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Arkansas Baptist State Convention

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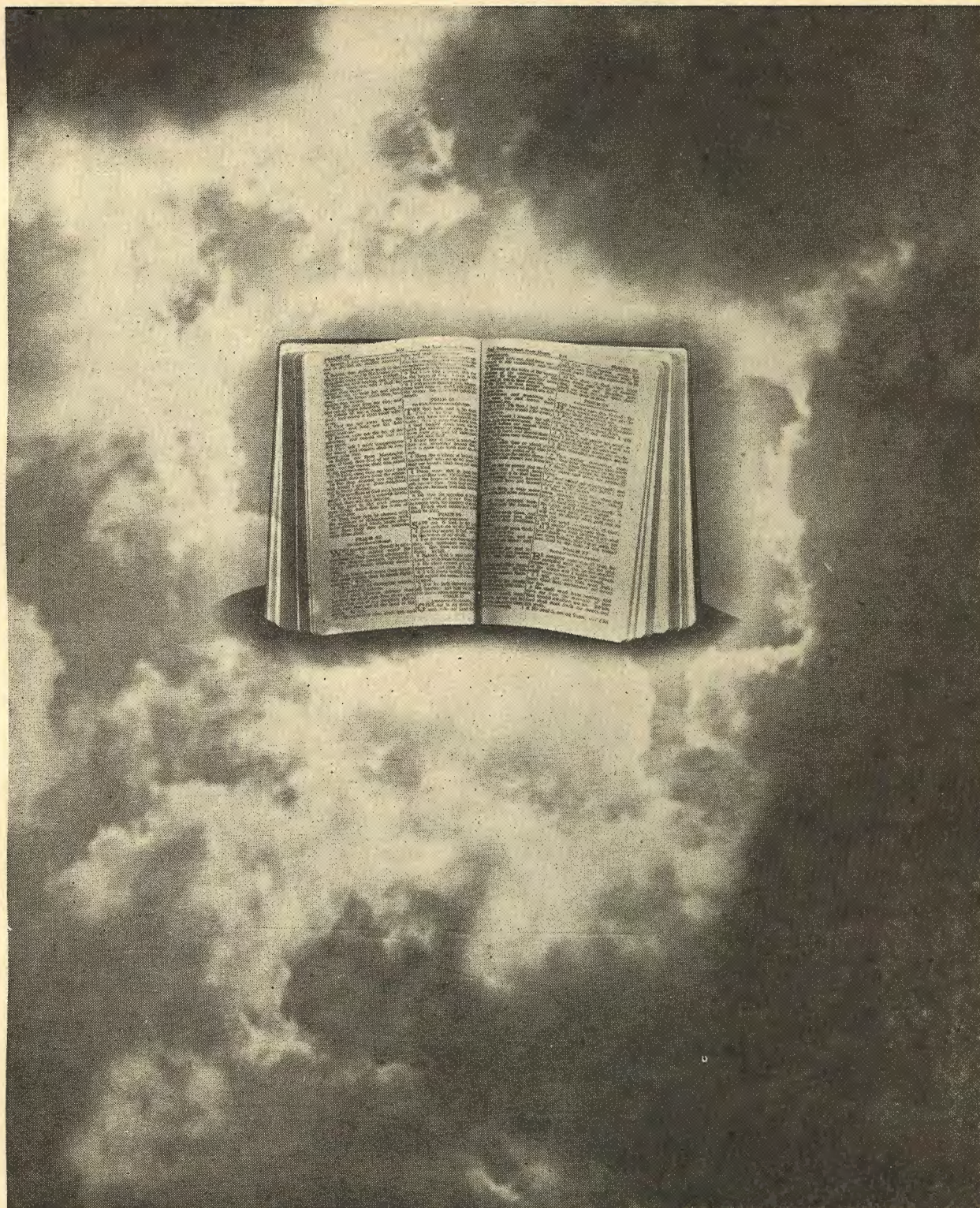
ARKANSAS BAPTIST

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—Eva Luoma Photos

The Missionary Handbook

Pages 3 and 12

Woman's Missionary Union

ANNOUNCING 1950 GUIDE BOOKS

The 1950 Guide Book containing direction for local, associational, and district officers and leaders are ready for distribution along with the 1950 Year Books. The Guide Book majors on State plans and the Year Book on South-wide plans. Both are necessary for the well-informed officers and leader.

Free copies will be furnished the following W. M. U. officers: president, young people's director, each circle chairman, and counselors of young people's organizations. However, none will be mailed until new officers are reported to State W. M. U. Headquarters. Additional copies may be secured from State Headquarters at the following prices: State Guide Book, ten cents each, \$1.00 per dozen; Year Book fifteen cents each. Send an order for your requirements immediately.

It's Time To Report

1. New Officers—both local and associational. It's the season when new forces are taking up leadership and they need Guide Books and Year Books and other informative materials for their work. No material will be mailed until new officers are reported to State W. M. U. Headquarters. Check on your society to be sure this report is sent promptly after election. Blanks for reporting were sent each president through the associational superintendent.

2. Quarterly — of each organization through the associational superintendent or associational young people's counselor. Prompt action is needful in order that an equitable report may be compiled for the Arkansas Baptist State Convention. Carefully record the activities of your society and report through your associational officer.

Let's Re-Think Our Fundamentals

In last week's issue of the *Arkansas Baptist* there appeared a discussion of the first two fundamental of Woman's Missionary Union—Prayer and Study. This week we consider the third—Tithes and Offerings.

These discussions were prepared by Miss Dollie Hiatt, floor manager of the Baptist Book Store, former W. M. U. field worker in Georgia, State B. W. C. adviser, and chairman of the committee on revision of the 1950 Guide Book. Space did not permit the inclusion of this discussion in the Guide Book as originally planned. Clip these for use in teaching the Guide Book and Year Book. They will serve well to call the con-

stituency of Woman's Missionary Union to the foundation on which the organization is built.

Tithes and Offerings

Bringing our tithes and offerings to God's storehouse opens the windows of heaven and pours out God's blessings. Our tithes given through our local churches and the Cooperative Program support all South-wide causes. Our offerings given during the Seasons of Prayer for Home, State, and Foreign Missions, strengthen these three causes. Offerings to other causes support the work in our State. The needs of the world are so great, and we ourselves need the Lord's blessings so much that we cannot afford to miss these blessings by withholding our tithes and offerings.

W. M. U. Plan of Giving

Foremost in the plans of Women's Missionary Union for the financing of Kingdom work is the promotion and support of the Cooperative Program. That is Southern Baptists' plan. It is the Arkansas Baptist State Convention's plan. It should be the plan of every Baptist church to assure support of the balanced and varied phases of Christian activity promoted by our denomination.

A challenging 1950 goal is proposed for Arkansas Baptists, and while to reach the requirements on the W. M. S. Standard of Excellence only 75 per cent of the Society's membership must contribute to missions through the Cooperative Program, yet surely we can strive to enlist 100 per cent of the membership not only to contribute sometime during the year, but regularly through that channel.

The season is approaching for consideration of what our contribution for 1950 will be. Will you not anticipate an increased participation? In annual session last March Woman's Missionary Union of Arkansas accepted a recommendation that gifts through the Cooperative Program be increased 10 per cent. Is that your proportionate increase? Is your church making a substantial increase? And surely offerings made during the special Seasons of Prayer will bear increase also.

—OOO—

The cross is not to be burned but borne. It is not something to be exploited but experienced. Its glory is not seen in flames of hate but only in the light of love.
—Louie D. Newton.

Baptist Brotherhood of Arkansas

Beech Street Brotherhood



The above picture was made at a recent Father and Son Banquet sponsored by Beech Street Church, Texarkana.

The Beech Street Baptist Brotherhood was organized in 1948 when the church was without a pastor. It grew out of a fellowship and visitation program of the deacons, who desired to widen the fellowship and service of the men. The hunger of the men caused a spontaneous response that rapidly swelled the organization into one of the largest and most virile in Arkansas.

Led by Robert Carney in 1948 and by Harold Smith in 1949, the men have experimented and pioneered in certain emphases until they found the system that has proven most effective and responsive. Much of the credit goes to these two men and their officers. Both have the genius of leadership and organization, and are consecrated and respected Christian laymen.

The Brotherhood meets monthly, and the meeting, itself, is built around three objectives: Food, Fellowship, and Inspiration. The food is supervised by a Social Committee, and the plates are never skimpy in quality or quantity. No one need go away hungry. The price of the ticket is the minimum cost of the food itself. No money is raised for other purposes by this means, and the church budget supports all the other expense such as literature and speakers of the Brotherhood.

Fellowship is projected by urging the men to invite a guest to come with him. One man had four guests last month, and three of these were church prospects. Unsaved and unenlisted men are invited by members, and the Evangelistic committee has the names of prospects whom they place in the hands of members to invite. Already, several men have joined the church who first be-

came interested as a Brotherhood guest. Fellowship is further promoted at the meeting by the introduction of guests and by clean, spontaneous humor that might be injected into the meeting early in the service.

The meetings are always climaxed around the tables at the close of the supper by a ringing message brought by a gifted speaker, in the language of men. Once a year, ladies night is observed, with a special speaker, and once a year the father-son plan is used.

Simply to plan a good meal, have a good speech, and meet the men, is probably worth what it costs, but it will not bring the permanency needed for a program for men. In Beech Street, the work is projected through committees that function faithfully and efficiently. Every committee has a meeting every month. The president, pastor, and educational director attend almost every committee meeting. Then, every committee makes a brief report at the monthly meeting.

Among the services of the Brotherhood through the month are the financing of radio broadcasts for both services each Sunday, evangelistic visitation, services at the County Home, hospital visits, shut-in visits, and a Brotherhood Chorus.

The men carry the ball in this organization with a minimum of promotion by the pastor and staff. The Brotherhood, now numbering more than one hundred, has doubled in less than a year, says James G. Harris, pastor of the church. He adds, "Our Brotherhood continues to grow each month, and is continually a telling force in our church and city."

STATE SUNDAY SCHOOL CONVENTION

October 17-18

The State Sunday School Convention will be held on Monday and Tuesday, **October 17 and 18**, in the **Second Baptist Church, Little Rock**. Dr. Perry F. Webb, pastor of the great First Baptist Church, San Antonio, Texas, Dr. B. L. Bridges, Mr. J. N. Barnette, Mr. Herman King, and other outstanding state and Southwide leaders will be among the program personnel. The Convention will open at 10:00 a. m., Monday, October 17, and adjourn at 4:00 p. m. on Tuesday. Every Sunday School worker should plan to attend this important event. Bed and breakfast will be furnished free to registered workers by the Little Rock churches.

A Week of Training In October

Many churches have found a week of training and preparation at the beginning of the new Sunday school year to be most profitable. October is the ideal time for this type event.

1. Decide to have a "Sunday School Training and Preparation Week" in your church.
2. Select the books for your needs. In Sunday schools conducted by classes use **Building a Standard Sunday School** or **A Church Using Its Sunday School**. In department Sunday schools, use the department books or some other books to meet the needs.
3. Enlist teachers for the Training classes — select these teachers from your own corps of workers.
4. Work for the largest possible attendance. Promote attendance by expecting officers and teachers to attend. Set goals by classes for securing attendance of age-groups on special nights.
5. Arrange an attractive program and schedule.

Suggested Schedule and Program

- 7:00—Training Class Period
In class Sunday Schools have one class
In department Sunday Schools, have a class for each age group.
- 8:15—General Conference Period
Monday—Adopt Goals and Make Plans for the Year
Tuesday—Junior Night for Pupils and Parents
Wednesday—Night for Intermediates and Young People
Thursday—Adult Night
Friday—Night for Parents of Cradle Roll, Nursery, Beginners, and Primary Children.

CALENDAR OF ACTIVITIES RELIGIOUS EDUCATION DEPARTMENT

1950	1950	1950
January—Bible Study Week		
February—State Vacation Bible School Conference	February 2-3	
March—State Training Union Convention	March 17-18	
April—Youth Week (Training Union)	April 2-9	
Youth and Junior Choir Festivals	March 31 - April 1	
May—Christian Home Week	May 7-14	
June—Vacation Bible Schools		
July—Arkansas Baptist State Assembly	July 5-13	
Hymn Playing Tournament	July 8	
Music Leadership School		
August		
September—Association Sunday School		
Leadership Meeting	September 5	
Forty-two Associational Sunday School Rallies	September 17-22	
October—Baptist Student Union Convention		
State Sunday School Convention	October 16-17	
State Meeting for Associational Training Union Officers	October 30	
November—Baptist State Convention	November 14-16	
December—Forty-two Associational Training Union Rallies	December 3-8	
Student Night at Christmas	December 31	

Important Announcement

After much consideration, it has been decided by the Baptist Sunday School Board to make a small charge for the leaflets that have been designed for wide distribution in the homes.

Those listed immediately below will be priced at \$2.25 per 100, or \$10 for 500:

**YOUR BABY
EVER BOY NEEDS A MAN
HOW YOUR CHILD LEARNS
ABOUT GOD**

**YOUR CHILD AND JESUS
THE ART OF RELIGIOUS
CONVERSATION IN THE
HOME**

THE BRIDGE BUILDERS

The four listed immediately below will be priced at \$1.25 per 100, or \$5 for 500:

**IF I HAD A SON
IF I HAD A DAUGHTER**

**SUNDAY SCHOOL WORKER'S
COVENANT
ALL AGREE ON ONE THING**

It is felt that the nominal charge placed on these leaflets will widen the scope of their use, and thus their effectiveness, as it will enable the churches to order them in whatever quantities they desire; whereas their use would necessarily be limited if they were furnished free.

These leaflets may be ordered from the Baptist Book Store or directly from the Baptist Sunday School Board. They will be offered at these prices October 1, 1949.

Choice Christmas Music

The State Director of Church Music wishes to recommend the following choice Christmas music for use this year:

"The Coming of the Prince of Peace," which is a Nativity Play of Ancient Christmas Carols, is beautifully designed for Youth Choirs. This music is by William Sloane Coffin and the Dickinsons. It is published by the H. W. Gray Company, Inc., New York, N. Y.

Two choice anthems are hereby recommended: "The Sheep Lay White Around," by Deane Shure. This is a beautiful anthem for Adult and Youth Choirs. It is published by J. Fischer and Brother, 119 West 40th Street, New York, N. Y. The third number is "Angels O'er The Fields" by Clarence Dickinson, and published by H. W. Gray Company, New York, and can be used with one or two choirs as desired.

All of this music can be ordered through your Baptist Book Store in Little Rock.

Training Union Leaders Please Note!

Only ONE Junior Memory Drill tract, ONE Intermediate Sword Drill tract, and ONE Young People's Speakers' Tournament tract will be available for each union. These tracts which contain the rules will be kept by the leaders, and the Scriptures for the Memory Drill, or Sword Drill, and the subjects for the Speakers' Tournament may be written out or mimeographed by the leaders for the leaders of the unions. None of these tracts will be sent out until request is made. Write to your State Training Union Director, 212 Baptist Building, Little Rock.

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"There are plenty of channels through which His grace flows, and if we are not growing day by day, it is because we have chosen to plant our lives somewhere else than beside "the river of waters."
—Copied.



DR. M. RAY MCKAY
Host Pastor

Churches Will Observe Christian Stewardship Week in Fall Or Winter

HOW?

An ideal plan is for a church to use its Training Union to sponsor this special week of study, with all the church forces co-operating. Make it a church event, and visit all church members to invite them to participate.

BOOKS TO BE STUDIED

Adults may elect to receive credit for Course VIII, the Adult Study Course, in the Graded Baptist Training Union Study Course.

For Young People: "God's Hurry" by Duke K. McCall.

Young people may elect to receive credit for Course VIII, the Young People's Study Course, in the Graded Baptist Union Study Course.

For Intermediates: "Not Your Own" by Claire Hill Cooper

For Juniors: "Living For Jesus" by Hattie Bell Allen

REQUIREMENTS FOR CREDIT

To receive the Training Union credits and awards it is understood that the study course requirements will be met. Write to the state Training Union secretary for a copy of the tract which outlines these requirements, and for requests for award blanks to use in reporting the study courses.

Bible Reading Guides For Fourth Quarter

Training Union Bible Reading Guides for the fourth quarter of 1949 may be secured free by writing to the State Training Union Director, 212 Baptist Building, Little Rock. State the number of guides you need. They are in the form of book marks and contain the scripture for the fourth quarter.

October 23 State Mission Day In Sunday Schools

Mission Needs

The first need we shall consider is evangelism. Did you know that two-thirds of the people in our State do not belong to anybody's church? Only one out of every three people you meet is a Christian. Remember this as you see them walking the streets, traveling the highways, going to the movies or ball game. Count them. One! Two! Three! Then say to yourself, "One Christian, two sinners; one saved, two lost; one on his way to Heaven, two on their way to Hell." In this way, you can see the need for evangelism.

A startling fact has been brought to light by the Gideon Organization; namely, that of all the boys and girls enrolled in our public schools of Arkansas, only 24 per cent are enrolled in Sunday School. If we do not reach the 76 per cent not enrolled, what can we expect the harvest to be? The Department of Missions of our State Convention has approximately 100 places listed where either a mission or church should be started.

Still another need we see is that of strengthening the weak and dying churches. Arkansas has the largest proportion of small, weak churches of any state in the South, according to Porter Routh of Nashville, Tennessee. Over 200 of our churches have fewer than 50 members. If there are possibilities for them in their communities, they should be kept alive. Too many have died in the past. One Baptist building was sold to the Church of Christ for \$50. Another is now owned by Presbyterians. Others have rotted to the ground for lack of use and upkeep. Much of this would not have happened if Baptists had been able through the past years to have an associational missionary. We are able today. We must fortify these little rural churches.

We must not forget our Negroes. About 25 per cent of our population are Negroes, and 60 per cent of them are Baptist possibilities. Communism and Catholicism are making great progress among Negroes. The Negroes need our sympathy, to be indoctrinated, to be taught Bible stewardship, camps for young people, churches better organized.

We mention last the needs for religious instruction and services in the various institutions of the state—jails, reform schools, penitentiaries, hospitals and sanatorium. We must not forget those who are under the control of law in our penal institutions. Nor must we forget those whom disease has caused to be confined to some hospital. They need the Gospel. They need wise Christian counsel.

Dear Sunday School Superintendent:

Once each year, the Sunday Schools of our state observe State Mission Day. This year, the day is Sunday, October 23. You probably are already making plans for your program. It would be well to use some of the information on this page in your program. Three brief talks could be given on the Mission Needs, Mission Program, and Mission Victories.

The offering you make will go for all this work in helping to meet the needs.

—C. W. Caldwell, Superintendent of Missions

Meeting The Needs

The Mission Department of our State Convention, with its limited means, is doing much toward meeting the needs in our state. A far-reaching program has been projected and is meeting with great success.

Through Associational Missionaries

The associational mission program is helping to meet the needs which have been mentioned. These missionaries not only help to evangelize the masses, but they have been the means of keeping alive many churches which would otherwise have been dead. They have revived, inspired, and challenged them to carry on for Christ. Through the untiring efforts of these missionaries, inactive churches have begun regular services, pastors have been called, church budgets have been adopted, churches houses repaired, new ones built, and new missions and churches organized. One missionary says, "We now have a pastor for every church." Without a missionary to make the contacts with the churches and prospective pastors, many of those churches might never call a pastor. That is the reason many churches abandoned all services years ago. They had no missionary to give them a lift. The Department of Missions is putting \$25,000 into the salaries of associational missionaries.

Through Evangelism

Three rural evangelists are employed, and they are kept busy in revival meetings. But they do more than just conduct revivals. Under the glow of revival fires, they challenge the church to enlarge its program. Churches are more easily led to take steps of progress during a revival than any other time. So these evangelists not only win souls to Christ, but they inspire churches to undertake greater things for the Master. Assistance is given in forming church budgets, in remodeling the building, or the construction of a pastor's home.

Through Pastor Missionaries

These missionaries are those pastors whose salaries are supplemented out of Mission Funds. The purpose of giving such aid is to enable a weak church, where there are great possibilities, to pay a salary large enough to call a capable man and to make it possible for him to live on the field. It is not the policy of the Mission Department to help a church because it is weak, there must be possibilities of it developing into a strong church under the right leadership. During 1948, sixty-one churches received help on their pastor's salaries. Many of them are already self-supporting. Twelve thousand dollars are used in this type of work.

Through Building Aid

The budget of the Mission Department allocates \$8,000 to aid weak churches build their houses of worship. The same policy is followed in giving this aid as in supplementing a pastor's salary: there must be possibilities of growth if aid is granted. The church, of course, must first canvass its own membership before asking for aid from State Mission Funds. Approximately twenty-five churches are helped financially in their building program each year.

Through Negro Missionaries

Five Negro men missionaries receive a small supplement of \$50 on their salaries. One Negro woman, a Seminary graduate, is employed to work with women and young people. Her salary of \$100 per month is paid by the Mission Department and her traveling expenses are provided by two Negro Conventions of Arkansas. Last year \$2,000 were given to the Arkansas Baptist College for Negroes and \$10,000 to the Negro hospital in Hot Springs.

Through Summer Student Workers

Each summer a number of students selected from our colleges go throughout the State doing missionary work. These consecrated young people go to communities where churches are weak or non-existent and hold services, teach classes, organize Sunday Schools and Training Unions, visit from house to house, winning souls and enlisting Christians.

Continued on Page Thirteen

Mission Victories

The results of the mission work are very gratifying. Take the results in evangelism, for instance. For many years the number of baptisms in the State averaged around 9,000 per year. But in 1947, after the enlarged mission program was set up, the number increased to 11,476. Then in 1948, the number of baptisms was 13,947. This was nearly 2,000 more than had ever been baptized in any year in the history of Arkansas Baptists. It is encouraging to note that Arkansas now stands at the top of all southern states in ratio of baptisms, with the exception of the small western states.

Some other examples of the results of the mission program may be seen. A glowing example of what pastoral aid will do for a church is revealed in the progress of Kelso Church in Delta Association. Eighteen months ago, Rural Evangelist D. C. Bandy held a revival meeting with the church and challenged them to undertake a full time preaching program. Associational Missionary Allen McCurry gave his encouragement along the same line and served as moderator when the church called Lawrence Ferrell as pastor. Evangelist Bandy and Missionary McCurry both advised the Mission Department to supplement the pastor's salary for six month's time. The Mission Committee granted the request, in fact, helped the church for eight months. This financial aid has proven to be wise investment. The church is not only financing its own program, but the best thing is that the church, during the past eighteen months, has baptized 112 people and received 61 by letter. Two young women have volunteered for foreign mission work and are now in training, and one young man has surrendered to the ministry. Don't you think the \$400 spent in helping that church get started in a full time program was well used? They would never have undertaken such without the aid of mission funds. The offering for State Missions this year will go for just such work.

Another church is a good example of our mission work is Bethel Church, Red River Association. This church had its beginning as a Sunday School for children in the home of Mr. and Mrs. Gustavson. Finally, a church was organized and the Mission Department gave help on both the building and pastor's salary. Today, the church is carrying on its own program, operating a bus, and since last October has baptized nine people and received eleven by letter. Rev. A. D. Corder is the present pastor.

France Is Ready For The Gospel

By O. K. ARMSTRONG

"The time is here for Baptists to evangelize France!"

This speaks the Rev. Henri Vincent, pastor of the Avenue du Maine Baptist church, largest of our churches in Paris. "Never have the people of France been more responsive to the gospel message than now."

Dr. Vincent is a slight built, vigorous man. He was chaplain at the beginning of the war, a prisoner, and then a pastor here in Paris through most of the Nazi occupation. As president of the Baptist Union of France, he carries in his heart and on his shoulders the cause of our denomination in this war-weary land.

Only twenty-one churches make up the Baptist Union, with nearly that many more independent of any affiliation. The churches in the Union have about 2,000 members. Dr. Vincent's members number 20. The pastor was educated in the University of Paris, and in Rochester Seminary, New York, as a classmate of Dr. Theodore F. Adams, pastor of the First Baptist Church in Richmond. He is strongly evangelical, on fire for preaching the gospel in a land where in the past it has sounded strange indeed.

Out of some 49,000,000 people in France, the Catholics claim 7,000,000. All Protestants claim only about 1,000,000 more. That leaves about 82 per cent of the people belonging to no church at all.

"It is one of the most godless, unbelieving and unchurched countries on earth," said Dr. Vincent. "Yet now the people are hungry for spiritual things. Our Catholic friends are steadily losing their hold on the people. What we could do with a dozen live, earnest evangelists!"

With pardonable pride, Pastor Vincent told me of the present program of the Baptist Union. They are seeking to encourage young ministers to get adequate training. Now that we Baptists have a seminary just opened at Zurich, Baptists of France have agreed to send ministerial students there.

An opportunity to establish churches immediately exists in many parts of France, says Pastor Vincent. During the war, enough Baptists were found at Lyons to organize a church. They bought a plot of ground for a church building — with the help of the American Baptist Foreign Mission Society. Now Dr. George W. Sadler, acting president of the Zurich seminary, plans to visit the field soon to see what Southern Baptists might do to aid in the building.

In Bordeaux, Brest, Metz and many other cities, Baptist groups await pastors and leadership to

Think On This

By CHARLES A. WELLS

Books on how to conquer worry and control anxiety have been pouring out over the country, revealing the underlying sense of inadequacy and fear that plagues many lives. But the remarkable thing is that these books offer little that is new, although most of them have the approval of the latest scientific findings. It has all been written before, and for countless generations the solace and restoration of body, mind and spirit have come to those who have sought divine truth as the source of strength. Nearly all distress and worry come from our sense of failure, frustration and inadequacy. When men keep conscious of the place of God in their lives, they feel power instead of inadequacy, purpose instead of frustration, and divine significance, instead of failure, in all they do. "Intoduced living" is another phrase for selfish living. Jesus taught the science of "the outgoing life" with magnificent skill. It is a matter of losing oneself in God's will.

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Still The Best

Did you know that—according to the latest available statistics, the total number of missionaries of all groups bearing the nominal classification of "Christian," in proportion to population, shows there are: 2 missionaries per million people in French Indo-China, 13 missionaries per million people in China, 14 missionaries per million people in India, 21 missionaries per million people in South America, 30 missionaries per million people in Mexico, Central America, and the West Indies, and 56 missionaries per million people in Africa.—Church Herald.

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"It's what you think and what you do that makes you what you are. Your thoughts and deeds can hold you down, or hitch you to a star."

start their worship and organized work. At Miort, in the region of many western French Protestants, Baptists believers meet in the labor union hall, and are ready to buy a building for a place of worship. Here five are to be baptized soon into the fellowship.

"What is your greatest need?" I asked.

"Trained leaders!" Pastor Vincent answered. "Of course we desperately need funds for expanding the work. But we need preachers! Next spring we are sending one out with a tent. I believe that people would flock to hear tent preaching all over France. If we had many more scholarships for young ministers, we could march forward into the field ripe for evangelizing."

Mission Needs and Victories — Continued Through Chaplain in Booneville Sanatorium

Since November 1945, Arkansas Baptists have had a full time chaplain serving the Arkansas Tuberculosis Sanatorium. The ministry is a peculiarly fruitful one. People sick and away from homes and loved ones, some facing long periods in the sanatorium, others facing death, are in especial need of spiritual comfort and help. The local churches and pastors cannot meet the needs. The ministry of the chaplain is one of teaching, preaching, visitation; of cheer and encouragement and comfort; of counsel and advice. It is also a soul-winning ministry. Over 200 people have been won to Christ in one year through his ministry.

On Highway 70, a few miles west of Hot Springs, may be seen a beautiful two-story church house which is another place where mission money has been wisely invested. The Memorial Church was organized two years ago by Missionary S. A. Wiles and the Mis-

sion Department has contributed \$500 on the new building which may be seen by all the people who travel down that popular highway. J. C. Melton is serving as the full time pastor with part of his salary being paid out of mission funds.

You can usually find time to do the things you want to do.

"It is vitally important to have an aim in life but it is well to remember that it is just as important to pull the trigger."

WHEN MOVING TO DALLAS

ROSS AVENUE BAPTIST CHURCH INVITES YOU

Boss and Moser
Homer B. Reynolds, Pastor

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The Adjutant General's Office
State Capitol Building
Phone 4-3667



Hymn Sings Growing

Five Monthly Hymn Sings were held in Pulaski County association during the month of September. This program of singing is under the direction of M. O. Kelley with the assistance of E. B. Hester.

On September 4, Mr. Kelley held a Hymn Sing at the New Highway Church with a good attendance and much enthusiasm. He directed the singing.

On September 11, two Hymn Sings were held, one at Crystal Hill with an attendance of 165. E. B. Hester, Music Director of South Highland Church, conducted the Sing, and Miss Theda Minton was the accompanist. In addition to enthusiastic congregational singing, four special numbers were presented by the Douglassville First Church, Crystal Hill, Plainview, and Life Line. The next Hymn Sing for this group will be held on the first Sunday in October with the Douglassville First Church. Also, on September 11, Mr. Kelley conducted a Hymn Sing at the Amboy Baptist Church for the Northwest Zone. Fifty people were in attendance representing four churches. The Graves Memorial Church, and the Amboy Church furnished special numbers by their choir. Mrs. Victor Johns was accompanist for this Sing.

On September 18, Mr. Kelley conducted the North Zone Hymn Sing at Zion Hill Church on Highway 5. There were 80 present with 10 churches being represented. Miss Delores Milner was accompanist.

On September 25, the Hymn Sing for the South Zone was held with the Geyer Springs Church. Mr. Kelley directed and Victor Jacks was accompanist. The topic for this Hymn Sing was "I Am Resolved." The theme was developed in three parts namely, I Am Resolved to Grow in Faith, I Am Resolved to Go in Prayer, I Am Resolved to Give My Life to Christ.



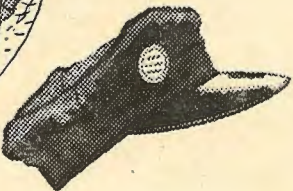
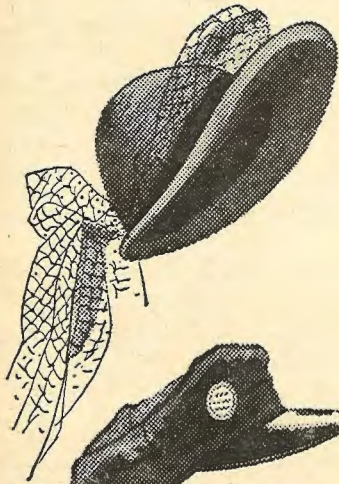
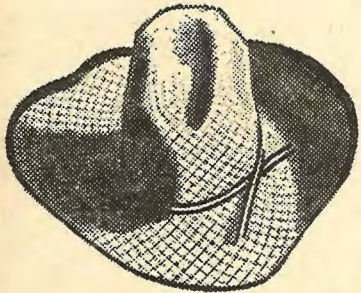
What's New in HATS

For Fall?

Nothing particularly *new* about these hats, but they're plenty interesting... for they represent a cross section of America — housewives, doctors, teachers, mechanics, farmers. And that means they represent the people who own Arkansas Power & Light Company.

Yes, people from all walks of life put some of their savings into companies like ours, and so become direct owners. But there are countless indirect owners, and you're probably one of them, for when banks and insurance companies accept your money they must invest it wisely, and because business-managed electric companies have a long record of efficient service, much of that money is invested in these companies.

So you can see how the electric industry IS owned by the people it serves... and anything that is designed to hurt this industry will surely hurt you and your neighbors.



Arkansas POWER & LIGHT Company

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LITTLE ROCK

God And The Nations

By MRS. ROLAND LEATH

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

This is a lesson that calls for diligent, careful study and earnest, persistent prayer on the part of the teacher. Here is no familiar story or clearly understood truth, but a vital prophetic message on an issue which is of great interest to us all today; what relationship is there between God and the nations of the world?

With atomic power loose in the world and unbelieving cursing officials ruling the nations, it is a serious time for God's people. May we never forget that our Lord Jehovah is, indeed, the God of all the nations. Geographical boundary lines have been changed by greed, ambition, violence, power, war, and treaties, but God made nations as they are when we think of their existence.

Who separated the continents? Who made the wide expanse of Russia, the islands of the sea and the poles of the earth? Who crossed the globe with the equator and formed the bodies of sea and lake? God is Creator, the ruler of the nations. Let us look as He dealt with Israel and the nations of past history, and hear His word as to things that "shall be."

A Wicked City

God, through His spokesman, Isaiah, was sounding to Judah her judgment and destruction because of moral decline and widespread wickedness. Beginning with Isaiah 1:21, the unfaithfulness of the city of Jerusalem is the prophet's message. The holy city, the city of love and favor, the city where stands the House of God, has become unfaithful. Jerusalem has occupied the center of all the cities of Old Testament times; it was beloved, but wept over by our Lord Jesus; it is still an outstanding city in the center of historical events in these days of the new state of Israel.

Such an indictment against a city! She had been a "faithful city"; she has become an "harlot." Once she was "full of justice" and "righteousness lodged in her," but now there are "murders" in the city. No doubt Isaiah was thinking of the Jerusalem of David's day, of the early years of the reign of Solomon and the restored justice of Jehoshaphat's time. There had been days of righteous living, wholesome thinking, undisputed justice, loving worship, loyal subjects of Jehovah. But now—not only were the people straying from righteous paths in living and walking, but they were turned away from God, against Him, utterly forsaking Him for false Gods. They were

Sunday School Lesson for
October 16, 1949

Isaiah 1:21-28; 19:19-25

worse than adulterers.

The rulers, and all they stood for, had become as silver which was impure because of a mixture of dross. "Thy silver is become dross." Purity was gone; all sense of right and wrong had fled. He then proceeds to state more clearly the actual sins of both people and princes. There existed rebellion and self-will; thieves were in large numbers and had become companions of the leaders themselves; bribes were offered and accepted; orphans and widows were neglected and even exploited. Justice was perverted and righteousness was foreign to them all. God, righteous, holy, pure, could not tolerate such rebellion on the part of His people.

A Righteous God

Study carefully and reverently verse 24. The very description of God in this verse gives us a picture of Him in contrast to the scene of the city in the foregoing verses and reveals something of the finality of His judgment. He is Lord, Jehovah of Hosts, the Mighty One of Israel. He gave the people a chance, even with sins of scarlet, to come and reason with Him. They would not; judgment and destruction must come; of necessity, not vindictive malice.

Desolation, captivities, destruction came even as He said. But notice that God has a glimmer of light even in the darkness of condemnation. It was necessary for God to afflict in order to accomplish; He was to "thoroughly purge away thy dross." He wanted to cut out the dross, do away with it entirely. Then, He said, "I will restore thy judges—afterward thou shalt be called the City of Righteousness, a faithful town." That was a blessed promise of restoration!

Isaiah is led to see down through the steps of time toward the Savior who would redeem (verse 27). He again refers to the destruction, in verse 28, of all the rebellious who forsake God. Out of all that judgment, a remnant would escape. God sometimes used a nation to correct His disobedient children. He has down through the centuries. Boasting, bragging Assyria was used of God in just such a way.

Babylon became a rod and an instrument in the hand of God; He allowed her power and might to grow and flourish; He used the Babylonians to subdue Judah, destroy Jerusalem, capture her people. The day came when the power of Media conquered Babylon. God has His own program,

His own plans. He uses men and nations. We must never lose sight of the fact that God rules, reigns, and lives! He holds this universe in the hollow of His mighty hand!

A Thrilling Future

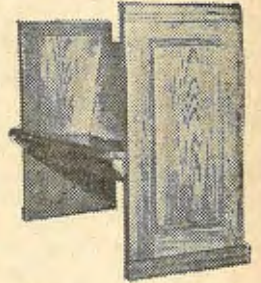
A great prophesy is spoken by Isaiah in Chapter 19; here is a message concerning Egypt and a peaceful time for the nations. Some day we will "study war no more"; weapons of warfare will become instruments of peace.

In closing, may our minds turn again to Jerusalem; God pronounced judgment, desolation, destruction upon her; it has all happened. He promised that she would be a "city of righteousness," a "faithful town," and would be governed by leaders like Moses, Joshua, and Samuel. Jerusalem's history is not one of righteousness. These promises of God are good. In "another day" God will be triumphant and many prophecies shall be fulfilled and understood. "I am God and there is none other."

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Danger Signals For Baptists

By CHARLES W. POPE, *Tennessee*

"Few people who experienced the terrible depression of the Nineteen Thirties will ever forget them. Banks crashed, business houses failed, industries closed; bread lines formed in the cities and throngs of unemployed tramped the streets looking vainly for employment. Mission boards, hospitals, and schools found it difficult to keep their doors open. Some churches lost their houses for worship. Hardest hit of all were denominational systems and institutions. Most of these institutions were encumbered with heavy indebtedness. Practically every denominational institution in Tennessee was burdened with heavy indebtedness.

"The time came when it was difficult to pay the interest on obligations. The very existence of the Home and Foreign Mission Boards was threatened. Then came long years of sacrificing and curtailing programs to pay interest and principal of heavy debts. Finally, in 1943 the debts on our denominational institutions were paid, and for the first time in many decades Baptists were free of debt. This fact gave Baptists a prestige which they had never enjoyed before and confidence in their ability to do big things for God. Since 1942 Tennessee Baptists have given more to denominational causes than in the other 109 years of their Convention history combined.

Signs of Increased Indebtedness

"But today there are grave signs that Baptists may repeat the mistakes of the past! We have only been free of the shackles of debt for six years, but the present trend of some of our institutions, if continued, will soon plunge them again into the bondage of indebtedness. Over-expansion programs which tax to the limit the income for operation expenses, and borrowing money to erect buildings will spell doom for our institutions when the income to these institutions begins to decline. A sudden decline in income would be disastrous to some of our institutions today.

Why Debts Would Be Disastrous

"The reasons for this are obvious. Our denominational causes and institutions must look to the churches for their support. In times when money is plentiful the churches can carry their own obligations and give generously to the denomination. However, the majority of the churches are now engaged in building programs or they are carrying obligations of this nature. In the event of a recession the income of the churches would be greatly reduced. Since the churches would have to take care of their own obligations most of the loss in income would have to be absorbed by their gifts to denominational causes.

Play Safe

"This is no time for a denominational institution to borrow money for any cause! If we cannot operate with the present income, then what will we do when the income is smaller? Let us revise our budgets and bring

our expenditures safely within our income. Don't borrow money to erect denominational buildings! We doubt the wisdom of churches even though they are at the source of our income, becoming involved in gigantic indebtedness for building purposes; and for an institution remotely removed from this source of income the gamble of indebtedness invites disaster. Baptists, like the ancient Hebrews stand today at Kadesh Barnea. Will we remain free, or will we return to the Egyptian bondage of indebtedness? Surely, surely, Baptists will not make this mistake again!"

The Foolishness of Preaching

"If God calls you to be a preacher, don't stoop to become a King!" This quotation is taken from a tract published by evangelist Eddie Martin. It has arrested our thinking in many different ways. It searches out our hearts for the purpose of our surrender to preach. We thank the Lord daily for our preacher brethren. They are the noblest group we know. They possess a sacrificial attitude. They preach the gospel according to the "Faith which was once delivered unto the Saints." We thank the Lord for our preacher brethren!

We have a great host of young preachers in our state. We have many ministerial students in our colleges. Thank God for every-one of them! We know from experience that they will be confronted with many problems, some which will seem insurmountable, but we call to their minds those blessed words of Paul, "I can do all things through Christ, which strengtheneth me."

We want to say again to all of our brethren, those with whom we have labored in the Lord's business for many years, to those who have come anew into our ranks, and to those who are preparing themselves for the task which lies out ahead, we love you everyone and if we can be of service to you at any time please call upon us. We enter the new year hand in hand to accomplish the Lord's will in our lives as best we know how. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," I Corinthians 1:21. Aren't we happy to serve Him as preachers?

THE BAPTIST HOUR

DR. R. G. LEE, Preacher

October 16—Subject:

"Do You Have the Blood Mark?"

Stations in Arkansas:

At 2:30 P. M., CST, Sundays: **KELD**, El Dorado; **KFSA**, Fort Smith; **KTHS**, Hot Springs; **KGHI**, Little Rock; **KCLA**, Pine Bluff; **KBRB**, Springdale.

Beyond Our Own

We know many of our churches are in need of additional buildings and equipment. Worthy building programs honor the Lord and His cause. We know much money is required to carry on good programs in our local churches and nothing short of our best is expected in our local programs. We commend our brethren for their high ideals and for their aggressive leadership in all of these things—they ought to be. But brethren, we call to your thinking the message of our Savior to His little church in Jerusalem found in Matthew 28, wherein He commanded it to be missionary unto the remotest parts of the earth. We cannot afford to be different in our churches of today. We have no choice. We must heed the Head of the church or be guilty of malicious neglect of definite duty. "Our liberty must never degenerate into unrestrained license."

In view of our proposed budget for 1950, we are called to look "Beyond our Own" if we are to meet its demands. If no special campaigns for funds outside of the Cooperative Program are to be had, we must increase our co-operative gifts for 1950. We rejoice to learn that many of our churches are doing that. On the other hand, we learn of some which have adopted 1950 budgets leaving the Cooperative Program allocation the same as it has been for the year just closing. Brethren, we ask how we can meet the needs of our agencies, institutions, and causes if we do not increase our co-operative gifts? Do we want to retrench and fold up in face of the challenge of this day? Brethren, we refuse to believe that Arkansas Baptists will do that. We cannot afford it.

Using 215,000 as a basis of membership and \$800 as the average per capita income which is the national average for 1948, Arkansas Baptists had an income of \$182,000,000. No complicated figuring is required to show that the tithe of that amount is \$18,200,000. Some one will say, "Our income was not half that much!" Granting that to be true, only for the sake of argument, and going further to say that perhaps it was only \$200 per capita for Arkansas Baptists, our tithe would still amount to over \$4,000,000. Our 1949 budget is only \$597,500 and assuming that we will meet it in full, as we verily believe that amount is less than one and one-half per cent of the tithe if our income had been only \$200 per capita.

We do not preach stewardship of money alone. We believe we are accountable for the "ten-tenths." But beloved, we are anxious about the matter of stewardship of material things for we cannot help but feel that the Lord is watching Arkansas Baptists in this particular thing and is no doubt heartbroken at our stewardship accounting. Our state and Southwide slogan for 1950 is "Advancing for Christ and His Church." This is a good slogan and we ought to fall in step with it. Brethren we plead for your prayers and your help as we join our Baptist brethren around the world in looking and serving "Beyond our Own."

As the Editor Sees It Public Opinion Having Effect

We will try to keep our readers informed on the success or failure of the efforts to keep the advertising of liquor off the radio. It is reported in the National Voice that Mr. Robert E. Kintner, Executive Vice-President of the American Broadcasting Company, made the statement at a meeting of twenty-one Texas broadcasting stations affiliated with ABC:

"We have had discussions on accepting programs sponsored by a liquor company, but have decided against their acceptance at the present time because of a variety of factors. There is at the present a divided feeling on the part of the liquor industry itself. Various important organizations and significant segments of public opinion throughout the country have evidenced their strong disapproval of such sponsored programs, and there have been certain indications that, if liquor advertising over the radio were accepted now, a campaign to prohibit the advertising of wine and beer on radio would be undertaken, both nationally and on a State level.

"We feel that any further restrictions on the operation of radio would not be in the public interest.

"ABC does not feel that there has been a sufficient review of all the factors involved to permit a change in policy allowing programs advertising hard liquor. We will therefore, for the present, retain the existing prohibition."

It is apparent from Mr. Kintner's statement that the networks would accept liquor advertisements if they dared. But they fear "public opinion." The reaction already registered against liquor advertisements over the radio is so pronounced that radio fears further restrictions on advertising "wine and beer."

There is no question but that, if the Christian people and all others who oppose befouling the air with liquor advertisements over the radio will make their voices heard and protest such advertising to their local radio stations, we can prevent this outrage against human society in general and the American home in particular.

We are glad to report that there are radio operators and managers who oppose liquor advertising over the radio. A noteworthy example is that of Walter Brown, President and General Manager of radio station WORD, Spartanburg, South Carolina, who is reported in the National Voice to have written the editor of Broadcasting Magazine as follows:

"If the networks and the stations in their mad rush for the advertising dollar now reverse the policy against advertising hard liquors, I predict that it will be only a short time before a majority of the State legislatures will prohibit the advertising of any alcoholic beverages, including beer and wine, over any radio station. But, beyond and above the advertising dollar involved, I think it is a bad policy from a standpoint of ethics and public service for a radio station to broadcast liquor advertisements. The unfortunate victim of alcohol is the alcoholic. When we use our medium to go into the homes to tell children and to tell those who cannot control liquor how wonderful it is to try this and that whiskey, we are abusing our franchise, and I predict dire consequences."

We sincerely hope that there are more radio managers who take this same attitude. Write the managers of the radio stations in

your community and let them know how you feel about it. Your protest will help.

Director Dawson Reports

In his report to the Baptist Joint Conference Committee on Public Relations recently in the city of Washington, Dr. J. M. Dawson, Director of the committee, made some very forthright statements on the question of separation of church and state, and the Catholic effort to gain federal funds for the parochial schools. Dr. Dawson stated that the "Catholic Church was seeking to use the Federal Government in its alleged attempt to win America." It further seeks "to capitalize on both our government and resources in the effort to annihilate Russia and Russian opposition to the Pope."

The report continued, "Baptists, who by no stretch of the imagination may be charged with condoning Communism, cannot on any pretext consent to Catholics changing our Constitution or gaining clerical control of our governmental machinery."

Baptists who would fight as vigorously for religious freedom for the Catholics as for themselves must, and will, contend for the complete separation of church and state, and that no religious denomination be supported out of Federal tax funds. We are not fighting the faith and polity of the Catholic Church. Catholics have the same right as anybody else to appeal to people on the basis of their religious faith. It is our contention that they have no right to ask for tax funds to support their religious faith.

Their parochial schools are established for the sole purpose of teaching their religion which cannot be taught legally in the public schools. That is why this issue becomes so important in the life of our nation.

A Hybrid Organization

The union of Catholics and Protestants is the "world-wide mission" of the Anglican Church, according to the Archbishop of York, Dr. Cyril Foster Garbett. The Archbishop declares that the Anglican Church is both Catholic and Protestant. It is Catholic because the Anglican Church, which is known in America as the Episcopal Church, "confesses openly that they are Catholic" when they say "I believe in the holy Catholic Church," and also because they accept the Catholic creeds and sacraments.

It is Protestant, claims the Archbishop, because it rejects the authority of the Pope and claims that the scriptures are the final authority for what is necessary for salvation. Therefore, Dr. Garbett thinks that the Anglican Church can bring Roman Catholicism and Protestantism together, and that that is the world-mission of the Anglican Church.

It becomes more baffling day by day as people become obsessed with the idea that they are called to reconcile the irreconcilable in religious belief and practice. Their time and energy and thought would be much better spent if given to evangelism and missions, and trying to win the lost to Christ. There is only one center around which all Christian people can get in unity and harmony, and that center is Christ, and Baptists will join anybody at the foot of the Cross, but not at the toe of the Pope.

A Prayer Conference

A Devotion by the Editor

"WHEN YE PRAY"

A careful study of the model prayer would doubtless transform our prayer life and cause us to revise our prayer schedule. It may help us to better approach the question of our personal prayer life to think of this model prayer as setting the pattern for a prayer conference with our Heavenly Father.

We are told what that approach should not be. It should not be impetuous, boistrous, demanding. It should not be peevish, irritable, cross; it should not be self-assertive, arrogant, prideful. Jesus warned his hearers that they should not be as the Pharisees, the basic principle of whose prayer life was closely akin to the magical arts. Again He warned that they should not be as the heathen, the basic principle of whose prayer life was to drive a sharp bargain with their gods.

We are told on the other hand what our prayer attitude should be: humble, reverent, hopeful, expectant, confident. It should be the attitude of a dutiful and respectful child approaching an all-wise and all-loving Father.

Suppose we visualize ourselves coming into God's presence! Portentious moment! Terrifying moment! In God's presence! Come, my soul, what will you say in God's presence? In whose interests have you come? Are you now ready to make your prayer to God?

If the soul in God's presence is now prepared to make its prayer, that soul shall find itself divested of all the irrelevant things that would hinder or cause a discord in the soul's conversation with God. But after this is achieved, when one stands naked in the presence of God, he loses his individualism and feels himself a member of a larger group. Hence the plural pronouns are used, "Our Father . . . give us . . . forgive us . . . lead us."

"Our Father" . . . purposes should be common to Father and child.

"Hallowed by thy name" . . . God's name stands for His character.

"Thy kingdom come" . . . all-embracing objective.

Thus closetted with God, what specific requests shall we make? As we look out upon the world from the conference with our Heavenly Father, what shall we ask for:

"Feed us," and so save us from material mindedness while we do thy service.

"Forgive us," and so free us from guilt-consciousness as we also seek to live in right relation with our fellowmen.

"Deliver us" from the evil one, and so free us from the Satanic powers which would destroy our noblest powers and separate us from God.

"After this manner therefore pray ye:" Matthew 6:9-13.

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From the Editor's Desk

Churches Establish Missions

Missions Grow Into Churches

"I congratulate you Baptists," remarked a Presbyterian layman to the Editor several months ago. Continuing, he said, "Baptists have established at least twenty-five new churches in Greater Little Rock in the past fifteen or twenty years, while we Presbyterians have established only two new churches."

Investigating the situation, we discovered that twenty-two new churches have been established in the Pulaski County Association during the past ten years, and several churches that had become inactive have been revived and are now promoting an expanding program. Perhaps all of these twenty-two new churches have grown out of missions established by the churches of the Pulaski County Association.

Several new churches have been organized in the last two or three years. Other missions are now being established by the churches of the Pulaski County Association. However, this movement is not restricted to this association. The fact is that our city and town churches throughout the state are establishing missions, and these missions are growing into churches. It would be interesting to know just how many new churches have been established in the last ten years as a result of the missions promoted by the churches.

Not only have the local churches established missions which have grown into churches, but the associations have established missions and our associational missionaries have guided these missions, many of them in rural areas. These also have grown into churches. This movement has carried the gospel into communities and to the residents of the communities that could not be drawn into the existing churches, so the churches had to come to them. This is in keeping with the commission of our Lord, "To Go." These communities where missions have been established, missions which have grown into churches, have been revitalized by the gospel message. The people of the community have found a new interest, a new incentive, a new motive. They have found an outlet for the expression of the noblest impulses of their hearts. They have found salvation through Christ, and the opportunity of testifying for Him.

However, the benefits which have come to the communities in which the new churches have been organized are matched by the benefits which have accrued to the mother churches which have established these missions. It is axiomatic that the church which reaches out beyond its own local interests to carry the gospel to other communities, will itself experience a renewal of spiritual life. The churches of Arkansas which are engaged in this mission movement are perhaps the most active and the fastest growing churches in the state.

So, if you want to wake up an old sleeping church that has been content for years to

hold its own by carrying on a conservative program, all you have to do is to get that church interested in establishing and promoting a mission.

Unionism Dead Among Southern Baptists

We are publishing in this issue of the Arkansas Baptist an article by Dr. Duke K. McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention. Dr. McCall shows by the Convention record that the Southern Baptist Convention is farther from any co-operation with the unionizing movement today than it was in 1937. We hope that this article will be read by every subscriber.

It is perfectly obvious that there is no inclination either in the Southern Baptist Convention or in any State Convention of Southern Baptists to affiliate with the Federal Council of Churches, or to co-operate in any program of the Federal Council, although a few brethren within the Southern Baptist Convention probably would welcome the opportunity to affiliate with the Federal Council. However, the number is so small that there is not the slightest chance of their influencing the Southwide Convention or State Conventions in this direction. The unionizing movement among Southern Baptists was never deader than it is now.

In the past, we have called attention to the method of the Federal Council in promoting the organization of state and local councils which are affiliated with the Federal Council. Through these state and local councils, the Federal Council hopes to reach the local churches. It appears also that the Federal Council claims many ministerial alliances, and sends them its releases regularly whether or not they have any organic union with the Federal Council.

Baptist pastors and laymen have joined with other Christian people in their respective communities to promote projects of mutual interest for the benefit of the community. This is to the credit of our Baptist people and should be continued. However, it is unjust to charge these brethren with having affiliated with the Federal Council simply because they belong to a ministerial alliance or co-operate in other ways in their local communities with other religious bodies. Our pastors, laymen, and women frequently have to say "No" when these local organizations propose to put on programs handed down by the Federal Council.

This writer was once President of the ministerial alliance in Hot Springs, Arkansas. The Federal Council sent its releases regularly, its program for Layman's Day, its program

for World Communion Sunday, its program for youth movements, and other movements sponsored by the Federal Council. Some of the denominations in Hot Springs used the material sent out by the Federal Council. Our ministerial alliance was not affiliated with the Federal Council. Its President, who was pastor of the First Baptist Church of the city, did not use the Federal Council material and had no part in promoting the Federal Council program. He could not be charged, therefore, with being affiliated with the Federal Council of Churches.

Many of our pastors are in just that situation. We believe that our pastors can be trusted in this regard. They are loyal and true to Baptist principles, and will know how to meet the situations which may arise in the ministerial alliances or other organizations of which they are members.

Perhaps the "United Council of Church Women," one of the field organizations affiliated with the Federal Council, has led some of our Baptist women into co-operating in programs sponsored by the Federal Council. Many local women's organizations have affiliated with this Council, and our Baptist women find themselves in a situation where they must say "No" to movements sponsored by the Federal Council. Doubtless in many cases our Baptist women have unwittingly co-operated in these local councils in the promotion of programs which are sponsored by the Federal Council. We would suggest that our Baptist women, as well as our laymen, be on their guard against being led into movements unwittingly, movements which are contrary to our Baptist faith and practice.

We maintain that Southern Baptists have a comprehensive program that incorporates the whole field of Christian endeavor from the local church program out to the ends of the earth.

This program of the Southern Baptists offers every Baptist full opportunities for the exercise of all their energies, for the use of all their talents, for the full and complete testimony of his Christian experience, and for the carrying out of Christ's commission in the fields of benevolence, education, evangelism, and missions. If Baptists carry out their own comprehensive program, they will have neither time, energy, nor means to devote to some super-program handed down by someone else.

New Mexican Teachers Vindicated

We called attention in a former issue of the paper to the Lindreth, New Mexico, school case, in which certain Protestant teachers were accused of teaching sectarian religion. Editor Louis A. Meyers of the Baptist New Mexican has published detailed accounts of the progress of this case. It was openly a case of retaliation, because last year Roman Catholic Nuns and Priests were barred, by court order from teaching in the public schools.

The present case in the Lindreth School has now been adjudged and the parties concerned fully vindicated. The court's ruling declares in five or six statements that the charges of teaching sectarian religion are wholly unfounded.

Kingdom Progress

The Harmon Baptist Church at Harmon, Louisiana, invites all former members who may now be residing in Arkansas to attend a home-coming service on October 30, 1949.

Achievements at Osceola

The pastorate of Russell Clubb at the First Church, Osceola, was marked by many notable achievements during the two years he served the church. Outstanding among these achievements was the establishment of "Old Town" mission, sponsored by the First Church of Osceola.

A religious census was taken in the "Old Town" district of the city of Osceola to determine both the need and the opportunity for the mission. A building committee, composed of E. P. Bradley, Ira Davenport, Mrs. D. A. Siler, and Pastor Clubb, was appointed to direct the construction of a mission building. The building went up in record time, a structure 78 feet long, and 35 feet wide, with a seating capacity of 200, and providing six classrooms.

The building is completely equipped with all modern fixtures. It was constructed with volunteer labor at a cost of only \$8,000 for material and all other items of expense that could not be met by the volunteer workers. Homer Phillipps, a building contractor and a member of the church, volunteered to supervise the construction.

The brotherhood organization of the First Church is supporting a complete program for the mission, including all the organizations, and morning and evening worship services. The Osceola Church plans to provide a mission pastor.

Other evidences of Pastor Clubb's ministry at the Osceola Church include: Cooperative Program contributions increased from \$3,000 to \$5,000 per year; 268 additions to the church membership, 162 of these by baptism; the church completely redecorated, and new equipment installed in the educational building; the Sunday School organization expanded by the organization of a new department and the establishing of new classes; two deacons ordained, R. W. Butler and B. B. Dunlop; four revival meetings with emphasis on personal evangelism.

Pastor Clubb went from the Osceola Church to the First Church of West Memphis, October 1.

Announcement

L. M. Keeling, 708 Battery Street, Little Rock, who early this year retired from the pastorate of the First Church, Judsonia, served as supply pastor of the Capitol Hill Church, Little Rock, from June 26 to August 1. The Capitol Hill Church was left pastorless by the resignation of W. C. Rowe, who went to the White County Association as missionary June 15. Pastor C. S. Maynard came to the pastorate of the Capitol Hill Church August 1 from the First Church, Bald Knob.

As interim pastor, Mr. Keeling supplied the pastorate of the Capitol Hill Church, and did the general pastoral work of visitation and directing the church activities.

In appreciation of his services, the Capitol Hill Church formally voted its thanks to him, and heartily recommends him to other churches as supply pastor or evangelist.

Total enrolment at the New Orleans Baptist Theological Seminary, as of September 29, stood at 499.

Preconvention Pastors Conference

The Arkansas Baptist Pastors Conference will be held at the First Baptist Church, Little Rock, November 14 from 2:00 in the afternoon to 4:20, just prior to the sessions of the Convention which opens on the morning of November 15.

The theme of the Conference will be, "The Churches Advance." Sub-topics to be discussed are: Stabilizing our Churches for Advance; Evangelizing the Lost for Church Advance; Publicizing for Church Advance; Mobilizing our Members for Church Advance.

Theo T. James, Pastor of the First Church, McGehee, is president of the Pastors' Conference, and Stanley Jordan, pastor of the First Church, Springdale, is vice president.

President James says, "We are making a special effort to provide a program worth the time and effort of all the pastors of the state. An urgent appeal is addressed to every pastor to attend this conference."

Pastor Hayward Highfill of the First Baptist Church, Humboldt, Tennessee, reports a successful revival in which he had the services of Pastor Luther J. Thompson of the First Church, Springfield, Tennessee, as evangelist; and Pastor Edd F. Vallowe of the Walnut Valley Church, Hot Springs, Arkansas, as song leader and director of young peoples activities.

There were eighteen additions to the church by baptism and eleven by letter. Five young people surrendered their lives for definite Christian service.

Pastor Highfill commends the work of Edd Vallowe in the highest terms.

The membership of the Ward Church surprised and pounded Pastor and Mrs. Ernest Baker with generous gifts of groceries and other useful articles on the evening of September 29.

Pastor Baker writes, "The gifts were appreciated but we appreciate the givers more. The people are very kind to us here, and it seems that our work is going to move right along."

Mr. Baker became pastor of the Ward Church the middle of last summer.

Preston Taylor, a student at Ouachita College, was ordained to the gospel ministry, Sunday afternoon, September 4 by the Caledonia Baptist Church, near El Dorado. Pastor W. J. Jameson, of the Caledonia Church, served as moderator of the ordaining council; Pastor Lonnie Lasater, conducted the examination; Pastor J. E. Hargett, preached the ordination sermon; Jesse Kidd led the ordination prayer; and G. S. Taylor, a deacon in the Caledonia Church and father of Preston Taylor, presented the Bible. Others on the Ordaining Council were R. C. Taylor, D. B. Cummings, Clay Hale, R. T. Horne, F. E. Canady, C. C. Kidd, H. E. Brazzel, and D. B. Beasley.

Caudle Baptist Center, a mission sponsored by First Church, Springdale, will have the pastoral services of I. R. Matthews and his wife. The mission is located at Caudle and Dodson Streets in Springdale.

Earle Church Moves Into New Building

Pastor Joe B. Sullivan reports that the First Church of Earle moved into their new house of worship the first Sunday in September. Since the first of the year, there have been fifty-seven persons received into the church membership by baptism, and fifteen by letter.

Climaxing the year's evangelistic effort was a revival meeting, in which Pastor T. K. Rucker of Malvern did the preaching, and Jimmy Burkhead of Hope directed the music.

The Earle Church gives thirty-two percent of its gross income to the Cooperative Program, while at the same time it has been under the added expense of a building program. Pastor Sullivan announces that a Sunday will be designated in the near future for taking a special offering for the Ouachita College Emergency Fund.

New professors at Southwestern Theological Seminary, Fort Worth, include:

Phillip B. Harris, former southwide superintendent of young people's work for the Sunday School Board, becomes Assistant Professor of Adolescent Religious Education; James Leo Garrett is instructor in Systematic Theology; Dr. Ralph Lee Smith is instructor in Old Testament; H. C. Brown, Jr., is instructor in Speech; Woodrow W. Wall is instructor in Voice, and director of the Southwestern Singers; Dr. Forrest Heeren heads the Voice Department of the School of Sacred Music.

Pastor Roy Hilton, of the North Crossett Church, reports a successful revival which closed on October 2, in which the pastor did his own preaching, and Pat Mehaffey was in charge of the musical program. There were nine additions to the church by baptism, and six by letter. Pastor Hilton reports that "all previous attendance records have been broken."

By an intensive visitation program, an all time record of attendance has been set in the Sunday School, with 238, and in the Training Union, with 131.

Associational Hymn Sing

The regular Quarterly Hymn Sing for Arkansas Valley Association was held at the Hughes Church on Sunday, September 25, at 2:30 in the afternoon, with sixty-nine people present, representing three churches in the association. Congregational singing was led by Mrs. B. W. Nininger, State Director of Music, who began a school of music at the Hughes Church on that day. Mrs. Earl Beck, the accompanist at the church, played for the singing.

Special numbers were presented by the Adult choir of Brinkley Church, under the direction of Mrs. Albert Rusher, organist-director. A vocal duet was presented from Hughes Church by Mrs. Beck and Mrs. Nininger.

The invitation of the Brinkley Church was accepted for the next Quarterly Hymn Sing which will be held late in December.

Raybourn Bone was ordained to the full gospel ministry by the Sidney Church on September 9.

The Nimrod Baptist Church has begun construction of their house of worship under the leadership of H. D. Palmer, missionary for the Perry Association. They have been meeting in the community building. Mrs. Johnson of Nimrod gave the land for the building, and members of the church contributed timber for materials; Reif White of Morrilton contributed to the building fund. The building will be 30 by 44 feet.

Louis Bohlen has been elected to serve West Side Mission, Fayetteville, as mission pastor. Mr. and Mrs. Bohlen attended New Orleans Seminary last year and are attending the University of Arkansas at present.

The Rison Baptist Church and Pastor T. T. Newton are beginning the construction of a brick veneer auditorium and educational building to cost approximately \$65,000. The auditorium will be a one-story edifice 38 by 55 feet, with a two-story educational building in the back which will have floor space of 31 by 92 feet. The old building is being razed and the parsonage is being moved to another location to give room for the new building.

Pastor W. A. Lindsey and Second Church of Monticello conducted a stewardship revival the week of September 25 to October 2, with J. W. Buckner, pastor of the First Church, Crossett, as visiting evangelist. More than one hundred members of the Second Church signed the tither's pledge as a result of this revival.

The Monticello Church is in the process of a building program, which is expected to be completed within a short time.

Dr. A. B. Pierce, pastor of the First Church, Kosciusko, Mississippi, was the visiting evangelist in two revival meetings in Arkansas during September. The first two weeks in September, Dr. Pierce was with Pastor Blake Westmoreland Jr. and First Church, Warren, in revival services. There were thirty-four additions to the church by baptism, and twenty-one by letter. Dr. Pierce says, "The pastor is held in high esteem by the members and the people of the town. I am sure great things will continue to happen as this pastor and people labor together."

The last week in September, Dr. Pierce was with Dr. J. C. Cothran of the First Church, Arkadelphia, in revival services. There were fourteen persons received into the membership of the church by baptism, and twenty by letter. "It was a pleasure to work with this pastor and people," says Dr. Pierce.

Dr. Pierce will be remembered in Arkansas as the former pastor of the First Church of Pine Bluff, from which pastorate he went to the First Church, Kosciusko, Mississippi. He reports that since the first of May of this year, when he assumed his new pastorate, 224 persons have been added to the membership of the church, 110 of these by baptism.

Florida Church Groups Prevent Gambling Legislation: Florida religious groups won a victory when the state legislature, in special session at Tallahassee, adjourned without acting on several proposed measures to legalize slot machines and other forms of gambling as a means of raising revenue.

The fight against such legislation was led by the Greater Miami Council of Churches, the Greater Miami Ministerial Association, the Laymen's Committee of One Thousand and individual churches.

News of Interest

By BAPTIST PRESS

Baptist Students Get Warm "Good So" From Amsterdam

Bob Denny, assistant Southwide BSU secretary, is a hero to a lot of Dutch people, according to an Amsterdam newspaper received here. He was traveling with a group of American students on a leased railroad coach between Amsterdam and The Haag. Natives were standing about everywhere.

Bob, seeing the crowd, said to his party "Look here, it will not do for us to sit here with plenty of room when these people have to stand." The students immediately received the standing Dutchmen into their compartments.

The Amsterdam paper thinks Bob and his BSU travelers deserve a warm "Good so," or as an American would say, "Well done."

Church's Mission Gifts Increase 1000 Per Cent

First Baptist Church, Jacksonville, Florida, has jumped up contributions to missions 1,000 per cent in ten years—from \$3,076.24 in 1939 to \$35,000.00 in 1949. Dr. Homer G. Lindsay is pastor.

Texas and North Carolina Lead in Total SBC Gifts

Cooperative Program receipts distributed to Southwide causes were \$4,208,533.31 for the first eight months of 1949, according to Dr. Duke K. McCall, executive secretary-treasurer of the Convention's Executive Committee. Total designated gifts were \$2,872,318.69 for the same period.

Texas led with a total of \$1,499,944.37, and North Carolina was second with \$699,951.10.

Presbyterian Ladies Give 68 Acres to Baptist Group

Nashville Association Baptists are the new owners of a lovely 68-acre tract of land on Big Marrowbone Creek, fifteen miles from the city in the heart of a recreation area. The acreage, anonymously given by two Presbyterian ladies, is to be developed as a youth camp.

Baptist Hospital Plans Million-Dollar Addition

Construction of a \$1,000,000 ultra-modern addition to the Mid-South Baptist Hospital, Nashville, will begin in November, climaxing an intensive year-long campaign by Southern Baptists to relieve Nashville's critical hospital bed shortage.

Ground-breaking ceremonies for the five-story concrete wing are scheduled to be held around Thanksgiving Day, according to announcement from members of the board.

At the same time, the board announced the purchase of a two-story building near the hospital grounds to be used as a nurses' home.

—Religious News Service

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Mohandas K. Gandhi, the late Indian leader, was not awed by pomp. Some years ago he was invited to a reception at Buckingham Palace. He appeared in his native garb—a pair of shorts and a shawl.

In marked contrast was the King, who appeared in a magnificent uniform. Afterwards one of Gandhi's aides expressed some concern over the difference in appearance.

"It doesn't matter," chuckled Gandhi. "The King wore enough for both of us."

—Quote

Germans Do Not Need Relief Clothing, Shoes

By CHARLES R. GAGE

Washington, D. C.—"I saw no one starving and all had acceptable shoes, with soles," Dr. R. Paul Caudill told the Relief Committee of the Baptist World Alliance in reporting on his just completed trip to Germany on an inspection tour. His report was based on personal observations in the Western Zone of Germany and on conferences with Baptist representatives in Bad Homburg.

Following Dr. Caudill's report to the BWA relief committee, Dr. Frank K. Means, director of the Southern Baptist Relief Committee, announced that the Southern Baptist Relief Center in New Orleans would be permanently closed on December 15. No shipments will be accepted at the Center after December 1, 1949.

The relief committees of the Southern Baptist Convention and the Baptist World Alliance still have a lot of work to do in spite of the improved conditions in Europe. One project is the resettling in this country of 2400 displaced persons and their families. Responsibility for these placements is equally divided between the Northern and Southern Conventions. Other tasks of the BWA relief committee include maintenance of feeding stations in east and west Germany for the old people and students. Plans are now being made to take care of the several thousand persons now in DP camps who, because of their age and physical handicaps cannot be sponsored in the United States. When the camps close these persons will depend on the BWA for assistance.

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Religious Conditions In Spain

There has been published recently in The New York Herald Tribune an article by Homer Bigart, its foreign correspondent, on the condition of Protestants in Spain. In his article startling facts, concerning which the American people have heretofore been kept in ignorance, are given. He says, "Protestants in Spain are regarded as second-class citizens. They must conceal their religious beliefs, and are looked upon as an evil force bent on disrupting the Spanish way of life."

When Mr. Bigart discussed the situation with the Roman Catholic cardinal, he was told, "It is necessary to ban the public services of Protestants lest they take advantage of such public religious services to disseminate their propaganda."

But over here in this "land of the free and the home of the brave," Catholics are constantly clamoring for toleration. Our people should be governed by the history and practice of Romanism and not by what Romanists in America say.

Missionary Doctor Receives Colombian License

Roy C. McGlamery, M. D., appointed in 1947 for Colombia, one of the first three missionary doctors appointed for Latin America, cabled September 9 that he has passed his examination and received a license as a North American to practice medicine in Colombia. Franklin T. Fowler secured his license to practice in Asuncion, Paraguay, last December. Lamar Cole is still waiting favorable action on his application to practice at Guadaluajara, Mexico. All veterans of World War II, these three men refused to believe that they would not be allowed to help meet the medical needs of Latin America.

—The Little Commission

*** Christian Horizons ***

Teen-age Boys and Girls from Germany Being Placed in American Homes: The first forty-seven German high school students being brought to America for a one-year stay by the Brethren Service Commission, relief agency of the Church of the Brethren, arrived in New York, September 24.

A total of ninety boys and girls between 16 and 19, all refugees, will be brought to this country and placed with the Brethren families living on farms. The young people will live as members of the sponsoring families, help on the farm, go to school, and participate in community affairs.

"We feel the American home factor has great value in this project as well as the educational experience which students will receive in American public schools. The distinctive thing America has that Germany should know we have is the spirit and quality of the American family and the freedom and democracy of the American public school."

The American Tract Society, 21 West 46th Street, New York 19, N. Y., has added to its line of gospel tracts three new and important titles. "Jesus Sits by the Treasury," dealing with Christian stewardship, was prepared for the Society by Dr. William Ward Ayer of the Calvary Radio Ministry, New York. "Go Ye Into All the World," an 8-page folder on the importance of foreign missions, was written by Dr. Samuel M. Zwemer, pioneer missionary to the Near East. "Where Do They Come From," dealing with alcoholism, is the third tract. The author is Dr. Addison C. Raws, of the Keswick Colony of Mercy in New Jersey. The Society will send samples of its tracts free upon request.

UN Committee Approves Prayer Proposal: The Legal Committee of the UN General Assembly voted 44 to 0, with seven absentions, in favor of opening and closing the first plenary meeting of each Assembly session with a minute of silence dedicated to prayer or meditation. The approval is subject to action by the full Assembly.

Committee members from Eastern Europe, including Yugoslavia, abstained from voting.

The original proposal, urging that a moment of silence be observed at the beginning of each year's Assembly session was made by Secretary General Trygve Lie. It was amended by the Assembly's Special Committee so that such an interval would be observed at the closing plenary meeting of each session as well.

Before the vote, Dr. Ivan Kerno, Assistant Secretary General in charge of legal affairs, told the committee that many hundreds of letters had been received requesting the United Nations to pay some deference to religion. These requests, he said, had come not only from the United States, but also from other member countries.

Protestant Groups Decline State Subsidies: Small Protestant church bodies have voluntarily excluded themselves from provisions of Czechoslovakia's new church control law providing State payment of clergymen's salaries. The law will be submitted to parliament for approval some time during October.

Baptist, Methodist, Congregational and similar Protestant groups have not applied for the status of recognized churches, which

would qualify them for the government subsidy. However, government officials have indicated that these churches may become eligible for salary payments any time they decide to apply for full legal recognition.

Colorado Suit Charges School Sectarian Practices: A civil suit filed in Logan County District Court here charged that public tax funds are being used to maintain a school in which Roman Catholic nuns are employed as teachers.

The complaint, filed by W. E. Outcalt, retired sugar company fieldman, alleged that the pupils of St. Peter's public school at Fleming, Colo., "are given religious instruction during school hours." It further charged that there is no separation between Catholics and Protestants among the 20 students.

Alabama Ministers Defeat Pari-Mutuel Bill: Team-work by Alabama's clergymen succeeded in defeating a bill in the state legislature which would have legalized pari-mutuel betting on horse racing.

Ministerial associations in every major Alabama city threw their weight against the bill along with individual pastors from smaller communities throughout the state.

Methodists Report Record Publication Sales: A new all-time high in annual sales—\$12,285,431 for the year ending May 31—was reported to the Board of Publication of The Methodist Church at its annual meeting in New York City. The figure represents a gain of more than \$1,000,000 over the preceding 12 months.

Another report disclosed that the new \$1,500,000 plant expansion under construction in Nashville, Tennessee, will more than double present floor space, providing not only for manufacturing needs but also for warehousing. The publishing building will be ready by next spring.

The board unanimously elected Dr. T. Otto Nall as editor of The Christian Advocate, official Methodist weekly. Dr. Nall had been acting editor of the publication for the past year.

Bedridden Attend Special Church Service: Ambulances and private cars brought twenty-one bedridden, blind or otherwise afflicted persons to a special service at the Seventh Street Baptist church here.

The shut-ins were placed in cots or seated in wheel-chairs before the pulpit, where Thomas J. Tichenor, pastor, gave a sermon that was a message of comfort for the sick.

Although Seventh Street Baptist church has ninety-nine shut-ins on its membership rolls, only the twenty-one were able to attend the Extension Department Day service, as it is known.

Corsages were presented to the oldest person at the service, a 94-year-old parishioner, to the person with the longest church membership record, and to the couple longest married.

In his sermon, Mr. Tichenor cheered the shut-ins by pointing out that useful service is not necessarily spectacular service rendered by able-bodied people. He named men and women who have led useful lives by cheering others despite their own advanced years, invalidism, and pain.

A Smile or Two

Junior: "Mother, I know why a writer calls himself 'We'."

Mother: "Why, dear?"

Junior: "So if the reader does not like the article, he will think there are too many for him to whip."

—Exchange

"What are the ladies of the club discussing now?"

"A scheme to fix up the war debt."

"Do they wish to remit it?"

"No, their idea is to take it out in gowns and hats."

—Borrowed

Teacher: "Where is the Dead Sea?"

Tommie: "Don't know, ma'am."

"Don't know where the Dead Sea is?"

"No ma'am. I didn't even know any of them was sick."

—Watchman Examiner

Joe was dead, and John called on the widow to express his sympathy. "Joe and I were mighty close friends," John said. "Isn't there something I could have to remember him by?"

Tearfully she raised her eyes and whispered softly, "Would I do?"

—Exchange

Mrs. Wild: "Mrs. Wilkins has a very bad habit."

Mr. Wild: "What is it, dear?"

Mrs. Wild: "She turns around and looks back every time we pass in the street."

Mr. Wild: "How do you know?"

—The Baptist Observer

John: "Rastus, would you prefer traveling by train or airplane?"

Rastus: "By train, Mister John, cause when you has a wreck in a train, well, there you is, but when you has a wreck in a plane, where is you?"

—Copied

"Susannah," asked the preacher, when it came her turn to answer the usual questions in such a case, "do you take this man to be your wedded husband for better or worse . . . ?"

"Jes' as he is pahson," she interrupted, "jes' as he is. Ef he gets any bettah, Ah'll know de good Lawd's gwine to take 'em, end ef he gets any wusser, w'y, Ah'll tend to 'im myself."

—Anecdotes

"Are you in pain, my little man?" asked the kind old gentleman.

"No," answered the boy, "the pain's in me."

—Exchange

The recently married young man had just returned from the honeymoon, which included a fishing trip on the coast.

"That's a fine girl you got," said the old friend.

"Yes," said the angler husband absent-mindedly, "but you should have seen the one that got away."

—The Watchman Examiner

"Do you remove the price marks from all the Christmas presents you send out?"

"No, only from the inexpensive ones."

—Exchange

Progress Backward

By DUKE K. McCALL

The Federal Council of Churches, we are told, launched a new program in 1938 designed to swallow up the Southern Baptist Convention. How much progress has been made since that date to absorb Southern Baptists in the church union movement?

The answer may be found by examining the attitude of the Southern Baptist Convention prior to this so-called new plan of the Federal Council of Churches and comparing that attitude with the situation ten years later.

The 1937 S. B. C. ANNUAL, page 79, says, "The Convention adopted the motion of W. O. Carver: That this Convention request Dr. George W. Truett . . . to attend the Conference on Church, State, and Community at Oxford, July 12-26, 1937, as spokesman of this Convention." The same year, "On motion of C. W. Daniel, Dr. John R. Sampey was elected as the official representative and spokesman of the Southern Baptist Convention at the World Conference on Church, State, and Society . . . and to the World Conference on Faith and Order, to be held in Edinburgh, Scotland, August 3-18, 1937, and the offer of the Seminary to defray \$500 of the expenses was accepted with appreciation and the balance of the expense is to be taken care by this (Executive) Committee."

While no one would charge George W. Truett and John R. Sampey with being advocates of organic church union, it may be noted that William Adams Brown in "Toward A United Church," and Henry P. VanDusen in "World Christianity" list these two conferences in the family tree of the World Council of Churches. The point is that while having repeatedly refused to join in any movement leading toward church union, in 1937 the Southern Baptist Convention did not hesitate to send its ablest men to sit in conference with all other denominations.

Ten Years Later

Ten years after the Federal Council of Churches had launched its so-called new plan, what happened in the Southern Baptist Convention at Memphis in 1948? Using the 1937

actions as a precedent, a committee recommended that not a "spokesman of this Convention" or an "official representative" but only an observer be sent to Amsterdam to sit in on the meetings of the World Council of Churches. By an overwhelming vote in this 1948 session the Convention voted not to have so much as an official observer at Amsterdam. It was no longer willing to follow the 1937 course.

Progress Backward

It would appear that if the 1938 organization of the Federal Council of Churches was designed to swallow up the Southern Baptist Convention in the church union movement it has been making progress backward. This is further demonstrated by the fact that a reliable Virginia Baptist leader has said that the Federal Council of Churches is no longer an issue there because of overwhelming sentiment against it. The same thing could be said of Georgia, Texas, and every other Baptist state convention, not to mention the Southern Baptist Convention.

It is easy to prove that the Southern Baptist Convention is friendly toward other denominations. The Southern Baptist Convention readily co-operates with both individuals and with organizations which include other denominations where matters of common interest are involved and where no doctrinal compromise or endangering of denominational integrity is encountered, for example: American Bible Society, Foreign Missions Conference of North America, and temperance organizations. This co-operation is not new, it is old, but it has never been an evidence of Southern Baptist sympathy for church movements.

The Southern Baptist Convention is further from joining any inter-denominational council today than it has been in a long time. We will stay that way as long as our state papers provide accurate information and intelligent education for our Southern Baptist hosts that they may know why their denomination stands alone in its Christian witness. Personal tirades and half-truths do not educate but provoke sympathy for the one attacked. Thank God, therefore, for the wise leadership of our Southern Baptist editors.

—The Baptist Program

The Western Assembly

By C. VAUGHAN ROCK

The committee from the Sunday School Board, composed of Doctors T. L. Holcomb, secretary; H. E. Ingraham, business manager; and W. A. Harrell, secretary of the Architectural Department, has visited and carefully examined the Glorietta Assembly site in compliance with the request of the Southern Baptist Convention in Oklahoma City.

This committee met with about twenty leaders of New Mexico, including two members of the Sunday School Board, John J. Cole of New Mexico, and C. Vaughan Rock of Arizona. The committee was entertained by Secretary Harry P. Stagg and Philip C. McGahay, New Mexico member of the Executive Committee of the Southern Baptist Convention.

This three-man committee met with the Executive Committee of the Sunday School Board on September 7 and unanimously recommended the immediate securing of funds for development of this site. If this plan is found favorable, then no doubt some plan will be presented to the Sunday School committee in harmony with the business and financial plan of the Southern Baptist Convention for the securing of necessary funds to inaugurate a summer session at Glorietta next year.

Foreign Study Season Off to Good Start

The Department of Missionary Education and Promotion, responsible for providing the materials for the study of foreign missions each fall, announces that 25,000 packets of literature, containing fourteen items each, were assembled during August and early September for distribution to leaders of the study groups on Japan this year. State W. M. U. offices are distributing the bulk of these packets; individual requests are received and answered by the home office. The packet is a 9 by 12-inch brown manila envelope containing maps, a Japan picture sheet, leader's helps, visual aids catalog, and several pamphlets.

Filmstrips available from the Baptist Book Stores for the current study are for sale at \$2.50 each, as follows: "The Land of the Rising Sun," 40 single frames, a background for the Japan study; "Children in Japan," 36 single frames, a survey of Baptist missions complete with a utilization guide for the film-strip; and "A Grain of Wheat," 40 single frames, a visual report of Japanese Baptists to their annual Convention at Kokura, May, 1949. These may be used separately or as supplement to mission study.

—The Little Commission

What is POAU

By LOUIE D. NEWTON

Chairman of the Executive Committee

What is POAU? This question has been asked often, but not often enough. Let me answer the question briefly, and make an appeal.

POAU is the abbreviated name which we have adopted for Protestants and Other Americans United for Separation of Church and State, organized November 20, 1947, for the purpose of assuring the maintenance of the American principle of separation of church and state upon which the Constitution guarantees religious liberty to all the people and all churches of this Republic.

The first major contribution of POAU was the preparation and distribution of "A Manifesto," in which we undertook to set forth the reasons why we felt such an organization was needed. The Manifesto received the widest press coverage of any declaration on the subject of religious liberty in our generation. It stirred the Roman hierarchy to defensive declarations, resulting finally in the historic pronouncement of the hierarchy in November, 1948, entitled "Christian Action."

POAU turned next to the New Mexico public school situation, spearheaded by the Dixon court case which I predict will become more and more historic as this struggle for religious liberty in the United States unfolds.

Our first public meeting was held in Constitution Hall, Washington, D. C., January, 1949, another milestone in the resolved purpose to take the issue to the people.

Our present strategy is to establish State Units of POAU. Georgia was the first State to organize. Alabama was next, and now the movement is well under way throughout the country.

I am here appealing to our Baptist people in every State to cooperate in organizing State Units. We have a long and difficult task. We need the active support of friends everywhere who are willing to stand up and be counted. I sincerely hope that Baptists will take the lead in every State in perfecting these State Units. Please write at once to Dr. Glenn Archer, Executive Secretary, 1835 K Street, N. W., Washington, D. C., for detailed information about how to organize POAU in your State. Thanks.

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Who Puts the Most In?

One day Jesus sat in the temple over near the treasury and watched the people as they put in their offerings. Some were wealthy, some poor, Jesus noticed a poor widow who put in a very small offering consisting of only two mites—about one fourth of a penny. The way we count gifts others had put in much more, for we count what is put in. Jesus counts what is left. She gave all she had and Jesus said it was more than anybody else gave.

We ought to give some thought to the way we use our wealth. The Southern Baptist Foundation, 127 Ninth Avenue, North, Nashville, Tennessee, provides a way whereby your wealth, whether much or little, may be used for the work of Christ until He returns. Correspondence invited.

—Charles H. Bolton

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Kindness is the language the deaf can hear and the dumb can understand.

—Pathfinder

"Our daily duties are a part of our religious life just as much as our devotions are."

Who Is To Support The Independent Colleges?

By HENRY FORD II
President, Ford Motor Company

The American People Believe in Education, and it seems almost certain that higher education will expand and be made available to more young Americans. But it will not be the privately supported institutions that will do the expanding. Independent colleges and universities will find themselves more and more in competition with tax supported institutions that are able to charge less at the front door because their deficits are made up out of taxes at the back door.

It is of the greatest importance that independent colleges and universities not only survive but also provide the stiffest sort of competition for those institutions that depend on taxes. I am much against an educational system that depends entirely on the state, that is centralized under government control of supervision. I am against it because I don't think it would be good. It would not be worth what we would pay for it.

The existence of a large number of privately supported colleges and universities seems to be the best guarantee that our educational system will stay young and dynamic, that there will be no hardening of the educational arteries.

Private institutions of higher education have always been supported in large measure by endowments. The year before last fifty-one representative colleges raised \$65,000,000, but in terms of 1936 purchasing power the \$65,000,000 was worth only \$39,000,000, and in terms of the 1920's, probably not more than \$32,500,000.

Independent colleges have been turning to other sources of income. One is an increase in tuition. But it is obvious that there is a ceiling on this, as eventually many young people who cannot afford the education offered, no matter how good, are automatically eliminated. A significant development has been the appeal to alumni. Alumni contributions to Columbia during 1946-47 representing about eight per cent of the total, a recognition that corporations have a social responsibility and a contribution to make beyond the manufacture of better products at lower costs.

To summarize, the areas that deserve our careful consideration are:

1. Privately endowed and supported colleges must always be ahead of the procession. When they prove unable to fulfill their obligations to society by being vigorous and alert, when they merely do an average job, philanthropy must look around for those institutions that are doing a first-rate job and support them.

2. The problem of educational costs may need reviewing. Money obtained from tuition, endowments, alumni funds, and other sources must be intelligently spent. We may have become too fancy. We may need more imagination, stimulation, and leadership and less ivy.

3. We have a severe personnel problem. Education cannot rise far above the level of its teaching. It is of the greatest importance, therefore, that education compete successfully for the ablest young men and women each year. If independent colleges and universities are going to provide stimulus, imagination and leadership, they will come out of people, not out of stone and mortar.

4. Intelligence apparently is not enough. The development of atomic fission reminds us that the physical scientists can get us into troubles they cannot get us out of. The only real defense seems to lie in character and mortality. It may be that the biggest problems of our times will be solved not by scientists but by increased recognition of the importance of moral and spiritual leadership and character. This is a job that rests in part on the colleges and universities that have given us the physical scientists.

—Colleges and University Business

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Paragonitis

By JEFF D. RAY

Paragonitis is a very common disease. It is easily detected, but a disease rarely admitted by its victim. If you do not know the meaning of the word and do not find it in your dictionary, turn to your New Testament at Luke 18:11-12 and you will be introduced to a man who has a bad case of it. His self-given diagnosis is "God, I thank thee, that I am not as other men—extortioners, unjust, adulterers, or even this publican! I fast twice a week: I give tithes of all that I possess."

I once heard of one these paragonitis victims piously excoriating some boys for going fishing on Sunday, while everybody in the neighborhood knew he was busy every week day fishing for suckers whom he could bleed of their honest earnings. Praying and fasting are wholesome, religious, character-building exercises when done in the spirit of self-forgetful consecration and genuine humility. But that Great Teacher reminds me that deeds done in the spirit in which I often catch myself doing them, are vampires sucking all the God-pleasing juice and spiritual fervor out of otherwise noble qualities and debasing qualities that could become potent allies in the matter of spiritual power and useful, God-honoring service.

Preaching quite definitely and personally to myself, I am wondering why I do not ask the Great Physician to heal me of any lurking symptoms of this debilitating disease of the soul. Perhaps if I took the medicine and got well of the disease it might lead some of my associates to try the remedy and be healed. Most of us have seen enough of life to know that along with ourselves some of our otherwise noblest co-laborers have their influence and usefulness handicapped by this too-frequent spiritual disease.

Let's all take the Master's medicine, cultivate the Master's Spirit, learn his lesson of humility, and thus overcome this down-dragging spiritual disease.

—Baptist Standard

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If once our churches are vitalized by a sense of stewardship and yoked up to the kingdom program of Christ in a real co-operative way, the financial problems of the denomination will be solved. The task of the promotional agency of the Convention is to awaken in Baptist church life a sense of denominational responsibility.

—J. B. Lawrence

Kingdom Facts and Factors

By W. O. CARVER

Thanks to the Cardinal

Two months beforehand one may safely predict that the vitally important, controversial education bill as before Congress at this writing will have failed of passage, in any form.

For this outcome much thanks will be due to the ranking, self-asserting leader of the Catholic hierarchy in the United States. His violent, unrestrained denunciation of Representative Barden of North Carolina as an "apostle of bigotry" shocked many into an awareness of the spirit and threat of the hierarchial system toward American ideals.

When he follows this up with an autocratic, ill-mannered, and unchristian attack on a distinguished lady columnist he aroused a high wave of resentment which expressed itself in vigorous editorials in prominent secular dailies, and in critical interviews by such influential public men as former Governor Lehman.

What is even more to the point, he checked a rising sentiment for compromise on the bill whereby \$35,000,000 of the fund would be allocated to transportation and health services for children of all schools, thereby admitting parochial schools to the public education treasury. This subtle division of federal education funds would prove a long step toward the parochial school goal of full support from public funds. If the measure for health and safety were honest it would not seek inclusion in this fund.

Most important of all, this violent blast is only the climax of the campaign headed by the cardinal. He and his coadjutors and his dupes have played up specious arguments and emotional appeals by which the unwary were deluded. The utterly intolerant attitude of the hierarchy stands naked before the people in this unveiling of the wrath of its spokesman. Many people will now take a new look at the whole question.

The rage of the ecclesiastic arises from his impatient awareness that in America the church is unable to dictate to the state; unable to use the political authority and power to promote the aims, the desires, and the work of the ecclesiastical establishment—not yet, at all events.

These fulminations of the cardinal who, incidentally, is sometimes referred to as the prospective first American pope, come just at the time the Roman pope is excommunicating all Catholics who do not follow his orders in the states of Eastern Europe; and denouncing in strongest terms the political powers that disregard the papal demands. Americans can balance the tyrannies of the autocratic secular states against anathemas of the autocratic religious empire; and see the terrible evils and the dire dangers inherent in both.

It is to be hoped that our compliant State Department and easy-going President may think beneath their superficial compromising and move toward terminating our illegal and unconstitutional ambassadorship to the Vatican. The American mind should be shocked by the recent use of Mr. Taylor to further the plans of Rome with reference to affairs in Greece. We have gone far too far in this unholy alliance. Yet we shall go further and further the longer we maintain this embassy to an ecclesiastical court.

In several directions the cardinal has given strong, needed emphasis to the importance of our fight to maintain separation of church and state.

—The Commission

To Acquaint Arkansas Baptists With Their Home For Homeless Children



The Boys' Building, Bottoms Baptist Orphanage

THESE BOYS ARE LOOKING TO US

Until such time as they can care for themselves

The Boys Took 108 Points on Stock and Poultry at the County Fair

Two boys went to Little Rock on the stock judging contest; one of our boys was chosen out of 47 of the State to go to Chicago, with expenses paid, to compete with other 4-H boys of the nation.

Our Boys Participate in Athletics

Football; basketball; baseball; and other games. They need a gymnasium.

Other Needs of the Boys

A clinic to meet their needs when ill; Livingroom furniture on each floor so the housemothers can gather the boys around them for devotionals, conferences, and fellowship; Tables in each room for study purposes; Paint or some sort of covering for the floors, and athletic equipment.

Remember, the Thanksgiving Offering

is a part of our Arkansas Baptist Program.

We are in the Cooperative Program, but it provides only about 25 per cent of our support. The balance comes from contributions of money, food, clothing, feed, and equipment. We plan to send out the truck.

THESE BOYS NEED YOU

If We Care — We Will Share

BOTTOMS BAPTIST ORPHANAGE

Monticello, Arkansas

H. C. Seefeldt, Superintendent