulties, or problems are now inherent in the bigness of the Southern Baptist Convention, they are not too great for Southern Baptists to meet and to solve. We believe that the proposals of Doctors Buchanan and Leek, if the Convention should undertake to carry them out, would create far more and more serious problems than we now face.

# Kingdom Progress

Park Place Associate Pastor



W. W. Dishongh

W. W. Dishongh began his work as associate pastor of the Park Place Church, H. Springs, D. C. Bandy, pastor, May 1. Mr. Dishongh received his education at Baylor University, and has served as pastor and associate pastor in California, Highland Church, Waco, Texas, and First Church, Van Horn, Texas, respectively. He is married and has seven year old daughter.

Pastor L. H. Davis, Calvary Church, Fort Smith, was the evangelist in a ten-day revival held at the First Church, Greenwood, April 17-27. George H. Hink, pastor of the Greenwood Church, led the singing. Visible results were eight additions, five by baptism and three by letter. There were three other professions of faith during the meeting, which did not unite with the church.

Members of the B. S. U. Council of Central College for the next school year have been elected. They are as follows: Ruth Dowe, Little Rock, president; Virginia Kersh, Mountain Home, first vice president; June Buchana, Blytheville, second vice president; Joe Haley, Mountain Home, third vice president; Paula McBryde, Pine Bluff, recording secretary; Willis Crosby, Pine Bluff, stewardship chairman; Joe Simmons, North Little Rock, publicity director; C. B. Thompson, North Little Rock, B. S. U. editor; Arthur Sumner, Marianna, magazine representative; Adaline Lee, Blytheville, Sunday School representative; Avery Lumsden, DeWitt, Training Union representative; Jackie Miller, Pine Bluff, music director; Charlene Shell, Saler, summer devotional leader; Mary Katherine Dennis, Danville, chairman extension committee; Mrs. I. M. Prince, North Little Rock, sponsor; Miss Marcella Johnson, Gassville, faculty advisor.

The First Church, Mountain Home, had the services of Pastor Lloyd A. Sparkman, South Side Church, Pine Bluff, in a revival meeting recently. Denver Murry, Rogers, led the singing. There were ten professions of faith, nine of whom came for baptism into the fellowship of the church, and seven additions by letter. D. W. Stark is pastor of the church.

## Showing Progress

Pastor Amos Greer of the Kensett Baptist Church writes: "Since we placed the **Arkansas Baptist** in the church budget, our church has definitely been showing progress. As pastor, I feel that it is almost an indispensable item. Many of our members are showing an increased interest in the Lord's work.

"We have asked our people to please let us know if they are not reading the paper, and we will discontinue their paper. So far only one has turned in his name for discontinuance. I feel that many of our smaller churches would do themselves a favor, if they would include the paper in the church budget."

## Stuttgart Sunbeams

The Sunbeams of the First Church, Stuttgart, were recognized in the morning worship service Sunday, May 8. They sang their theme song, "Jesus Wants Me for a Sunbeam." Mrs. H. H. Hood is the Sunbeam leader at First Church. Her assistants are Miss Edna McKibben and Mrs. Larry Shupe. The attendance of the Sunbeams is between thirty and forty boys and girls, who come each Friday to the meeting.

Pastor D. Bernard Beasley and the First Church, Huttig, had the services of L. M. Keeling, Little Rock, in revival services, April 24 to May 1. There were ten additions to the church by baptism, and three by letter.

Mr. Keeling retired from the pastorate of the First Church, Judsonia, in the fall of 1948 and since that time has been widely used by the pastors and churches of Arkansas in revival meetings and Bible institutes and internum supply.

Pastor Beasley says of him, "Brother Keeling is a faithful preacher of the Bible and a most co-operative man to work with. He will do any church great good, for he speaks out of many years of fruitful experience."

Fifty-eight white Baptist churches and nineteen Negro Baptist churches co-operated in a simultaneous revival effort in the Tulsa-Rogers Association, Tulsa, Oklahoma, April 17-May 1, 1949.

There was a total of 972 baptisms as a result of this simultaneous revival; 304 were received into the churches by letter and 226 by statement, making a grand total of 1,502 members received.

W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, was the visiting evangelist in the Immanuel Church, Tulsa. There were sixty additions to the membership of this church, twenty-six by baptism.

Sunday morning, May 5, two young men were licensed to preach by the New Hope Church, Black River Association. They are: Bobby Allen, who surrendered for missionary service last summer, and who has been a leader in the Sunday School and Training Union for several years; Truett Murphy, who has been supplying at a rural church in the county which has been without a pastor since the first of the year.

Both young men plan to enter Southern Baptist College for the fall term. W. L. Pipers is pastor of the New Hope Church.

## April Receipts

Receipts for South-wide causes in April, as reported by Duke K. McCall, Executive Secretary of the Southern Baptist Convention, total \$976,913.25. Of this amount \$598,587.39 came through the Cooperative Program and \$378,325.86 as designated gifts.

Total receipts, January through April 1949, amount to \$4,322,502.98. This is \$499,453.06 more than was received in the same period last year.

Many friends in Arkansas will be interested to know that Jack Chastain, son of Dr. O. J. Chastain, who served many years as pastor in Arkansas and who is now pastor of the First Church, Mt. Pleasant, Texas, is devoting the summer months to evangelistic singing, leading youth choirs, and prayer groups in revival meetings. Mr. Chastain is a student in Baylor University.

Pastor Bennie Pearson of the First Church, Elaine, preached in revival services the first week in May at the Hebron Baptist Church, Detroit, Michigan. There were twenty-five additions to the church by baptism and seventeen by letter. There were five additional professions of faith who did not unite with the church.

Dr. Roy E. Harlan is pastor of the Detroit Church.

W. F. Couch began his pastorate at the First Baptist Church, Hammond, Louisiana, April 17. Pastor Couch is remembered in Arkansas for his outstanding pastorate at Marianna and his evangelistic work throughout the state during the past year.

The Calvary Church, Texarkana, recently closed a revival with thirty additions to the church, twenty-two of whom came by baptism. Jesse Reed, Second Church, El Dorado, was the visiting preacher, and John Cauthron, educational director at Calvary, led the singing. C. C. Ussery is pastor of the church.

Pastor James H. Fitzgerald began his third year as the pastor of Walnut Street Church, Jonesboro, Sunday, May 15. The visible results during his two-year pastorate at Jonesboro are: 145 additions to the church membership, 70 by baptism and 75 by letter and statement; a 20 per cent increase in Sunday School enrolment, and a 25 per cent increase in attendance; a 40 per cent increase in Training Union enrolment, and a 50 per cent increase in attendance; the number of tithers has been tripled; the first unit of the new building has been completed and occupied; \$75,000 contributed for all causes.

Plans for the future include the erection of an educational building, which will be the second unit of the present building program, the perfecting of the Brotherhood organization, and the establishing of 50 family altars in the homes of the membership.

The Roland Baptist Church held a revival meeting April 17-24, with Pastor R. C. Otey doing the preaching. There were eight additions to the church by baptism, and several re-dedications.

# Southern Baptist Answer to a World in Chaos

By M. RAY MCKAY

**Dr. McKay is the Arkansas member of the Foreign Mission Board**

Communism, centering in the far East, the Roman political hierarchy, most evident in the Latin countries, and secularism and religion, visible in America and around the world, everywhere oppose the progress of the Christian gospel. These are dangerous days or Christianity.

We are reminded of Paul's words: "What shall we then say to these things? If God be for us, who can be against us?" This is the real answer of Southern Baptists to a world in chaos. "If God be for us who can be against us?" Dr. Baker J. Cauthen calls for courage as he declares, "Our optimism comes not from favorable circumstances but by looking to God."

The Southern Baptist answer was dramatically illustrated in the Tuesday night session of the Foreign Mission Board meeting in Richmond, April 19-20. Twenty-eight appointees, Board members, and guests crowded the chapel of the First Baptist Church of Richmond. The congregation stood to sing "All Hail the Power of Jesus' Name." Mrs. M. D. Oates, a little dark haired girl from Arkansas, electrified the group as she quoted the hymn we had just sung, "All Hail the Power of Jesus' Name," and added, "Both here and in heaven." She said, "Tonight we sing with other missionaries in chorus. There we shall sing with the thousands whom these will lead to Christ."

This is our answer: young men and women dedicating their lives to the proclamation of a saving gospel. The young appointees were introduced one by one and given one minute in which to state their own conviction or desire in this important hour. Miss Stella Austin of North Carolina, appointee to Nigeria, was called first. Miss Austin is a native of Hickory, North Carolina. She grew up on a farm, one of nine children. Finishing high school she was employed as a housekeeper for three years. Then she worked in hosiery mills for two more years. Finally she was employed one year in a furniture factory. During these days of poverty and toil she heard God's voice calling her to foreign mission service. Through unparalleled industry and faith she attended Mars Hill Junior College, then Meredith College and finally the W. M. U. Training School in Louisville. Now a quiet, consecrated, friendly young woman, she stood before us offering her best for service in Nigeria, one of the world's most difficult fields.

She was soon followed by Dr. and Mrs. William Gaventa from Georgia and Tennessee. Dr. Gaventa was graduated from the University of Tampa with highest honors. He led his class in the Jefferson Medical College of Philadelphia. He was given highest rating by the Chief of Staff of the Jefferson Hospital in Philadelphia. All of his recommendations were superlatives. Dr. Gaventa declared that for the last twelve years he had known that the Lord wanted him to serve in Nigeria. Both Dr. and Mrs. Gaventa rejoice in the privilege which Southern Baptists are giving them. These are samples of the twenty-eight young people who were appointed by our Foreign Mission Board in April. Arkansas Baptists may be proud of their representatives in this group. There are Mr. and Mrs. E. L. Holloway, Miss Annie Hoover, and Mrs. M. D. Oates. Mrs. Holloway is the daughter of Professor Dailey of Ouachita.

Any survey of progress on the mission fields is reassuring. Even in China today

the Christian cause moves forward as native Christian leaders and missionaries meet the challenge of dangerous conditions and are themselves strengthened by the danger. In Japan the situation is perhaps the most encouraging of any field in the world. Japanese people are hungry for the gospel. General Douglas McArthur recently said to an American missionary, "Tell them that the Christian church has never met such an opportunity in 500 years as it is now meeting in Japan. Where they have sent one missionary, now let them send 100, and let them lay plans big enough for this task. Japan cannot have a democracy without Christianity. The door will be open for another ten years." Relationships between the missionaries and Japanese are cordial, even affectionate. Wherever the gospel is preached the people listen and accept the Savior. In Hiroshima 60 per cent of the city has been rebuilt. In a single meeting there 250 accepted Christ as Savior. The Christian missionary, seeing the power of God thus manifest declared, "I feel like falling on my knees."

In Africa there are two whole provinces asking for Southern Baptist missionaries. Our work there goes forward as an answer to the eager appeal of needy people.

South America, that vast continent so long under the domination of the Catholic Church with the masses in ignorance, now is one of the most rewarding mission fields in the world. The remarkable progress in Columbia, a comparatively new field which we entered in force about six years ago, is an indication of the results which can be achieved if we can go with trained missionaries and adequate equipment into the major cities of the many nations in that land.

What shall we say to these things. Baptists answer: "God has given us a Book, a Savior, a church, a gospel, and the Christian life of consecrated youth." These we offer to a troubled world.

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## Central College News

The Central College choir furnished the music for the morning service of worship at the First Church, Russellville, on April 24. The choir also furnished the music for the evening service at Baring Cross Church, North Little Rock, on the same day.

The State B. S. U. retreat was held at Central College April 29-30. Representatives from all the B. S. U. Councils of the state were in attendance. T. D. McCulloch, State B. S. U. director, was in charge of the retreat. Speakers included Bob Denny, Nashville, Tennessee, Dr. M. Ray McKay, pastor, Second Church, Little Rock, Pastor Othar Smith, First Church, Conway. Central College students were hosts at a party for the entire group in the college lounge Friday evening, April 29.

Central College had eight representatives in attendance at the State Convention of Future Teachers of America, which met in Fayetteville on May 3. The local club is known as the T. M. Stinnett Chapter of the Future Teachers of America. Horace Nelson is faculty sponsor.

The Immanuel Church, Warren, Keith Babb, pastor, reports a good Training Union study course which was recently held. There were 83 who qualified for awards. Sunday, April 27, there were 133 present in Sunday School, and 144 present in Training Union.

## Winner in Contest



Bill Cook

Bill Cook, son of Mr. and Mrs. T. L. Cook of Little Rock, student in Ouachita College, won first place in the Speakers Tournament which was conducted at the State Training Union Convention, Little Rock. There were 22 who entered the State Speakers Tournament and second place honor went to Miss Rosalie Vittitow, South Side Baptist Church, Pine Bluff. Bill Cook will represent Arkansas in the South-wide Speakers Tournament at Ridgecrest during third Training Union week, July 21-27.

During the month of April the average attendance in Sunday School at the First Church, Norphlet, was 303 and the Training Union attendance was 244. The pastor, Glen B. Crofts, did the preaching in a two weeks' revival, and Otha Jordan directed the music. Eighteen were added to the church membership, making a total of twenty-six for the month. The pastor baptized eighteen of these on two Sunday nights of the revival.

Dr. B. V. Ferguson, First Church, Fort Smith, was the visiting preacher in a revival meeting at the First Church, Newport, C. F. Wilkins, pastor. Selbert Haley, pastor of the First Church, Walnut Ridge, led the singing. There were forty-five additions to the church, thirty-seven of whom came for baptism.

Pastor Wilkins says, "Our people will long remember this revival meeting. It lifted us to a higher plane, and I feel certain it will be manifested in all of our services."

Youth Week was observed April 10-17 by the First Church, Sparkman, C. H. Seaton, pastor. The young people had charge of the work for the entire week. Tuesday night a formal banquet was given for the young people. The Youth Week committee was composed of Ernest Knight Jr., Austin Bettis, Irene Horne, Rachel Eubanks, and Joan Boen.

Dr. R. C. Campbell, First Church, Little Rock, was the visiting evangelist in a week of special services recently at the Kirkwood Church, Atlanta, Georgia, where Paul Aiken is pastor. More than thirty came into the fellowship of the church, most of them by baptism. Large numbers re-dedicated their lives to the Lord's service.

# A Smile or Two

If it weren't for the optimist, the pessimist would never know how happy he isn't.

—*Woman's Home Companion.*

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

**Productions Feature Protestant Ministers:** The works and private lives of Protestant clergymen are the subjects of three films under production in Hollywood.

"Stars In My Crown," an M-G-M release, stars Joel McCrea as a circuit riding clergyman who experienced a religious awakening during the heat of battle in the Civil War. McCrea will portray the parson, who, by his own exemplary living, converted many who scoffed.

RKO'S "Adventure in Baltimore" will present Robert Young as a liberal minister of the early 1900's. The veteran actor will appear as the father of Shirley Temple, a firm believer in women's rights.

Glenn Ford has been named as the star of "The Chain," based on the novel of that name by Paul Wellman.

Filed independently, the picture will present Ford as the Jericho, Kansas clergyman, who, through indomitable faith, inspired the regeneration of a decadent community and achieved his own redemption.

**Russian Baptists Snub World Youth Congress:** Russian Baptist authorities have declined to send representatives to the third World Baptist Youth Congress scheduled to take place in Stockholm, Sweden, August 3-9.

The Russian group said its decision was based on its opposition to special work among youth.

"Our young believers," the Moscow organization declared, "are not divided by special organizations from the general body of believers in our churches, but a striving for evangelical faith in one spirit with all children goes on within our congregations.

"For these reasons, to appoint representatives of our young people to the forthcoming congress in Stockholm would be to distinguish between youth and the whole body of believers. This is a policy we seek consciously to avoid and we do not wish to depart from that principle."

—*Religious News Service.*

**Methodists Schedule 800 Summer Assemblies:** More than 150,000 young people will trek to the 800 assemblies of the Methodist Church to be held throughout the country this summer, says Hoover Rupert, director of the denominations youth department.

Anticipated attendance is about 50,000 more than last summer and around 100 new enterprises will be featured.

The meetings will include camps, institutes, assemblies, and conferences for youth from 12 to 23 years old. Leaders for these enterprises will be trained at six Methodist youth leadership conferences.

**Baptist Publication Society 125 Years Old:** A banquet was held in Philadelphia to mark the one hundred-twenty-fifth anniversary of the American Baptist Publication Society, a group whose colporters have helped establish 17,500 Sunday Schools and 4,250 Baptist churches in this country.

The society was among the first church publishing houses to issue uniform Sunday School lessons and graded courses. Today it publishes 177 different kinds of lesson quarterlies and periodicals with a total circulation of over 18,000,000 copies a year.

**Western German Construction Guarantees Religious Freedom:** Articles guaranteeing freedom of religion and conscience are embodied in the proposed new Western Germany constitution approved by a 53 to 12 majority of the Parliamentary Council at Bonn according to a report by Religious News Service.

The first article states that "the dignity of man shall be inviolable" and that the German people acknowledge inalienable human rights as "the basis of every human community, of peace and of justice in the world."

Article 3 declares that "no one may be prejudiced or privileged because of his sex, descent, race, language, homeland and origin, faith, or his religious and political opinions."

According to Article 4, freedom of faith and conscience and freedom of religious and ideological profession shall be inviolable, the undisturbed practice of religion shall be guaranteed, and "no one may be compelled against his conscience to perform war service as a combatant."

### Missionary Reports On Communist Rule:

A missionary, summing up his impressions after living six weeks under Communist rule, writes: "Their earnestness and zeal is almost religious, and sometimes fanatical. We had better watch the Communists. They have an indomitable ability to stand up to an obstacle that is colossal and conquer it. Do not discount them because they are so few in number."

He notes that Communist authorities are increasing the volume of anti-American propaganda in newspapers, posters and signs.

Beggars are beginning to appear on the streets, the missionary reports, "far more than last year," and there are no soup or gruel kitchens to feed the destitute. The poor, he says, are afraid to appeal to the authorities. Some students are afraid to attend a Christian school. Some former sharecroppers who have been given land appear to be afraid to claim it. There is notable reluctance on the part of the people to express their opinions.

Business is at a standstill, the missionary says, and many middle-class people who formerly wanted for nothing are now becoming poorer and poorer. The missionary comments: "While attempting to liberate the 'have nots' the Communists are at the same time creating another class of people who soon will be 'have nots.'"

### Presbyterians Plan Institutional Service

**Unit:** A shortage of attendants at the Philadelphia State Hospital will be relieved this summer by a number of college students who will comprise the first Institutional Service Unit to be sponsored by the Presbyterian Church in the U. S. A.

The students will live at the hospital and work on the dayshift as ward attendants. They will take a special course of training and will attend a 32-hour series of lectures given by psychiatrists on mental illnesses.

Officials at the hospital expect the plan will educate the young people in understanding mental illness, not only from the standpoint of treatment, but in the prevention of problems that bring it about in the first place.

In the office of the manager of a big-city department store, a woman patron was registering a complaint.

"I can't understand why your floorwalker had to be so unreasonable," she said. "I asked him a simple question, but before he answered he wanted to know where I came from."

"What did you ask him?" the manager gently inquired.

"Just a plain, simple question," the lady retorted. "All I said was, 'Pardon me, but is this the second turn to the left?'"

—*Christian Science Monitor*

The Sister had distributed paper and crayons to the second-grade class and had asked them to draw a picture of the Holy Family.

Among the many original portraits was Bill's. It showed four passengers in an airplane, three with halos.

"I recognize the Holy Family, Bill," Sister said. "But who is the fourth passenger in the plane?"

Bill looked up at her incredulously. "Sister don't you know? That's Pontius, the pilot."

—*Dorothy Barron, Catholic Digest*

In the midst of loading my rods and tackle into my canoe at a Michigan lake, I watched a grizzled old guide in an adjoining boat. With his penknife he was carefully cutting a trolling line part-way through, a few inches above the gaily-colored lure.

"Why are you doing that?" I asked, mystified.

"I'm fixin' to take an amateur out party soon. He'll likely snag into a fair fish. When he goes to lift 'im into the boat, the line'll break. That feller will tell all his friends about the big 'un that got away."

The old man looked about slyly, then added confidentially, "What's more, he'll come back here every summer for the rest of his life tryin' to catch 'im."

—*Moose Magazine*

Teaching her first year of school in a small town, a young lady had been sharply criticized by local gossips for showing partiality to certain children in her class. One evening, entering the optometrist's office, she said a little bitterly: "Doctor, I'd like to have you prescribe some glasses for me—if I won't be criticized too much for coddling my two favorite pupils."

—*Wall Street Journal*

### Objectivity

When a young man from the country came to New York to visit relatives, they gave him the works, showing him everything around Manhattan that was calculated to take one's breath away. They took him to Radio City Music Hall, but he never batted an eye at the size and luxury of the place. The sunburs ceiling left him cold; the orchestra came up out of the floor, and he said nothing, the stagershow on the acre of stage was uninteresting to him. In fact, he seemed bored, and began looking up toward the balcony.

Finally he spoke, "My," he marveled, "the place would hold a lot of hay!"

—*Ireing Hoffman, Coronet*

# A Seat In the Balcony

By NORMAN W. COX

Pastor, First Baptist Church, Meridian, Mississippi

Convention Sermon, Southern Baptist  
Convention, Oklahoma City, 1949

Text: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!" (Jeremiah 9:1-2).

Jeremiah did not want to be a prophet. He was a devout, fervent believer in God. He was an earnest, persistent student of his Bible. The windows of his soul were open to the leadership of God's spirit. He was intensely patriotic. He saw that Judah was in scornful rebellion against the word and will of God. Strong enemies from without were threatening the security of his nation. Within, the termites of idolatry, selfishness, and the vain delusions of social follies, coupled with unbelief, were undermining the structure of his nation's security. His soul yearned for a revival that would bring the people into fellowship with God and would give them security within the fortress of Jehovah's sustaining grace. He longed for God to call some man to be a prophet whose preaching would stir the nation to repentance and set their feet in the paths that lead to a triumphant destiny.

Then it happened—on a day that he was surprised and frightened by the fact that God was calling him to be that prophet. He shrank in dismay before the awful responsibility of being God's voice to his people. At first he refused to face the fact of God's will for his life. However, the fires which God's call lighted upon the altar of his heart continued to burn with increasing intensity. At last, he could refuse no longer. He gave himself in complete abandon to the call of God.

On a day not so long thereafter Jeremiah mounted the speaker's stand and began to pour forth to them the burden of God's desire for their repentance.

The people were pleased. The public may persecute, and not infrequently crucify, the prophets of God, but they want to have them around. Regardless of how sinful they are, they feel that God has not forgotten as long as he continues to send his heaven-called preachers to proclaim his word to them. Alas, the public's desire for a prophet in their midst frequently is far beneath God's purpose in sending that preacher to them.

Jeremiah must have been a very eloquent preacher. No man could have had the combination of imagination, fervor, self-forgetting devotion, and intensity of spirit which were so richly his and not have been blessed with the unction of divine eloquence.

Great throngs waited upon his ministry. Their emotions were thrilled by his sermons. His passionate pleading shook them to the soles of their sandals. Then a thing happened that broke Jeremiah's heart. He discovered that while the people heard him with their ears, they heeded not with their hearts. He learned, with bitter disappointment, that while they enjoyed his sermons they refused to commit themselves to the call of his message. While they applauded the light they walked in darkness. This terrible experience has broken the hearts of God's preachers from Noah until today. It broke the heart of Jesus.

Our text shows us the heart of a distraught preacher on Monday morning after a hard

Sunday. He had poured out his soul to the little handful who were still coming to hear him preach. He remembered the former throngs who were not there. He saw the steadily approaching day of doom because they would not repent. His compassionate soul is overborne with sympathy, and he cries out, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

In this cry of his soul he is saying that he wishes that he could, in the sight of that nation, dissolve himself into tears, if thereby the spectacle of his compassionate grief for them might awaken their torpid spirits and call them to repentance from their persistent depravity.

Then there crept into his soul that chilling question that has voiced itself in the hearts of all God's preachers in such an hour: What is the use? Why should I be burdened to death for the sin and folly of a people who do not care? Why should I waste my life in worrying about their unconcern?

Then, immediately, there struck the emotional lightning of what the psychologists call the "escape impulse." The inner tension of his soul swings the emotional pendulum to the other extreme. His longing to escape the burden that overwhelmed him led him to cry, "Oh, that I had in the wilderness a lodging place of wayfaring men that I might leave my people and go from them!"

"I want to let go,  
But I won't let go.  
There are battles to fight  
By day and by night  
For God and the right,  
And I'll never let go.  
I want to let go,  
But I won't let go.  
Although I am undone,  
Still Christ, God's Son,  
Will help me to run  
And I will never let go."

What a familiar experience! Every true lover of Christ has known it. We have sat where he sat. In these terrible days through which life is taking us now, alas, there are millions whose hearts have known the love of Christ but who have in a measure let go. They have retired from the conflict and become well-wishing spectators.

While others have let go, this only is a passing impulse to the heart that is wed to God in Christ. Jeremiah did not let go. He was faithful through forty years of persistent frustration and discouragement.

These words from his heart, which mirror to us the struggle within his soul, have become rather a fixed pattern of the picture we see in all our churches. Their balconies are crowded to overflowing with spectators who are unburdened and uncompassionate and unsacrificing well-wishers. Only a few are steadfastly fervent, and they frequently are unappreciated.

I can give you a true picture of the balcony in your church. In every one of them there are some Pouters' Benches that are crowded. They have filled up with folks whose feelings have been hurt. Some were not elected to offices they wanted. Others were not asked to

sing or to speak or to teach or to do this or that. Some did not get the compliments they expected. Some are mad because the preacher preached the truth of God, and they thought he was trying to embarrass them personally

"Christ's cause is hindered everywhere  
And folks are dying in despair,  
The reason why?  
Just list a bit: The church is  
Full of folks who quit."

We have a lot of groups in the balcony. There are the "Part-Timers," who like to serve the Lord when it is convenient and give a little change when they have a surplus.

Then there are the "Perpetual Loafers." We all know them.

Alas, some of our best people are in the balcony. They come to church pretty frequently on Sunday morning. Quite a few of them tithe. They rather faithfully leave their cards on the doorsteps of the Almighty, but they are absorbed in business, club, and social activities. They are patrons, however, of God. They do not square their social lives with habits consistent with their Christian profession. They are disposed in their attitude and inclination to cherish whatever the world apart from Christ has that satisfies their desires and at the same time to hold on to the Lord. They are miserable and unhappy. They are continually seeking to work out a compromise so that they will not separate themselves from God nor exclude themselves from the fellowship of those who are totally apart from Christ. A lot of these people have been converted but they are a long way from Christ.

The characteristics of Christians with the balcony attitude are strikingly evident and familiar. They are quickest to applaud, first to hiss. They are long on advice and short on assistance. They are clever on excuses and unwilling to labor. They are sit-downers on sacrifice. They are complaining critics who scorn constancy. They are sitters instead of servers; slackers instead of soldiers; faithless instead of fervent.

The lure of the escape complex snares many of us unawares. Without realizing it and still believing that we are faithful unto our Lord, we hunt ourselves a balcony in which we are intensely fervent about some things and totally indifferent about others.

Of this kind, there are those who become the special pleaders of a pet doctrine. They become totally blind to all the other vast range of Christian belief and obligation. They largely read only the part of the Bible where they find the one doctrine that has gripped them.

We find the same thing with respect to those who become absorbed in one field of Christian interest. They exclude the concern their hearts should feel for other causes.

Others there are who love only one auxiliary of the church. It might be Sunday School, Training Union, Woman's Missionary Union, or the Brotherhood. As far as they are concerned that is all there is to the church.

Likewise, we have those who see only one institution. They give all of their support to it, and they say, "Let somebody else look after the others."

(Continued on Page 13)



# ARKANSAS BAPTIST FOUNDATION OF ARKANSAS B

## The Foundation Has - A SOUND BUSINESS BASIS

The BAPTIST FOUNDATION OF ARKANSAS has no hesitancy in presenting a strong appeal to Baptist men and women of means for their gifts, annuities, wills, and bequests, for any and all the interests represented by the FOUNDATION.

The FOUNDATION provides a channel through which support may be given with the knowledge that the funds will be treated as a trust. The FOUNDATION can further guarantee the prospective donor that a well-rounded program of building and strengthening all agencies and institutions in Arkansas has been provided for and therefore eliminates competitive bidding of the various agencies enthusiastic support.

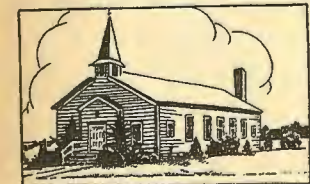
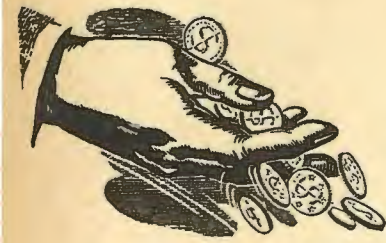
The Board of Directors consists of nine businessmen and pastors who are active members of co-operating Baptist churches in Arkansas. Three new members are elected annually by the Arkansas Baptist Convention. No compensation is paid to any of these directors and not one penny is taken from funds given to the FOUNDATION for operating expenses.

## The Foundation Will - STRENGTHEN OUR COLLEGES

The stated purpose of the BAPTIST FOUNDATION is to build—undergird and stabilize the agencies and institutions owned and operated by the Arkansas Baptist Convention.

The educational program of our colleges must be undergirded and strengthened if we expect to serve the highest point of efficiency and in the widest area of Christian service possible. The FOUNDATION accepts this responsibility "to strengthen" our colleges, to provide funds for equipment, and endowment for expansion. The FOUNDATION seeks to enlist support through special designated contributions from the churches and through private contributions from persons (over and above

their local church obligations) who have a special interest in the institutions fostered by the FOUNDATION.



**ARTICLE II OF**  
The purpose for which charitable, educational or agency fostered by, or having Baptist State Convention, simultaneously in the further charitable, educational and profit of, schools, hospitals, or under the supervision of, or Convention, and to such end purchase or lease, either ab personal or mixed, and to a property, to invest and rein in such manner as in the promote such objects, provided authority to make loans agency, institution and/or State Convention or to any convention.

- J. G. COTHRAN, Arkadelphia
- R. H. GREEN, Little Rock
- T. S. McNULTY, Pine Bluff
- P. W. BALDWIN, Little Rock
- O. L. BA

# ARKANSAS BAPTIST INCORPORATED

BAPTIST BUILDING

# ST FOUNDATION

## ST CONVENTION

### TION CHARTER

is to serve any benevolent, undertaking, institution or al sanction of, the Arkansas ed purposes to be executed development of benevolent, activities in, and for the bene- d other enterprises operated y, the Arkansas Baptist State ve, by bequest, devise, gift, in trust, any property, real, ch property, to convey such me, or the proceeds thereof, the Directors will best pro- the directors shall not have of the nature thereof to any ed with the Arkansas Baptist trustee of any board of said

### The Foundation Will -

## UNDERGIRD THE CHILDREN'S HOME

There has been a great need of an organization that would financially stabilize our fine institutions. We have this organization in the BAPTIST FOUNDATION.

The BAPTIST FOUNDATION can render an everlasting benefit to hundreds of homeless boys and girls by obtaining money to build facilities to take care of them. The BAPTIST FOUNDATION will surely find many benevolent-minded people that would give a part of their means to help such a cause by providing and equipping a Christian home and its endowment.



### The Foundation Will -

## STABILIZE OUR HOSPITALS

Denominations with fewer church members than Baptists have, own, and operate more hospitals. Baptists have long since proved that we have the "know-how" to run hospitals. Yet, we have been too content to occupy a back-seat in this field of ministry. In Arkansas we have found the answer to the problem of enlarging and at the same time keeping solvent our hospital program. It is the BAPTIST FOUNDATION OF ARKANSAS.



How? First, through the FOUNDATION our present hospital can be improved even beyond its high standards.

Second, the FOUNDATION can provide a balanced program of endowment.

Third, through the FOUNDATION, we eventually may be able to establish new hospitals.

There are several different ways interested individuals and groups can go about the development of our capital needs for our hospital program.

- (1) Direct gifts placed in the hands of the FOUNDATION for use when they deem need to be greatest.
- (2) Gifts for the improvement of the existing hospital—purchasing of equipment—improvement of property.
- (3) Endowment of the charity work.
- (4) Endowment of the hospital to supplement their income.

### The Foundation Will -

## IMPROVE OUR ASSEMBLY

Our assembly grounds are located in the famous and picturesque Ozark Mountains near Siloam Springs. Since its beginning, the Assembly has grown in size and influence each year. Literally thousands of Arkansas' finest youth have found the will of God for their lives there. Improvements are made each year, but not like there should be. A program of progress and maintenance is where the FOUNDATION can help—by enlisting individuals—groups of individuals—churches or groups of churches to invest gifts in the lives of our young people, glorifying God through having a part in one of this generation's greatest missionary store-houses.



# ST FOUNDATION

## RATED

## LITTLE ROCK, ARKANSAS



GRADUATES!

June 26

**IS CHRISTIAN EDUCATION  
DAY IN ARKANSAS**

A Worthy Offering to the

**Ouachita College  
Million Dollar  
Campaign**

Will Help

1. TRAIN OUR PREACHERS
2. PROVIDE SPIRITUAL DEVELOPMENT
3. PRESERVE RELIGIOUS FREEDOM
4. SET STANDARDS

Send all money to:

**B. L. BRIDGES, Director**  
403 West Capitol Avenue  
Little Rock, Arkansas

**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

**Inter-Racial Institute Scheduled For June 2-3**

The Eighth Annual Methods Institute for leaders in the women's organizations of the Negro Baptist churches of Arkansas will be held at the Arkansas Baptist College June 2-3. This Institute is sponsored by Southern Woman's Missionary Union, financed through the Annie Armstrong Offering to Home Missions, and promoted by Arkansas Woman's Missionary Union. Seventy-five leaders from over the state have been invited to attend the meeting as guests of the W. M. U., and an unlimited number have been invited from local churches.

The two-day program will feature methods conferences as well as inspirational addresses by state and local leaders. Miss Gwendoline Luster, Field Worker for both the Consolidated and General Conventions, who is supported by our State Mission Offering and works under the direction of the State W. M. U. office, is co-operating in the planning for the Institute. Dr. T. W. Coggs has placed the facilities of Arkansas Baptist College for use of the group and is making possible this helpful conference.

**"Attention, B. W. Cers!"**

An August vacation in the Blue Ridge Mountains of North Carolina attending the Woman's Missionary Union Conference at Ridgecrest is one of the most refreshing and spiritually stimulating experiences one can have! The dates are August 4-10. Not only denominational leaders, but national leaders are listed on the program personnel. In addition to the superb opportunities offered at the conference, you will remember that Ridgecrest is in the center of so many places of interest that can be visited during the

"free" afternoons. There's Mt. Mitchell, Montreat, Biltmore Estate, Chimney Rock, and many other spots of beauty and interest. Let's go!

**Let's Fight the Evils of Alcohol Through Narcotic Education**

For nearly two years members of Woman's Missionary Union in Arkansas have helped combat the evils of alcoholic beverages through gifts to the Narcotic Education Fund which is used to help employ Miss Mae Wilhelm, Narcotics Education Consultant. Women of some other denominations contribute to this fund to complete it, and the program has been endorsed by the State Department of Education. The following summary will give you some idea of the work done by Miss Wilhelm during the school year 1948-49:

Contacted both white and Negro schools in nine cities and towns; 6048 students in Junior and Senior High schools saw film, "It's the Brain That Counts"; 1,559 teachers instructed in the program; 12,552 elementary school pupils instructed; 68 follow-up conferences with teachers; 1,337 contacted through other groups.

The aim of Narcotics Education Program is to give to the youth of Arkansas the scientific facts and truths as they relate to narcotics.

The suggested apportionment or gift to this fund was one-half the apportionment of the District Budget. Has your society had a part in this very worthy cause? The youth of today are the leaders of tomorrow. We must preserve them for that responsibility and for the Kingdom.

**REMEMBER YOUNG PEOPLE'S CAMPS**

Ravenden Springs

June 27-July 2	_____	G. A. Camp
July 18-23	_____	R. A. Camp
<b>Ferndcliff</b>		
July 18-23	_____	Jr. G. A.
July 23-24	_____	Y. W. A. Houseparty
July 25-30	_____	Int. G. A.
Aug. 1-6	_____	Jr. R. A.
Aug. 8-13	_____	Int. R. A.

Put your name "in the pot" by sending \$1.00 Registration Fee to W. M. U. Headquarters, 209 Baptist Building, Little Rock.

# Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON  
Sunday School Superintendent  
RALPH W. DAVIS  
Training Union Director

T. D. McCULLOCH  
Student Union Secretary  
MRS. B. W. NININGER  
Church Music Director

Baptist Building, Little Rock



## Figures to Inspire

Sunday, May 8, 1949

	S. S.	T. U.	Add.
Little Rock, Immanuel	1253	415	9
Including Missions	1636	646	
Ft. Smith, First	1148	433	4
Little Rock, First	914	347	6
El Dorado, First	850	240	1
Little Rock, Second	797	157	4
Hot Springs, Second	769	183	2
N. Little Rock, Baring Cross	764	336	
Including Mission	834	373	
Pine Bluff, First	713	210	
Benton, First	665	113	
Pine Bluff, South Side	605	248	2
Including Mission	653	286	
Fayetteville, First	559	207	4
Including Mission	611	243	
Little Rock, Tabernacle	549	188	1
Camden, First	517	130	
Including Mission	674	269	
Crossett, First	501	170	22
Russellville, First	497	166	5
Including Mission	527	177	
Hope, First	490	88	
Including Mission	509		
Hot Springs, Central	480	121	1
Including Mission	565		
Magnolia, Central	475	120	
Including Mission	580		
McGehee, First	467	150	1
Including Missions	541		
Warren, First	460	99	
Ft. Smith, Immanuel	452	145	3
Arkadelphia, First	449	137	
N. Little Rock, First	445	119	1
Including Mission	469		
Malvern, First	445	97	2
Paragould, First	431	231	3
Including Missions	609	300	
Fordyce, First	429	168	1
Springdale, First	413	245	3
Including Missions	571		
El Dorado, Immanuel	400	208	
Including Mission	442	260	
Hot Springs, Park Place	391	106	2
West Helena	380	162	3
Ft. Smith, Calvary	378	97	
Lake City, First	375	222	4
Hot Springs, First	362	100	
Little Rock, South Highland	356	132	9
Conway, First	354		2
Stuttgart, First	347	203	2
Including Mission	382	215	
Ft. Smith, Grand Avenue	346	90	2
Searcy, First	344	85	
Paris, First	323	136	
Siloam Springs, First	319	162	
Rogers, First	318	108	
Smackover, First	313	111	
N. Little Rock, Park Hill	291	64	1
Harrison, First	285	97	
Including Mission	387	126	
Pine Bluff, Second	282	123	
Ft. Smith, Bailey Hill	280	97	4
Dumas, First	280	78	1
Including Missions	331		
Jacksonville, First	276	149	1
Gentry, First	274	136	
Little Rock, Calvary	271	83	3
Texarkana, Calvary	256	104	10
Mena, First	253	93	2
Greenwood, First	231	91	2
Stamps, First	227	83	
Gurdon, First	224	50	
El Dorado, West Side	219	112	
Little Rock, Reynolds Memorial	218	65	
Little Rock, Hebron	207	85	
Ft. Smith, Trinity	200	104	
Trumann, First	189	48	7
Including Mission	225		
Bentonville, First	185	54	4
Sweet Home, Pine Grove	162	111	1
Douglasville, First	157	50	
Mt. Ida, First	156	104	
Pine Bluff, Matthews Memorial	153	102	
Little Rock, Woodlawn	143	55	
Hoxie, First	134	40	
Kensett, First	133	64	
Warren, Immanuel	131	104	
Crossett, North	110	79	7
Hot Springs, Lake Hamilton	105	41	
Melbourne	100	100	
Little Rock, Geyer Springs	96	56	3
Dardanelle, First	92		2
Little Rock, Liberty	92		
Little Rock, East End	89	69	
Fountain Hill, First	89	56	
Little Rock, West Side	88	48	2
Mena, Dallas Avenue	87	47	2
Texarkana, Eastview	86	47	8
Grannis	82	56	
Martindale	81	45	
Little Rock, Bethel	73		
Monte Ne	68	45	
Rogers, Pleasant Hill	67	42	
Ft. Smith, North Side	64	38	3
Desha, First	64	34	
Little Rock, Tyler Street	57	30	7
Douglasville, Second	45	54	
Little Rock, Bellevue	42		1

## L. Bruce Jones to Head Faculty Church Music Leadership School

Heading the fine faculty which has been chosen to teach in the Church Music Leadership School, June 13-17, at Central College, is Professor L. Bruce Jones, Louisiana State University. Mr. Jones is remembered in Arkansas for his outstanding achievement in the field of school orchestras and bands, and also as director of a thorough-going Church Music Education program in Immanuel Church, Little Rock.

Indeed, his leadership of the adult choir was of such inspiring proportions that a tour of the Baptist churches in the larger cities of Arkansas was sponsored for this choir by the Religious Education Department, with Mrs. B. W. Nininger, State Music director as co-ordinator.

Mr. Jones brings to the Church Music Leadership School the newest and most practical methods of training for church musicians. His helpful approach to the subjects will help all who attend.

In addition to teaching conducting, Mr. Jones will direct the clinic choir where suitable music for use in the average church will be studied. He will also conduct the Choral Festival on the closing



L. Bruce Jones

day of the school.

Churches are urged to send representatives to this school. The registration fee of \$20.00 for the week takes care of room, meals, and music to be studied. Write the State Music Director at once.

## ARKANSAS SUNDAY SCHOOLS ARE GROWING

Arkansas' enrolment increase goal for the Sunday School year October 1, 1948, to September 30, 1949, is 20,000. This is the state's part in the South-wide objective of 600,000 increase in Sunday School enrolment.

Recently the Sunday School superintendents were requested to give the Sunday School enrolment as reported in the associational minutes of 1948, then to give the Sunday School enrolment as of March, 1949.

First returns are encouraging. Out of the first 97 schools reporting, 84 showed increases totaling 2,820. Some Sunday Schools have made remarkable increases. Listed here are some outstanding increases, and from week to week others will be reported.

In the first column is the name of the Sunday School, second column is the enrolment as reported in the 1948 associational minutes, third the enrolment as of March, 1949, and fourth the enrolment gain.

Fort Smith, First	1753	2004	251
Little Rock, Immanuel	2188	2350	162
Little Rock, Immanuel—6 Missions	352	459	107
Russellville, First	564	715	151
El Dorado, Immanuel	550	713	111
Tyronza, First	417	528	108
Pine Bluff, South Side	846	943	97
Warren, First	855	950	95
North Little Rock, Baring Cross	1087	1177	90
Forrest City, First	716	803	87
Jacksonville, First	298	382	84
Blytheville, First	1109	1190	81
Lake City, First	335	412	77
Waldron, First	319	389	70

Superintendents that have not yet sent in their reports are urged to do so just as soon as possible.

## Twenty Percenters Honor Roll

All Training Unions that have at least a 20 per cent increase in Training Union enrolment from the time of the meeting of the associations last fall up to the meeting of the associations this fall, will be placed on the "Twenty Percenters Honor Roll," and published in the Arkansas Baptist. The enrolment of the Training Unions will be secured from the church letters, which will be taken to the annual associational meeting this fall; therefore, it is very important that the pastors and Training Union directors put the Training Union information on the church letter that will be taken to the annual associational meeting.

Many Training Unions have already reported an increase in enrolment of 10 percent and others have gone beyond 20 percent. All Training Union directors and pastors are urged to make definite plans to increase the enrolment this year by 20 percent. The following suggestions are given:

1. Find out the enrolment reported to the association last fall.
2. See present enrolment, and what the gain has been.
3. At next Training Union executive Committee meeting, give all leaders this information and make definite plans to increase the enrolment this fall.
4. Remember the average attendance goes up as enrolment is increased.
5. Last fall the enrolment was 51,423; the goal is an increase of 8,577 this year, making an enrolment of 60,000 by the close of this year.

## Have a Summer Music School—

and know the thrill of . . . singing with spirit and understanding. Special attention given to congregational singing for young and old. Training for song leaders and accompanists. Morning classes for Primaries, Juniors, and Intermediates. Fundamentals of music emphasized. Qualified associate music workers available. Write at once to Mrs. B. N. Nininger, stating preference of dates for school.

## A Seat in the Balcony

(Continued from Page Seven)

We find a few who substitute conventions, conferences, and resolutions for alert personal service. I well remember years ago a deacon who spent between \$500 and \$750 a year attending conventions and conferences. He did not give one penny to the support of his church or any phase of its program.

Years ago I brought a message similar to this and when the service was over one of my best deacons said to me, "Pastor, I am on the back seat of the balcony. Tell me how I can come down and how I can have some guide to warn me against getting back in it."

His question is easy to answer, but the response is difficult for each of us. If I am not in the balcony my heart has given Christ a first priority. Beginning with my family I am going to try positively to have a Christian home. In my community I am going to commit myself steadfastly to being a Christian citizen. In my social relationships I will be striving to fashion my attitude and relationships by the mind and spirit of Christ. I will be among those who are trying to give full service in all the affairs of the church. I will be among those who are trying to give full service in all the affairs of the church. I will be a steward of the time that God has given me so that I can travel with Jesus to visit the poor, the aged, sick, sorrowing, and the backslider and the sinner.

My prayer daily will be, from the depths of my heart, "God forbid that any man in my community, state, or Southland, and the uttermost parts of the earth shall fail to know of Christ because of my failure."

In my inner soul there should be a longing to discipline myself to adherence to the standards of Jesus for personal life and living. I should sincerely long to be:

- "Able to suffer without complaining,
- To be misunderstood without explaining
- Able to endure without a breaking,
- To be forsaken without forsaking;
- Able to give without receiving,

- To be ignored without grieving;
- Able to ask without commanding
- To love despite misunderstanding;
- Able to turn to the Lord for guarding,
- Able to wait for His own rewarding!"

We live in the same kind of a world situation as the one that broke the heart of Jeremiah. We have vastly more to enhearten us than he had. We have the captivity of Christ available for our sustaining inspiration and strength. Three roads lie before us as Christians as we face life, society, the technologies, ideologies, and materialism of our day. They are: the road of unregenerate nature whose end is the slimy mire of the swamps sinking into the depths of decaying despair; the road to escape from the obligations of the gospel into the balcony of fruitless wishful thinking; the road over which Christ's faithful soldiers have marched to battle and to victory whenever they have followed Him.

The one thing that most terrifies the hosts of Satan is that one day all those who believe in Christ will wake up, march down out of the balcony, wholeheartedly fall into step with their Savior and start living out in their lives the faith they have confessed.

Surely our God himself is sounding to each of us the call of Joshua's farewell: "Now, therefore, fear the Lord and serve him in sincerity and in truth: put away the little gods that have compromised and corrupted you; and serve ye the Lord . . . but as for me and my house, we will serve the Lord."

—OOO—

### Where To Look

- If you want to be distressed, look within.
- If you want to be defeated, look back.
- If you want to be distracted, look around.
- If you want to be dismayed, look before.
- If you want to be delivered, look to Christ.
- If you want to be delighted, look up.

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# Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

## Some Facts Concerning the Associational Brotherhood

(Continued from last week)

### Activity

The associational Brotherhood limits its activity to the promotion of those causes and objectives as recognized and fostered by the denomination, and those phases of activity that might be suggested or recommended by the district association. The promotion of the various church and denominational-centered objectives, along with an adequate presentation and promotion of the recommended Brotherhood objectives, will provide a sufficient amount of activity to utilize fully the working ability of the whole organization. No objectives outside the program of the church, association, or denomination should be adopted or promoted.

The associational Brotherhood, by adopting and promoting a well rounded program of activity, can and should become an efficient promotional agency for every church and denominational cause and objective.

### Meetings

The associational Brotherhood should meet once each quarter. To meet more frequently, except on special occasions, would tax unnecessarily the time and work of the men in their own churches.

The time of the meeting is optional. It should be set only after the subject has been discussed from the floor during an associational meeting. Men of different communities have a wide range of church, civic, and social engagements to fill; hence the discussion to find the best time to reach the maximum number of men. Usually a week night—preferably Monday or Tuesday—is the best time for the associational meeting. Sunday afternoon meetings should be discouraged, for they tax too heavily the energy of the men and pastors who have places of responsibility to fill in the various services of the church.

Three things the associational Brotherhood leaders should re-

member in planning the associational Brotherhood meetings. First, if practical, the meeting should be held in a different church each time; second, if possible, it should be held in a church that does not have a Brotherhood, thereby stimulating interest in the Brotherhood work among the men of the host church; and third, a worthy program should be presented, one that will command the attention and respect of each man who attends.

### Finances

No organization or movement will ever go very far very fast until it has adequate financial support.

The associational Brotherhood is a unit of regular associational work. Its officers and work are approved by the district association in its annual meetings. It is a servant of the association; seeking to utilize the efforts of the men of all the churches in the full promotion of every associational and denominational objective.

The Brotherhood, being an integral part of the work of the association, should be placed—like the Sunday School, Training Union, and Woman's Missionary Union—in the regular associational financial budget. The amount of finances allocated to the work of the Brotherhood should be in keeping with the high ideals and purposes of the organization. By adopting such a policy of associational Brotherhood financing, the men will better realize that money placed on the altar in the church can be used in the promotion of all the work in the church, association, state, and throughout the world.

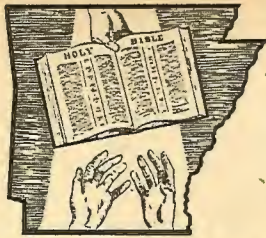
In associations in which there is no regular financial budget, it is suggested that freewill offerings be taken at regular meetings of the associational Brotherhood that the necessary funds for incidental and promotional expenses of the meetings and work might be provided. However, associational Brotherhood leaders are cautioned not to make the Brotherhood a collecting agency. Offerings are to be taken only as often as they are needed to carry on adequately the work of the associational unit.

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## Department of MISSIONS

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### Associational Missionaries Conference

The third annual meeting of the Associational Missionaries was held May 2-4 on Lake Hamilton near Hot Springs. Most of the missionaries were present and the spirit and fellowship were excellent.

The conference opened Monday evening with the Superintendent in charge and leading a conference on "A Program for Associational Missions." Dr. S. F. Dowis, director of Cooperative Missions of the Home Mission Board, followed with a message, "Why Have a Missionary?"

Tuesday morning was given to conferences and messages by Dr. B. L. Bridges, Dr. B. H. Duncan, and Dr. S. F. Dowis. The afternoon was given to recreation and fishing. Then another conference was held Tuesday evening.

Wednesday morning was given to discussion of the objectives to work toward in an annual program. The conference was led by the Superintendent and Dr. Dowis. In addition, Miss Blanche Mays spoke briefly about the use of books; Mrs. B. W. Nininger about a good music program; and Miss Nancy Cooper about the W. M. U. work, giving special emphasis to the youth camps.

It was a time of information and inspiration for all present. One state leader remarked, "The missionary who does not see the value of such a conference is the one who really needs it."

#### Fordyce Church and Missions

Fordyce Church, J. T. Elliff, pastor, with a membership of less than 800, has a record in support of a well-rounded mission program that should be an inspiration to every Baptist in Arkansas.

According to the quarterly report in the Arkansas Baptist, May 5, that church gave \$3,951.70 to the Cooperative Program during January, February, and March. There are only three churches in the state which have a larger amount. But a more amazing fact is, that there are 28 associations which did not give as much to the Cooperative Program as the Fordyce Church.

This great church does not feel satisfied by just giving to the Cooperative Program either. They are concerned about the work in the association and their town as well. In addition to their liberal support of the Cooperative Program, they give over \$100.00 per

month to Associational Missions. And for their local mission work they do two things. First, they operate a church bus to furnish transportation for people in rural areas, and, second, they are opening a local mission station in the south section of the town.

Pastor Elliff says: "The Lord certainly blessed us. We are \$500 ahead on our budget of \$35,000 which shows how the Lord blesses a church that gives missions its rightful place in the budget." And a member of the church commented: "Why shouldn't we give fifty per cent for others? Churches are spending too much money piddling around at home when they ought to be giving more to missions."

Yes, this pastor and church are an inspiration. They are doing what others should do; giving liberally to the Cooperative Program, Associational missions, and carrying on a splendid local mission program.

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### Two Conventions Issue Challenged

Dr. L. E. Barton of Montgomery, Alabama, takes issue with Dr. John H. Buchanan of Birmingham, Alabama, on the latter's proposal for a reorganization of the Southern Baptist Convention. Dr. Buchanan's proposal was published in the May 12 issue of the *Arkansas Baptist*.

Dr. Buchanan's proposal is that there be an Administrative Convention composed of messengers from each state, "These messengers to be nominated by the state groups and elected by the current session of the Convention for the ensuing year . . . provide for two or more regional meetings of the Southern Baptist Convention, all business and determination of policies to be delegated by those regional conventions to the Administrative Conventions."

Dr. Barton says, "Think of two conventions, created by different sources, trying to function in the same field; and one with full authority and the other much larger and more representative body having only the right of petitioning and memorializing the smaller and authoritative body!" Dr. Barton continues, "the Administrative Convention would be an authoritative body of autocratic power, far removed from the churches, which would dominate Southern Baptist affairs and incidentally destroy co-operation." He furth-

er thinks "our solution of meeting places is not in wrecking the constitution and organization of the Convention, but in either meeting in cities like St. Louis, Baltimore, Miami, Chicago, and San Francisco; or spending three or four million dollars to make Ridgecrest, which is near enough Ashville for messengers to commute daily, adequate for a permanent place."

—000—

### Two Southern Baptist Conventions

Charles F. Leek of Thomasville, North Carolina, lists four reasons for dividing the Southern Baptist Convention into two Conventions:

First, the inability now of any city in the South to provide an adequate meeting place for the Convention; second, the present unsatisfactory housing conditions for its multiplied messengers and visitors; third, our present wide, sprawling, coast-to-coast territory with its costly travel in time and money for essential meetings; and fourth, the known commendable differences in characteristics between our people in the West and our people in the East.

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## BAPTIST MEMORIAL HOSPITAL

# With Jesus in the Upper Room

By MRS. ROLAND LEATH

After Jesus delivered the eschatological discourse which was studied last week, He definitely spoke of His crucifixion which was to take place two days later on Friday. That Tuesday when He spoke such startling predictions was an unusual day. Wednesday, as far as the records reveal, was a silent day, for nothing is known of the activities of Jesus and the disciples on that day. All the gospel writers, and Paul in First Corinthians, reveal significant events which took place on Thursday evening. At that time Jesus observed the Passover for the last time with His disciples and instituted the Lord's Supper, which is the memorial of the cross that He left for us to observe.

This lesson should draw us closer to our Lord and make us acutely conscious of the glorious salvation which is ours and the cost thereof, for "without the shedding of blood there is no remission" of sins.

The Lord instituted only two ordinances: baptism and the Lord's Supper. These two reveal the whole story of our experience as a child of God. Baptists try to follow the plan of Christ in the upper room in observing the memorial ordinance. We have been misjudged and misunderstood, but to us it is a church ordinance, it does not become other than the material substance which is used at the sacred table and is, to us, the Lord's Supper and not sacrament, mass, or Holy Communion.

## The Disciples' Preparation For the Passover

The disciples asked the question of Jesus as to celebrating the Passover. There is an indication that on the day for this celebration in the previous year or years the disciples and Jesus observed the Passover together. At this time, with events moving so tensely and rapidly and with Jesus' strange words concerning His rejection in their hearts and minds, the disciples were anxious to know if they were also to eat the Passover feast and where.

All the Jews entered into the Passover festival with much ceremony. This was in memory of the miraculous release of their forebearers from Egyptian bondage and their deliverance from the scourge of death. Death did not enter the Hebrew homes that night because the blood of a specially prepared, perfect lamb was sprinkled upon the doorpost of each Jewish home. When death did strike the first born in Egyptian homes, the stubborn Pharaoh begged Moses to leave the land of Goshen with the Hebrew people immediately. The Jews kept this deliverance alive in their hearts by the Passover Feast.

## Sunday School Lesson for May 22, 1949 Mark 14:12-25

Luke names the two disciples who were sent by Jesus to the city to secure the room for their use in celebrating the Passover; he says they were Peter and John. Jesus knew that they would meet a man bearing a pitcher of water and He told them to follow that servant and speak to the master of the house which he entered as to a room for them. Faithfully the disciples obeyed, found the room, and began to make ready for the meal. Their preparation included finding, slaying, roasting the lamb, preparing unleavened bread, and making bitter herbs and sauce ready for serving.

## In the Upper Room

After sunset on Thursday evening, which was the beginning of the Jewish Friday, Jesus came with the twelve and entered the Upper Room and sat at meat. This group, together as an entire unit of twelve for the last time, observed the Paschal meal together. This observation had many parts: the eating of herbs dipped in sauce, the drinking of the wine, the washing of hands, the review of the meaning of the celebration in response to a query of a child or proselyte, the eating of the lamb, the blessing of the cup again, and then singing and other observing of the event.

Often the eating of the Paschal Feast and the Lord's Supper which followed are confused, but Jesus instituted the memorial in the latter part of the lengthy meal. During the eating, Luke's record reveals, a contention arose among the disciples about personal greatness. Jesus was so soon to die—in a few hours He would be arrested because of betrayal, mocked, spit upon, falsely accused, and crucified, yet these men bickered about their greatness. Jesus spoke truth and wisdom to them and made one more attempt to show them the path of true greatness, which only follows the life of service.

The Lord startled them with the prediction that one who sat at that table, eating with Him, would betray Him. Immediately they were sorrowful asking, "Is it I?" Peter urged John to ask Jesus which one of them would do such a deed. His reply was that the one to whom He would give the sop dipped in bitter herbs would be the traitor. John 13:26 says: "When he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." In verse 30 John says that Judas left the room when he received the sop from Jesus' hand.

After the departure of Judas and the eating of the Paschal meal itself, Jesus instituted the memorial supper. He used the unleavened bread as a symbol of His body and the cup containing the fruit of the vine as a symbol of His blood. By these Jesus taught that His body and blood, as the Lamb of God, were offered as a sacrifice for the sins of men that mankind might have redemption from the power of sin. That night Jesus broke that bread, gave it to the disciples, as a symbol of the tearing of the body that next day when the thorns and nails would pierce Him. He poured the fruit of the vine that night as a picture of His blood which would pour out for all who believe that next day on Calvary's Cross. This was a "new Covenant." From that time on these disciples and all believers were to do this in remembrance of His atoning death.

There have been and still are varied interpretations of this memorial feast. Some believe the bread and wine is changed into the literal body and blood of Christ. This is called transubstantiation. Others believe that Christ is present in the elements used and that belief is consubstantiation. Jesus, sitting before the disciples, said "This is my body" and "This is my blood," and they knew the bread and wine did not change nor did He mix Himself into them in any strange way. Jesus gave them a beautiful symbol of His sacrificial death, and we observe the Lord's Supper today as a memorial to be kept until He comes again, for that was His plain teaching as to the reason for giving it that significant moment in the Upper Room.

## The Spirit of the Believer In Observing the Lord's Supper

At the time a believer observes the Lord's Supper he is surely reverent in spirit and deed. The most beautiful and meaningful service of the church is the ob-

servance of this ordinance. Some pastors take the entire morning or evening service for this observance. The music, scripture, the quiet meditation, and the actual participation in the partaking of the Lord's Supper draws the Christians in the service close to the Lord. The highly significant meaning of the ordinance deserves much prayer, planning, and time enough to allow for the right kind of participation.

As to individual attitudes, we learn from Paul in the eleventh chapter of First Corinthians, that love and unity must dwell in the hearts of the Christians in the church if the Lord's Supper is to be properly observed. Paul also tells us that we must not eat the bread and drink the cup "unworthily." By that he means each participant must be saved, must be sincere in observing a genuine memorial of the death of the Savior, must believe in the hope of His coming again, and be willing to search his own heart as he honors his Savior. None of us are worthy to fellowship our Lord around His table, but if we reverently observe this supper according to our salvation in Him as just mentioned, we do honor Him and keep alive His command to us to do this in remembrance of Him.

The Lord's Supper helps us to remember what Christ did for us to keep alive our hope in His return.

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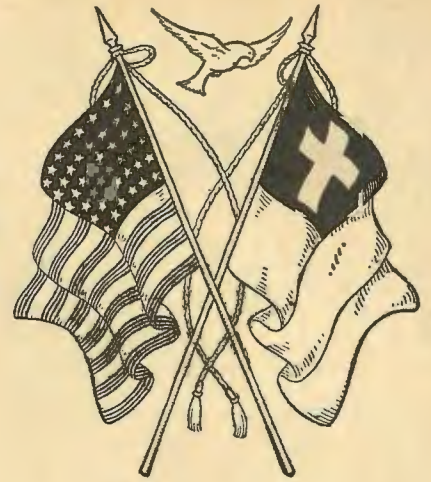
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*"If the iron be blunt, and one do not whet the edge, then must he be put to more strength: but wisdom is profitable to direct" (Ecclesiastes. 10:10)*



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