

9-15-1949

September 15, 1949

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

LITTLE ROCK, ARKANSAS, SEPTEMBER 15, 1949

NUMBER 36

## A Typical Scene of Drunks



H. Armstrong Roberts

**Why Not Use This Scene To  
Advertise Liquor?**

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## Editor Answers Correspondent on Federal Aid to Parochial Schools

## The Omnipotent Christ

A Devotion by the Editor

My dear Mr. Duncan:

I have taken the liberty of mailing to you some copies of writings relative to the now so much discussed Barden Bill. I hope you will read these with benefit; though I do not expect that you will change your attitude toward this problem, but at least the articles will indicate the position taken not only by our Catholics but also by many non-Catholics.

We can divide the people into two groups:

**1st Group:** composed of both Catholics and many non-Catholics; these consider that the principle of separation of Church and State is not violated if funds are used for such "auxiliaries" as lunches, bus transportation, and maybe also free non-religious textbooks for the benefit of children, whether in public or non-public schools. They argue that these benefits are for use **directly by the children** (indirectly by the parents, who otherwise would have to furnish these), and that these benefits in **no way enrich the school** (public or private); if the school receives the money, it must hold and spend it for the benefit of the children, and must account for the funds so received, either from the state or from the federal government; and if a school should use such funds for its own use the school officer would be guilty of a breach of trust. The United States Supreme Court has upheld this contention.

**2nd Group:** composed of many non-Catholics, atheists and communists; have of course the opposite view, arguing that such disbursement of public money to non-public schools is a "wedge into the wall of separation"; that such spending of money does in practice enrich the school; and that public funds should not be spent for the use of "religious schools." The decision of the United States Supreme Court and many state courts have repudiated this contention.

The provision of the Barden Bill which allows a state to **count all children** in their schools, both in public and non-public schools, and then **prohibits them to include children in private schools** when disbursing the money, is the principal part so much objected to. This principle of counting in, when receiving the funds, and counting out, when disbursing the funds, is "unjust enrichment," for the public schools will have as much more money to spend on their children, as there are children in private schools—the more of such children, so much more money will the public schools have to spend for their own children. Is this fair and in accordance with our American principle of justice and fairness? The children in the non-public schools are deprived of benefits to which they are entitled, as they were counted for the benefits to be received from the federal government.

Why sacrifice the welfare of the private school children on the altar of separation of Church and State.

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Dear Mr. Walters:

Since you stated that you sent a copy of your letter addressed to me on August 15 to the Arkansas Gazette, I have waited to see if your letter appeared in the Gazette. Since it has not appeared as yet, I shall reply personally; and I am very happy to have the opportunity to discuss with you the questions involved in your letter. I shall publish your letter and my reply concurrently in the **Arkansas Baptist**.

I have read all the material which you sent me long before I received your letter. Also, I had reviewed the arguments which you advanced long before receiving your letter. You follow the line of the propaganda which has been used by the Roman Catholic hierarchy so long that it has become trite. Your division of the people of the United States into two groups has been the propaganda line of the Roman Catholic hierarchy for the past two years at least. Such an argument is without foundation in fact, and is obviously an appeal to the uninformed in an effort to frighten them with the danger of Communism.

### Catholicism or Communism?

The Catholic hierarchy has tried to make American people believe that if they do not line up with the Catholics that they are lining up with communism and atheism. This propaganda is fallacious and insidious. It is far below the dignity which a great body of people claiming to be Christians should maintain. Such propaganda would tag Methodists, Presbyterians, Baptists, and all others as lining up with communism if they do not support the Catholic hierarchy in its demands upon the Federal and State governments for tax funds in the support of its parochial schools. By such propaganda the Roman Catholic hierarchy insults a great body of loyal Americans who are far more loyal to the principles of American democracy than is the Roman hierarchy.

### Childish Reasoning

To call the services for which the Roman Catholic is seeking Federal funds "auxiliary services" is an attempt to confuse the issue and to divide the services of our public school system into watertight compartments. It is claimed that the services are for the children and not the school. That is childish reasoning. The children constitute the school; without the children there is no school. It is claimed that Catholics do not want this money for buildings, but the buildings are not the schools. The buildings are for the accommodation of the children the same as transportation is for the accommodation of the children; text books and lunches are for the accommodations of the children. Any facilities or services provided the children are therefore primarily and basically for the school, since the children are the school.

Catholics have denied that they want any funds to pay teachers. Yet there are at least

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"All power is given unto me in heaven and in earth."

Jesus demonstrated His omnipotent power in physical nature, both in the natural forces of the world and in human nature. Now we see Him walking on the water and on another occasion we find Him multiplying five loaves and two fishes to feed more than five thousand people. He heals the diseases of the people, forgives their sins, cleanses their hearts, and summons the spirits of the dead to life again.

Jesus demonstrated His omnipotence, not only in the assertion of His power, but also in the withholding of His power. No power can claim omnipotence that does not exercise complete self-control. A partial, limited power will assert itself to prevent another power from gaining the upper hand. Such assertion of power is the admission of the lack of omnipotence. On the other hand, omnipotence can afford to allow all other powers to assert themselves to the point of self-exhaustion.

I once stood in mortal fear of it. I once considered omnipotence to be unfriendly and unsympathetic. I once thought it to be cold and unfeeling. I once considered it domineering and autocratic. I now know omnipotence to be friendly and approachable. I now realize that it is sympathetic and understanding. I now, gladly and unafraid, take refuge in its all-powerful protection, for I know that it is tender and kind and merciful. And I have learned this from Jesus. If Jesus is omnipotent, then He cannot separate His power from His love and mercy and grace.

We learn from Jesus, therefore, that omnipotence is beneficent. It is tender and kind toward the timid and fearful and weak. It does not trample the weak and fearful under merciless feet, but gives to them strength and courage. One of the prophets, foreseeing the omnipotent power of God expressed in the life of the Messiah, declared, "The bruised reed He will not break, and the smoking flax He will not quench till He send forth judgment unto victory."

There is a power that blights and blisters and sears, a power that destroys. But the omnipotent Christ heals and soothes. To come in contact with omnipotent power is to feel its healing virtue and to know the renewal of life.

"And when they saw Him, they worshiped Him: but some doubted. And Jesus came and spake unto them saying, 'All power is given unto me in heaven and earth.'" Matthew 28:17-20.

## ARKANSAS BAPTIST

205 BAPTIST BUILDING, LITTLE ROCK  
Official Publication of the Arkansas Baptist  
State Convention

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

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1108, October 1, 1913.

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

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

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

# From the Editor's Desk

## Liquor Advertisements On The Radio

The big distillers are daring to seek time on the radio for advertising liquors. It is reported that Schenley has been accepted by the American Broadcasting Company chain and will be the first to advertise over a network. Senator Ed C. Johnson of Colorado has described the distillers' plan of advertising whiskey on the radio as "vicious and wreckless." Senator Johnson, who is Chairman of the Senate Commerce Committee, wrote to Secretary of the Treasury Snyder outlining his views on liquor advertising over the air. In reply to protests against the advertising of liquor by radio the Federal Communication Commission is reported to have said that it "is without legal authority to ban hard liquor advertising on the radio."

### False Advertising

It is the purpose of the distillers to use television also. We are familiar enough with newspaper and magazine advertisements of liquor to anticipate the type of advertising that would be promoted on the radio and television. This advertising is clever, subtle, and deceptive. The distillers picture great Americans drinking this or that brand of liquor with the implication that liquor helped these Americans achieve their greatness. Liquor advertisements picture social events with the definite suggestion that no social event is complete without liquor; people can have a good time only by imbibing spirituous liquors. They also use sports events to make their appeal. They take advantage of the National Holiday, making it appear that to be patriotic one must drink liquor. Thanksgiving and Christmas are desecrated by liquor advertisers. Even Easter does not escape their depraved use of the most sacred memorials to advertise their deadly stuff.

It is reported that Ruppert, beer maker, presents an advertisement illustrated with a picture of a young girl with a glass of beer in her hand. Ruppert's advertisements said that the brewery will pay \$10,000 for "your" pictures of that "smile of pleasure." They want your daughter's picture with a glass of beer in her hand. All this type of advertising is deceptive and should be considered an insult to the intelligence of the American people. The ads emphasize that drinking is in the American tradition. They want to make the impression that liquor, success and happiness, go hand in hand. If the distillers and brewers would advertise their real products, there could be little objection.

### True Advertising

The headlines in the daily press tell us about the real products of the liquor interests. For instance, on August 29 there was a headline "Bullet Fells Trooper Near West Memphis." Then follows the account of State Trooper William Gordon's being seriously wounded by a drunken driver whom

the officer was attempting to apprehend. The account states, "investigating officers said both Negroes had been drinking." One of the Negroes was driving the car, the other did the shooting. In liquor advertisements why not portray that shooting scene with the wounded officer falling from the bullet of a drunk? Why shouldn't the liquor interests advertise the death of Margaret Mitchell who was run down on a street in Atlanta by a drunken driver? If television is to be used to advertise liquor, why not use such scenes as these headlined in the papers over the nation?

"Grandmother admits killing her grandson;" the grandson had come home drunk in a "threatening and beating" mood. Let them picture that scene in a home in Bedford, Indiana. Picture the scene when a drunk's car collided with another car, a picture of the wreck appearing in the South-bend Tribune. Another scene that should go on television advertising liquor is that in a Chicago saloon where liquor had been sold all during the night and which became the scene of violent disorder as a result.

Instead of picturing a beautiful young girl with a glass of beer in her hand, why not picture the drunken girl who acknowledged "she began to drink when she was eleven or twelve years old"; or picture the man seventy years of age, reported in the Boston Daily Record who hanged himself in his jail cell after being imprisoned because of drunkenness! Why not televise the drunken doctor in North Carolina whom six nurses accused of being drunk? Another appropriate scene for whiskey advertising would be that reported in the Raleigh Times: "Auto Runs Wild, Six Persons Hurt." That wild auto was driven by a drunken Marine Sergeant. Why should not the liquor interests picture a mother and her children going hungry and poorly clad because a drunken father spends his earnings on liquor? Such a scene would be appropriate to advertise liquor.

Why not picture the poor drunken victim as he staggers along the street or falls helpless on the sidewalk, or returning home, abuses his family. That is the real product of liquor. The liquor interests should advertise the promising young man who lost his honor and his opportunities in life because of drink, or the charming young woman who, under the spell of liquor, lost her virtue and her character. These are the products of the liquor interests.

No true picture of the products of the distillers and breweries can be had until these pictures are seen. The scenes which they habitually use in their advertisements belie the real effects of the liquors they advertise. However, so long as a complacent public is willing to condone such practices on the part of the liquor interests, they will grow bolder and bolder. They care nothing about the

## Two Campaigns to Complete

The Ouachita million dollar campaign and the Old Main emergency campaign should be completed by the end of the year. There are several reasons why the Baptists of Arkansas should complete these campaigns during the remaining months of 1949.

Ouachita needs the funds which were proposed in these campaigns. We should understand thoroughly that we cannot maintain Ouachita as a senior college, fully accredited, without providing sufficient resources by which Ouachita is enabled to maintain its standard.

The million dollar campaign was proposed and has been promoted for the purpose of providing the college with sufficient resources to maintain its standard with the accrediting agency. The resources promised in the campaign were intended to make it possible for Ouachita to meet the educational needs of Baptist young people in particular, and other young people who might wish to attend Ouachita College. The reason for maintaining Ouachita's standing with the accrediting agency is that Ouachita graduates will not be penalized when they enter other institutions, either as under-graduates or as graduate students. Arkansas Baptists cannot afford to allow Ouachita to lose its accreditation because such loss would penalize its students and they would enter educational institutions with a serious handicap.

Our Baptist young people deserve the best in educational opportunities. We are not keeping faith with them unless we provide the best for them. Everyone knows the reason for the Old Main emergency campaign. Of course the College cannot operate efficiently without an adequate Administration Building. Since the old Administration Building was destroyed by lightning and fire, it is absolutely essential that a new Administration Building be constructed just as early as possible.

sobriety of the people. They must make drinkers and drunkards out of the children of today in order to stay in business tomorrow, and they are after every child in the community.

### Proposed Legislation

Congressman Laurie C. Battle of Alabama, has introduced a bill, (HR 5559) to drastically restrict the advertising of alcoholic beverages as reported in the National Voice:

"In the case of an alcoholic beverage an advertisement shall be deemed misleading in a material respect if in such advertisement representations are made or suggested by statement, word, design, device, sound, or any combination thereof, that the use of such alcoholic beverage (a) is beneficial to health or contributes to physical upbuilding, (b) will increase social or business standing or prestige, or (c) is traditional in American family life or a part of the atmosphere of the American home."

"The term 'alcoholic beverage' is defined as 'any spirituous, vinous malt, or other fermented liquor fit for use for beverage purposes.'"

We should by all means, let our Congressman know how we stand on this question of advertising liquors and should support this bill by Congressman Battle.

# Kingdom Progress

## New Church Organization

Eagle Heights Baptist Church was organized in Harrison on August 28 with sixty-one charter members. The organization of the Eagle Heights Church resulted from a mission sponsored by the First Church at Harrison during the past four and one-half years. Two years ago a mission pastor, in the person of Lenox Medford, was engaged to give full time to the, then, Eagle Heights Mission. The work grew until it became self-sustaining with a Sunday School attendance of more than a hundred.

Pastor E. E. Greiver of the First Church, Harrison, and Pastor Medford of the mission co-operated during the two years that Medford has been with the mission in building not only the constituency of the mission, but the confidence of the constituency in the opportunities of the church in that location.

The organizational program consisted of a thirty minute period devoted to a song service and testimonials directed by Associational Missionary G. E. Lafferty. L. J. Cooper, a deacon of the First Church, Harrison, gave a brief history of the mission. Pastor E. E. Greiver presided over the meeting and read excerpts from the articles of faith and church covenant found in Pendleton's Church Manual. Pastor Greiver called for all those who wished to enter the proposed new church organization to come forward and stand in a body. Sixty-one persons responded. By unanimous vote, this group declared themselves to be a Baptist church and adopted the articles of faith and church covenant as read by Mr. Greiver.

The following officers were elected by the newly constituted church: Clerk, Dennis James; Treasurer, Clyde Hunt; Pastor, Lenox Medford; W.M.U. President, Mrs. Clyde Hunt; Lay Members of Executive Board, J. A. Heath; Trustees, Ival Presley, W. D. Fernside, and Merle Travis. It was voted to name the church Eagle Heights Baptist Church. The inspirational message was delivered by Editor B. H. Duncan of the *Arkansas Baptist*.

The following churches from the Boone-Carroll Association were represented in this organizational meeting: Berryville, Bear Creek Springs, New Hope, Oregon Flat, Burlington, Gaither, Grubb Springs, Lead Hill, Valley Springs, Hopewell, and White Oak. Ministers present were E. E. Greiver, First Church, Harrison; Lenox Medford, Eagle Heights, Harrison; Gray Evans, Berryville; E. F. Cox, New Hope; Truman Logan, Gaither; E. C. King, Lead Hill; Loy Moody, Burlington and Hopewell; John R. Stratten, North Vale; J. W. Henderson; Guy Hopper; Valley Springs and Grubb Springs; Kenneth Threet, M. E. Wiles, State Missionary, Fort Smith; G. E. Lafferty, Missionary, Boone-Carroll Association; and B. H. Duncan, Editor of the *Arkansas Baptist*, Little Rock.

The First Church, Dumas, T. N. Shaddox, pastor, approved the plans for a new Educational Building at their Wednesday evening service, August 31. The plans call for a two-story structure, 60 by 60, with the possibilities of adding a third floor later.

## Secretary Wanted

Minister needs secretary. Must be good taking dictation and typing. Write *Arkansas Baptist*, 206 Baptist Building, Little Rock, Arkansas.

## Sawyer Teaches Extension Class

Dr. Braxton B. Sawyer, pastor of Immanuel Church, Fort Smith, will teach a class of negroes on Tuesday and Thursday night of each week from seven till nine o'clock. Seventeen students have enrolled for this class.

It is a voluntary service on the part of Dr. Sawyer, and is under the sponsorship of the American Baptist Theological Seminary in Nashville, Tennessee.

In order to extend its ministry to those who are unable to attend the seminary in Nashville, the seminary has elected Dr. J. M. Myles (white) to head its extension department. The plan is to organize extension classes throughout the South and find teachers who will serve without pay. Full seminary credit will be given by the seminary for the work done in these extension classes. The students in these classes will be allowed to take as much as two years of their seminary work in extension classes but will not be awarded a degree from the seminary without one full year of resident study. Dr. Sawyer has been selected as instructor for the class that is organized in Fort Smith.

David McPeake has accepted a call as mission pastor for the Chapel Mission of Blytheville which is sponsored by the First Church of that city. Mr. McPeake, who will assume his duties September 15, is a senior in Union University, Jackson, Tennessee, and formerly served as pastor as Mary's Chapel at Huffman, Arkansas.

Dr. O. J. Chastain, formerly a pastor in Arkansas, has accepted the position of controller of Mary Hardin-Baylor College in Belton, Texas. Dr. Chastain goes from the pastorate of First Church Mount Pleasant Texas to his position with Mary Hardin-Baylor College.

Dr. T. L. Harris and the First Church, Camden, led all churches in Arkansas in the number of baptisms in 1948, with 214 persons being baptized into the membership of the church. There were eight churches in Arkansas which baptized more than 100 persons in 1948. Immanuel Church, Little Rock, W. O. Vaught, Jr., pastor, was second with 181 baptisms. First Church, Little Rock, R. C. Campbell, pastor, followed with 154 baptisms. The other churches baptizing more than 100 were Calvary, Blytheville, P. H. Jernigan, pastor, 139; Second Church, Hot Springs, O. L. Bayless, pastor, 133; First Church, Forrest City, Minor E. Cole, pastor, 115; First Church, Osceola, Russell J. Clubb, pastor, 106; First Church, Paris, Don Hood, pastor, 101.



Roy Hilton

Roy Hilton, of Earle, assumed the pastorate of First Church, North Crossett, September 1. Pastor Hilton comes to the Crossett Church from the pastorate of the New Hope Church, Sparkman, where he served for two years. He graduated last May from Ouachita College with the honor of cum laude.

Pastor James H. Fitzgerald was with the Turrell Church and Pastor W. M. Walker in recent revival services which resulted in ten additions to the church by baptism and eight by letter.

The Turrell church is the outgrowth of a mission which was started about two and one-half years ago by the First Church of West Memphis under the leadership of Pastor Aubrey Halsell, who was at that time pastor of the West Memphis church. The church was maintained as a mission until February of this year when it was organized into a church, and it immediately inaugurated a full-time program.

Since the mission was begun, a frame building consisting of an auditorium and six Sunday School rooms, and a five-room pastor's home adjoining the church have been constructed. The indebtedness on the church is only \$2,500. Plans are under way for enlarging the building and for increasing the church budget. The present membership of the Turrell Church is 110. Pastor Walker has led Turrell Church in these achievements. However, he has resigned to accept the position of Assistant Pastor of the Prescott Memorial Baptist Church of Memphis, Tennessee.

Pastor G. E. Nethercutt and the Plainview Church at the Pine Bluff Arsenal had the services of W. G. Dove of Arkadelphia in revival services which closed August 19. There were twenty-one additions to the church by baptism, eleven by letter and one by statement. The pastor, with the aid of the local members, directed the music. Miss Gloria Hipp served as pianist.

Pastor Boyd Baker has been with the Wynne Church since October 1948. During the first ten months of Pastor Baker's ministry at the Wynne Church, there were 102 additions to the church. A reception was held for these new members on Wednesday evening, September 7, following the regular monthly business meeting.

## Simultaneous Revivals

A revival campaign was conducted in Jonesboro and Craighead County, July 17-31 in twenty-three churches. This campaign resulted in 173 additions to the churches by baptism, 48 by letter, and 10 by statement, making a total of 231 additions. The following churches and pastors participated in this simultaneous effort: Bay, R. E. Jones, pastor, Dell Hames, evangelist; Bethabara, R. D. McEwen, pastor, S. J. Meador, evangelist; Black Oak, Roy D. Bunch, pastor, Lonnie Lassater, evangelist; Buffalo Chapel, Carl Bunch, pastor, C. W. Caldwell, evangelist, Clifford White, singer; Caraway, Willis Bunch, pastor, R. R. Shrieve, evangelist, Thomas Stroud, singer; Cash, Leonard Kaffka, pastor, J. V. Chandler, evangelist; Deason Lake, Virgil Tarvin, pastor and evangelist; Egypt, George Monroe, pastor, Louis Ader, evangelist; Hope, O. S. Conley, pastor, Walter Watts, evangelist; Jonesboro, Central, R. S. Howard, pastor, Dr. S. F. Dowis, evangelist, Purl Stockton, singer; Jonesboro, Fisher Street, Frank Waite, pastor, D. C. Applegate, evangelist, Glenn Wood, singer; Walnut Street, J. Fitzgerald, pastor, Lloyd Sparkman, evangelist, C. M. Overton, singer; Lake City, A. M. Norton, pastor, Dallas P. Lee, evangelist, Paul Owens, singer; Lunsford, J. E. Laffler, pastor, J. M. Basinger, evangelist, R. Johnson, singer; Mt. Zion, David King, pastor, M. S. Lloyd, evangelist, M. A. Ryan, singer; Nettleton, George W. Boyd, pastor, Hugh Cantrell, evangelist, Mark Short, Jr., singer; New Antioch, Gordon Oliver, pastor, Harold Griffen, evangelist; New Hope, J. E. Ratliff, pastor and evangelist, Bob Adams, singer; New Hope, Jonesboro, Otey Rhodes, evangelist, Guy Cobb, singer; Philadelphia, J. E. Ryherd, pastor and evangelist, Ralph Broadway, singer; Rowe's Chapel, Carl Bunch, pastor, A. F. Muncy, evangelist.

## Ministers Ordained

Eugene Ryan, a senior in Ouachita, was ordained by the First Church, Jacksonville, Sunday afternoon, September 4. Eugene is the son of Pastor H. W. Ryan of the Jacksonville church. The ordaining council was composed of Pastor Harvey Elledge of the Baring Cross Church, North Little Rock, who delivered the ordination sermon; E. A. Ingram, Associational Missionary, Pulaski County Association, who conducted the examination; Pastor Earl Herington, Central Church, North Little Rock, who delivered the charge; Pastor H. W. Ryan, Pastor at Jacksonville and father of Eugene offered the ordination prayer; Harvey Lamb presented the Bible.

Eugene, who has done considerable supply work, has been called by the First Church, Jacksonville, as Assistant Pastor and Music Director. He enters his senior year at Ouachita this fall and plans to enter the Southwestern Seminary, Fort Worth, Texas, after graduating from Ouachita.

Ruben Ryan, an older brother of Eugene's, finished Ouachita last May and has entered Southwestern Seminary in preparation for Religious Education work and music.

The Beech Street Church, Texarkana, held a reception in the parlor of the church following the evening service on Sunday, September 4, honoring the first anniversary of Pastor and Mrs. James G. Harris.

Jack Whitfield has offered his resignation to Harmony Church, Pulaski County, to enter college this fall.

## First Church Siloam Springs Beginner Department



Front Row, left to right: three sets of twins, Thelma Jean McJunken, Velma Dean McJunken, Linda Ward, Louise Ward, Mary Phillips, Martha Phillips. Second Row: Marilyn Younger, Cattie Reed, Sharon Kay Daniels, Dena Gay, Judy Mounger, Guy Glenn Howard, Connie Shaw, Roberta Hughes. Third Row: Connie Clem, Darlene Brown, Dale Brown, Mike Phillips, J. Herman Saunders, John Davis, Frenchie Gullidge, Tommie Hamilton, Mary Eagan. Back Row, left to right, is the departmental personnel: Miss Irene Martin, pianist; Mrs. Gordon Smith, teacher; Mrs. Fay Kennedy, associate superintendent; Mrs. Frank Howard, secretary; Mrs. Leslie Martin, teacher; Mrs. W. O. Walker, superintendent.

The accompanying picture shows the Beginners Department of the First Church, Siloam Springs. Mrs. W. O. Walker is the superintendent of this department. She brings to her work as superintendent, her former experience as Kindergarten teacher. The unusual feature of the present membership of

the department is that there are three sets of twins in the department. However, two of these sets of twins will be promoted October 1. D. N. Simmons is pastor of the Siloam Springs Church, and Dale Wilson is Sunday School Superintendent.

Pastor H. O. Malone, Lake Village, spent the month of August at Camp Hood, Texas, as an assistant in the office of the Post Chaplain. Pastor Malone spent five and a half years as active chaplain in the armed services and is at present a reserve officer with rank of major.

James Hays, a member of the Lake Village Church, served as supply pastor in the absence of Mr. Malone.

Pastor Paul Bates and the Hardin Church had the services of Associational Missionary S. D. Davis of the Harmony Association in revival services which closed August 31. Mrs. Davis directed the music. There were sixteen additions to the church by baptism and four by letter and statement.

Pastor Bates says, "Among that number were men of the community with age range from thirty to seventy. The services were well attended, and a surge of spiritual power was felt throughout the meeting."

Pastor B. N. Simmons, First Church, Siloam Springs, was the evangelist in revival services with First Church, Greenwood, from August 7 to 21, resulting in eight additions to the church, five by baptism, one by letter, and two by statement.

Construction of the new Educational Building of the First Church, Fayetteville, is steadily progressing. The walls of the third and final floor are under construction. We take the following quotation from "The Open Door," the church bulletin of the Fayetteville church, "We are showing to the people of Fayetteville and to the people of Arkansas that as a church we are cognizant of the responsibility that is ours. We are showing that as a church we are willing to shoulder this responsibility."

Pastor C. Z. Holland, First Church, Jonesboro, commends B. L. McKee of McGehee to the Pastors and Ministers of Arkansas as acceptable for supply work and other types of engagements. According to the report from Pastor Holland, Mr. McKee is a graduate of Mississippi College and Southern Baptist Seminary. He has held pastorates in Mississippi and served as a member of the State Board of Mississippi. Commenting further Mr. Holland says: "I commend him to the brethren without any reservations as a scholarly, consecrated, and co-operative minister of the Gospel. It has been my privilege to have him supply in my own pulpit and he has delighted our people with his helpful message."

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

**Congregation Building Church For \$2,000:** Members of St. John's A. M. E. congregation, Tuskegee, Alabama, have started construction on a new church which will cost about \$2,000.

The unusually low cost is made possible by the use of a special cement block developed by Tuskegee Institute, and by the donation of time and labor of church members.

Members of the congregation, whose yearly cash income is less than \$500, have made the simple wooden molds needed to cast the blocks, which are about 16 inches long, 8 inches wide and 3 inches thick.

The average block costs about four cents, the main item of expense being cement, which is plentiful in this section. Sand and gravel have been procured from nearby creeks, and the lumber for the floor and roof will be hand-cut from the pine forests, which abound in the area.

Since the majority of church members are farmers and part-time employees at the neighboring Veterans Administration hospital and Tuskegee Institute, work is done at night and over week ends. Electric lights, considered a great luxury in this rural area, have been rigged up in the pine trees to provide illumination.

The church is the first of its kind to use the Tuskegee block, which has not been released as yet for commercial use, and might well set the pattern for similar low-cost rural churches in the South.

**Rancher Gives Baptists \$500,000 In Land:** Arthur L. Wasson, Big Springs, Texas, rancher, has given the Baptist General Convention of Texas his three-quarter interest in 56,202 acres of land in New Mexico, convention officials announced here. The gift was estimated to be worth about \$500,000.

The gift was the third large one made by Mr. and Mrs. Wasson in recent years. In December, 1947, they gave the Baptists oil and gas properties valued at \$1,364,000. In 1943, they gave \$61,500 to the Baptist Foundation of Texas.

**Baptists Dedicate Memorials To Slain Missionaries:** Two memorials to eleven Northern Baptist missionaries killed by the Japanese in the Philippines in December, 1943, were dedicated at the Northern Baptist assembly grounds at Green Lake, Wisconsin.

The memorials are the Vesper Circle Amphitheatre and the Cathedral in the Glen. They were made possible by Mr. and Mrs. Robert L. Moore of Los Angeles. The Cathedral in the Glen is a replica of Hopevale, the retreat which the eleven slain missionaries built in central Panay Island in the Philippines.

**British Baptist Honor Missionary Pioneer:** Observances were held by British Baptists in honor of George Grenfell, pioneer Baptist missionary, who was born a hundred years ago. Grenfell, who died in 1906, spent from 1884 to 1886 traveling 15,000 miles up and down the Congo River in his ship, The Peace, founding many mission stations. In the course of his missionary work, Grenfell chartered every mile of the Congo, recording soundings, currents, islands and sandbanks on maps which are still in use today.

**Pastors To Operate 'Gospel Tent' At Fair:** Religion on a positive note replaced any negative campaign of reform at the Minnesota centennial state fair August 27 to September 5. Members of the St. Paul Evangelical Ministers Association planned to operate a "gospel tent" during the entire run of the fair.

"People have spent many years and much energy in trying to reform carnivals and midway attractions—we plan just to concentrate on giving out the good news of the gospel," said the Reverend L. A. Thompson, one of the association's officers.

St. Paul ministers worked in relays in conducting services, projecting religious movies and distributing literature.

—Religious News Service.

## Flash!

The Year-Round Baptist Hour will begin on 130 stations, October 2, at two thirty in the afternoon, Central Standard Time.

The new Governor of Texas is a Baptist from Port Arthur.

Houston and Atlanta are both planning to invite the 1951 Southern Baptist Convention.

Camp Ridgecrest for Boys has just closed with the largest attendance in its twenty years.

The life story of Dr. Robert G. Lee has been published. It contains a copy of his famous sermon, "Pay Day—Some Day."

For 90 years a member of Little Pine Creek Baptist Church in North Carolina was the record of Mrs. Sarah A. Tweed, who died recently at the age of 107.

The Langer bill, S. 1847, would ban all liquor advertising. Hearings on the bill are set for January 12-13, 1950.

Representative Fred Crawford has introduced a bill which would bar radio advertising of all distilled beverages.

The Training Union enrolment for three weeks at Ridgecrest was 7,233; 724 young people dedicated their lives to full time service; 39 made profession of faith in Christ.

—The survey Bulletin

The first Protestant seminary has been opened in Lisbon, Portugal, with an enrolment of four students, eight more are expected in the fall.

Senator John Foster Dulles declares, "It is the churches to which we must look to develop the resources . . . to make human rights secure and to win a just and lasting peace . . . The hope of America and the hope of the world does not lie in our economic and military might."

A Character Education Workshop for educational and religious leaders in youth work was held at the University of Maine. The aim: "To give Maine youth character development with their education." The Character Education Committee of the State Department of Education also set up courses on the secondary level for use in public schools on religious topics for graduation credit.

—Religious News Service

## A Smile or Two

Mother: "Junior, stop pulling that cat's tail."

Junior: "But Mama, I'm just holding its tail—it's doing the pulling."

—Copied

Grandpa: "I miss the old cuspidor since its gone."

Grandma: "You missed it before—that's why it's gone."

—Selected

"Did you have the car out last night, Jim?"

Yes dad, I took some of the boys to the skating rink."

"Well, tell the boys I found one of their lace hankies."

—Borrowed

Exasperated Wife: "Night before last you came home yesterday. Last night you came home today. If you come home this evening tomorrow night, I'm going straight home to mother."

—Baptist Student

"My sister's baby swallowed a bottle of ink."

"Incredible!"

"No, Indelible."

—Quoted

Rider: "And why, Mac, do you have only one spur on your riding boots?"

Mac: "Well, to be candid, I figured if one side of the horse went, the other was sure to follow."

—Quoted

Judge: "Your wife says you keep her continually terrorized."

Prisoner: "But your honor—"

Judge, whispering: "As man to man, what's your system?"

—Watchman-Examiner

"Your son says he doesn't want to get married."

"Just wait till the wrong girl comes along."

—Relaxative

"Have you noticed the latest things in men's clothes?"

"Yes, women."

The six-year-old was seated at the breakfast table one morning when as usual, eggs were served. The little tot surveyed them for a moment and solemnly said, "I wish to goodness hens would lay something besides eggs."

—Baptist Observer

"So you did get your citizenship papers?"

"No. They say I must pledge to support the Constitution, and I got all I can do to support my wife and eleven bambinos!"

—Quoted

She: "We're intellectual opposites."

He: "How come?"

She: "I'm the intellectual, and you are just the opposite."

A quack doctor was expounding upon the magic healing powers of a certain herb that he compounded.

"You see, my friends," he said, "I have sold this tonic for over thirty years and have never heard a word of complaint against it. Now what does that prove to you?"

A voice from the audience answered:

"That dead men tell no tales."

—Sanatorium Outlook

## Editor Answers Correspondent (Continued from Page Two)

There would have been not quite so much objection to the Bill if it has provided that only children in public schools be counted.

The Catholics have never asked for aid from any state or from the Federal Government with which to build or maintain their schools.

Formerly, parents furnished their children with lunches, transportation, etc. But when it was evident that many parents were unable because of their financial status to furnish such, the states stepped in. Then when the states, or many of them, became unable to do so from their funds, they asked the federal government to assume this program.

And, after the inauguration of our present "New Deal" or "Fair Deal," the federal administration did step into assume this program.

A "lunch program" was first legislated and this program included the children in non-public schools, and this is what the Catholics and others think should be the principle, when funds are to be given to the states for the bus transportation and free textbooks, why let the children in parochial schools enjoy free lunches and not free transportation? If the program of lunches did not violate the First Amendment, why should free transportation do so?

Mr. Duncan, we talk so much of tolerance, and to impress our children not to discriminate against children on account of their religion; yet do you not think that when children in public schools see that their fellow children in non-public schools do not receive the same benefits they do, that this will tend them to discriminate and to look down upon these children (usually Catholics) and to consider them as inferior to them, and not so good citizens as they are? We all know how apt children are to imitate their elders, and to "throw stones" on other children who are of a different religion than they, or of a different national origin? Why should we help them in this?

Has the "Lunch Program" now extended to Catholic parochial schools in any way given evidence that the parish priests or bishops have tried to control the public schools? Or has this program been a wedge into wall of separation? Has this program in any way enriched the parochial schools?

Some writers have advocated an "absolute separation of Church and State." What do they mean? Do they advocate that the federal government cease to pay the salaries of the chaplain in the armed forces, and of their congressional chaplains? Do they advocate that Protestant ministers discontinue the practice of addressing commencement classes, and of conducting graduation exercises in Protestant churches? Do they advocate the discontinuance of the oath public officers now take with their hands upon the Bible? Or to what extent do they advocate that this principle be adopted by our federal administration, legislative, executive and judicial, as well as by the states.

*Sincerely yours,*  
James R. Walters

two cases on record where Catholics took over the public schools and for all practical teaching purposes made them Catholic schools and the teachers' salaries were paid out of tax funds and paid to the Catholic church. I refer to the North College Hill situation in Cincinnati, Ohio, which came to a climax in 1947. I am enclosing a pamphlet describing this situation. The other case is known as the Dixon Case in New Mexico where the Catholics had taken over the public schools, renting Catholic buildings to the public school system. Members of religious orders of the Catholic church in their religious garbs were teaching in this school. Their salaries were paid to the Catholic church. These cases clearly indicate that the Catholic hierarchy does not intend to stop with what it pleases to call "auxiliary services," but is out to win subsidies for the Catholic parochial schools out of public tax funds.

### Name - Calling

In fact, the word "subsidy" was used by a Catholic Priest recently, discussing this question of Federal Aid to parochial schools. He maintained that the Federal Government should subsidize the Catholic parochial schools. The current emphasis on mere "auxiliary services" is but an effort to distract attention from the recent outburst of vilification by Frances Cardinal Spellman against Mrs. Franklin D. Roosevelt. The public reaction following the Cardinal's undignified and unchristian outburst caused such an alarm among the Catholic hierarchy that the Cardinal and others have attempted to distract attention from his unmanly charges by softening, for the moment, their attitude. The public, however, has not changed.

To resort to vilification and name-calling on the part of the Cardinal and other Roman officials is an evidence of the weakness of their position, and an effort to distract attention from the real issue and appeal to prejudice instead of fact.

Concerning the Barden Bill providing that all school children should be counted, that is the only possible basis for calculating the aid provided to each State, because the Federal Government is not responsible if Catholics take their children out of the public schools, nor is the State Government responsible, nor is the public school system responsible. The Government, in providing for the education of the Nation's children, must consider all the children as potential pupils in the public school system. Any other basis of calculation would be discrimination. The Government is not discriminating against Catholic children when it counts them as potential public school pupils. It would be discriminating against them to count them out of the public school system. The discrimination is on the other side. Catholics discriminate against the public schools which are provided for all children. Therefore, if the Government should support Catholic schools, by such support the Government would join in with the Catholics in their discrimination against the public school system and subsidize the Catholic schools which of-

fer privileges that are denied to the public school pupils. Therefore, the charge of discrimination should be made clear to the American people and they should understand that to grant the demands of the Catholic hierarchy and so provide subsidies for Catholic parochial schools would involve the Government in a discrimination in favor of a particular religious group and against the public school system and the public school pupils.

It is petty reasoning to classify commencement addresses and other like voluntary services with the demand for public tax funds by the Catholic hierarchy. These voluntary services which are rendered on a purely co-operative basis involve neither tax funds nor the functional operation of the school.

Much has been said about tolerance. The recent outburst of Frances Cardinal Spellman is an example of Catholic tolerance. The principles of Christian tolerance do not go to the extreme of granting the Roman Catholic church its demand for preferential treatment by the Government without protest from the liberty loving people of the country.

### No Freedom in Catholic Countries

It was the non-Catholic element within our citizenship that gave to all religious groups, including Catholics, the traditional and historic religious freedom which we enjoy in America. There is not a predominantly Catholic country in the world today, and there never has been one, where religious freedom is guaranteed to all people. Catholics, when they are in the majority, positively do not grant religious freedom to other religious groups. Protestant America has granted complete religious freedom to the Roman Catholic church, and now the Roman Catholic church calls everyone a bigot and intolerant who does not yield to the demands of the Roman Catholic church for preferential privileges, particularly in the form of grants of Federal funds to Roman Catholic education. The demand for Federal tax funds for Roman Catholic education is an attempt deliberately planned and executed to destroy the public school system of America. This is obvious from repeated declarations and pronouncements from the highest Roman Catholic officials.

### Basis of Democracy

There is no lack of evidence that the Roman Catholic hierarchy, from the Pope on down, is positively and irrevocably opposed to public education by the State. The present contention is that education should be under the control, supervision, and direction of the church, meaning the Roman Catholic church, to the exclusion of all other religious groups. When the public school system is destroyed, the basis of democracy will have been destroyed, because the public school system is the foundation of American democracy.

In the public school system there are no class distinctions, either religious, social, nor political. All children associate together in the public schools on the same basis. The public school system of America is the great democratic leveler in American society.

(Continued on Page 8)



## Editor Answers Correspondent

(Continued from Page 7)

Groups of American citizens may, if they choose, establish special schools for their children—schools which provide privileges and advantages not found in the public school. American freedom gives them that privilege. Catholics and others have taken advantage of that privilege and have established their schools where these extra privileges and advantages are available. If the government should now begin to establish these special schools or subsidize those that are established by particular groups, the government would, by such action, promote class and religious distinctions and differentiations among the people. It would, therefore, be promoting the disruption of the American Democratic system and destroying the basis of American democracy.

Our whole system of American democracy, religious freedom, and the rights of the individual are involved in this question of State and Federal aid to parochial schools. Unless it is settled right, and the government is forever forbidden to grant public monies to religious schools, then it is only a matter of time until our religious freedom and American Democracy will be destroyed.

Sincerely yours,  
B. H. Duncan

—OOO—

## Kingdom Progress

Pastor A. J. Scott has resigned the pastorate of the First Church of Lincoln to accept a call to the pastorate of the Baptist Church at Gravette. Mr. Scott's resignation was effective September 1 ending a pastorate of three years and four months with the Lincoln church. During Pastor Scott's ministry at Lincoln, 138 persons were received into the fellowship of the church; 53 of these by baptism.

Mrs. Scott was especially active in Training Union work serving as director in that department. The department has grown under her direction until at present there are seven unions with a total enrollment of 98 members. The Sunday school enrollment is 155.

During the pastorate of Mr. Scott, a \$10,000 building program was completed and the church is free of debt. A seven-room modern home for the pastor has been constructed, the church building modernized with four Sunday school rooms added, and a modern kitchen equipped. The entire church building has been stuccoed and a Butane heating system installed. Gifts to missions in 1948 equalled the total church budget for all causes three years ago.

Following a revival at Dutch Mills, conducted by Pastor Scott, the Liberty Church was organized which now has a membership of 135 and a full-time program. Pastor Scott is moderator of the Washington-Madison County Association.

Baker Chapel Church recently had the services of W. A. Abee of Hardy in revival services which closed August 31. There were fourteen baptized into the fellowship of the Church at the close of the meeting. Mr. Abee was ordained to the full Gospel ministry on June 12.

## Beach Springs Camp



Miss Anne Alexander  
W. M. U. Youth Counselor  
Liberty Association

An enrollment of 231, with ten young people accepting Christ, two others yielding to the call to preach, twelve called to mission work, and nine others surrendered to special Christian service is the record of the Beach Springs Camp, sponsored by the Liberty Association, the first three weeks in August. Beach Springs is located six miles northeast of Smackover. The camp was established two years ago and now is equipped with five buildings and a steel tabernacle. It is a scenic spot with its hills, beach trees, and beautiful lake.

The first week was devoted to the Royal Ambassadors, the theme being, "World Trails." Dr. T. L. Harris, pastor of the First Church, Camden, served as camp pastor, and Dr. Carl Clark, Liberty Associational missionary, taught the Bible Class for the entire three weeks. The other counselors consisted largely of college students from Liberty Association. Attendance for this week reached a total of 72, and from this number came four conversions, two surrendering to preach, and two mission volunteers.

"The Queenly Quest" was the topic used during both junior and intermediate weeks for the Girls Auxiliary. Pastor Lonnie Lassater, of the West Side Church in El Dorado, served the juniors as camp pastor, and Mrs. Ewell Payne, missionary to the Cherokee Indians, was the mission speaker. There were fifty-seven who attended that week, six conversions, eight called to mission work, and two dedicating their lives to special service.

Pastor J. D. Tolleson, of the Immanuel Church in El Dorado, served as intermediate camp pastor, and Frank Owen, medical mission volunteer to China, was missionary speaker. Thirty-four attended this week, two were called to the mission field, and seven surrendered to special service.

"Friends Far and Near" was the theme for Sunbeam day. The Sunbeams spent the day in nature study, mission study, singing, and playing games.

The Young Women's Auxiliary used "Your World Awaits" as the topic of discussion for their house party. Miss Ann Wollerman, missionary to Brazil, was their speaker. The film strips "Boy Dates Girl" and "Boy Marries Girl" were shown and provoked periods of interesting discussions.

## Williamson Elected President

Dr. Edgar Williamson, director of the Department of Religious Education in Arkansas, was elected president of the Southwestern Religious Educational Workers Association at its Twenty-ninth annual session held August 31-September 2 and the Southwestern Seminary, Fort Worth, Texas.

More than three hundred Religious Educational directors were present at this meeting. The membership of the association is composed of full-time, paid educational workers, either State workers, local church workers, or college and seminary faculty members. The program of the Association consists of the reading of papers prepared by different members on subjects relating to some phase of religious educational work. After these papers are read, conferences are held to discuss the contents of the paper. Open forums, and seminars are conducted in which every phase of the religious educational work in our State organizations, our churches and our educational institutions are discussed. This is an independent organization composed wholly of religious educational workers. These workers come together to consider their problems, to discuss their methods, to explain any new ideas in the field of religious education. The Southwestern Seminary, Fort Worth, provides facilities for the meeting of the organization.

A combined ordination service for deacons was held on August 28 by Union Grove Church, Oakland Church, and the First Church of Clarksville.

The service was held in the Union Grove Church and two deacons were ordained for this church, Delbert Hooten and Colgy Garrett. The Oakland Church ordained three deacons: Willis Jones, Earl Richardson, and Sedwick Jetton. The First Church, Clarksville, ordained two deacons: Bethel Blaylock and Glenn Yarbrough.

The charge to the deacons was delivered by Pastor J. B. Maxwell, First Church, Ozark. The charge to the church was delivered by Associational Missionary W. O. Taylor. The ordination prayer was led by Pastor S. G. Goocher of the Oakland Church.

Dr. Edwin S. Preston, who recently resigned as president of Cumberland University, Lebanon, Tennessee, is recuperating at the Georgia Baptist Hospital, Atlanta, after having undergone a major operation recently.

Doctor Preston served as president of Cumberland University from 1946, when the Tennessee Baptist Convention received it from its Presbyterian trustees, and has directed the institution during these transition years. Both the School of Law and the College of Arts and Sciences have been reorganized and the School of Law has gained provisional approval from the American Bar Association. During this three year period, \$250,000 has been added to the endowment and more than \$200,000 has been spent on improvements.

Dr. Preston was formerly President of Central College in Arkansas.

First Church, Greenwood, licensed W. Trueman Moore to preach the gospel, on July 6. We take the following quotation from his certificate of license, "We would encourage Trueman to continue his studies and prepare himself for his calling. We also pledge our prayers and aid in every way to strengthen him." George H. Hink is pastor of the church.

Dr. Ben L. Bridges, executive secretary of the Arkansas Baptist State Convention, assisted Hagler Church, Centennial Association, and Pastor C. R. Cooper in revival services from August 14 to 21. There were twelve additions to the church. Pastor Cooper says, "In several services the building would not comfortably accommodate the crowds . . . our church will be doing more and bigger things for the Lord as a result of the week's experience."

Pastor Houston Grayson and Dayton Church near Witcherville, had the services of Evangelist J. M. Burris, Shawnee, Oklahoma, in a two weeks revival meeting which closed August 21. There were fourteen additions to the church by baptism and eleven by letter.

Wesley A. Lindsey, pastor of Second Church, Monticello, assisted Quitman Church and Pastor Edward C. Cloud in a revival meeting which ended August 31. There were twenty-seven additions to the church and a number of re-dedications to service. The Sunday school reached a record attendance of 112, and the Training Union 115 during the meeting.

Pastor Cloud also reports that the church recently ordained two deacons, T. J. Bryant and Wesley Fowler.

First Church, Forrest City, closed a fifteen-day revival meeting August 28. H. E. Kirkpatrick, evangelist from Hot Springs, did the preaching, and Ed F. Vallowe, pastor of Walnut Valley Church, led the music. Mrs. Kirkpatrick led in the visitation program.

Besides the regular choir, a "Booster Choir," composed of boys and girls, ages three through thirteen, sang each day under the leadership of Mr. Vallowe.

The evening services were held in the open-air, on the lot recently purchased by the church for a new building. Tabernacle-type benches were provided. The choir loft was built on an elevated basis.

Minor E. Cole is pastor of the Forrest City church and he states, "These brethren make a fine evangelistic team and I am sure our church is greatly strengthened by their ministry with us."

There were twenty-five additions to the church, several other professions of faith, and many re-dedications.

First Church, Chidester, had the services of Dr. David Moore, professor of Bible at Ouachita College, in a ten-day revival meeting which closed August 28. There were three additions to the church by baptism. Dr. Moore is a former student-pastor of the Chidester Church; Rawls Pierce is the present pastor, and a student in Ouachita.

### Pastoral Changes

A. J. Scott has resigned the pastorate of First Church, Lincoln, to become the pastor of the church at Gravette.

Doyle Creech, former pastor of Ruddell Hill Church, has assumed the pastorate of the Shields Church and has moved into the pastor's home at Shields.

David McPeake is now mission pastor of the Chapel Mission, Blytheville, sponsored by First Church of Blytheville.

E. L. Finch has accepted the pastorate at Des Arc after a seven year pastorate at Baycliffe. Mr. Finch has twice been the pastor at Ward.

The Hilton Baptist Church, Newport News, Virginia, Loyal Pryor, pastor, is now conducting two Sunday morning worship services, one at eight forty-five and the other at eleven o'clock. Pastor Pryor, commenting on the two services, says "we have found through several months of trial that this extra morning service has proved a blessing to many. It not only relieves the congestion when only one service is provided, but it makes possible the attendance at worship of many who could not otherwise attend."

Pastor Keith F. Babb, and the New Liberty Church which he serves on Saturday night and Sunday afternoon in addition to his pastorate at the Immanuel Church, Warren, had the services of Pastor Rolla Nixon of First Baptist, Long Leaf, Louisiana in recent revival services. There were eight additions to the church by baptism and two by letter. The New Liberty Church recently pledged \$150 to the Ouachita Campaign.

### Open Letter to Chaplains

Dear Brethren:

We call your attention to an organization known as the Southern Baptist Chaplains Association. The chief purpose is to keep ourselves and our people informed on what is being done and needs to be done in the military chaplaincy and with the Veterans Administration. There are no dues; the main meeting is held at the time of the annual meeting of the Southern Baptist Convention. We wish to invite every man eligible for membership to join now. Just send your name to Secretary Harry V. Smith c/o Mercer University, Macon, Georgia, giving dates of your service as a chaplain. Plan to meet with us for a meal at the Convention in Chicago. Officers are elected annually. We are fully persuaded that men with service records are the best prepared people among us to clarify the thinking of Southern Baptists on the whole question of the chaplaincy, therefore the urgent need that these men pool their thinking on the matter.

*Fraternally yours,*

*T. Baron Gibson*

### Nursing Schools Organize

*By FRANK TRIPP*

*Superintendent Southern Baptist Hospital*

The Association of Southern Baptist Schools of Nursing was recently organized in New Orleans. The Directors and their associates from the schools of Nursing affiliated with Baptist hospitals within the territories of the Southern Baptist Convention were in New Orleans attending an institute conducted by the National Nurses' Accrediting Service when the Baptist group decided to form their new organization. The purpose of the group is for the dissemination of information and the exchange of ideas relating to better nursing education and better nursing service. The membership of the organization will be made up of representatives of the Schools of Nursing from all Baptist hospitals in the South.

Miss Harriett L. Mather, Director of the School of Nursing of the Southern Baptist Hospital, was elected President of the newly formed organization and Miss Murial Kragh, of the School of Nursing of the East Tennessee Baptist Hospital, was chosen to serve as Secretary and Treasurer.

### Ready In October From Broadman Press

**Using Visual Aids In A Church**

**Earl Waldrup**

**Cloth, \$1.00**

"This book has a threefold purpose. First, to discuss briefly the nature and value of the different visual aids available for church use. Second, to analyze some of the problems to be overcome when visual aids are used in a church program. Third, to suggest a plan to insure the proper utilization of visual aids in a church."

**A Year of Junior Programs**

**Robbie Trent**

**Price \$2.00**

"A Year of Junior Programs" contains suggestions for fifty-three programs which will be interesting and helpful for boys and girls. It is a practical, usable book, and will be a welcome addition to the library of every worker with Junior boys and girls.

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"Baptist Youth Facing the Future," was the keynote of the World Baptist Youth Congress held in Stockholm, Sweden, August 3 to 9. Dr. Joel Sorenson of Sweden was presented as the newly elected World Baptist Youth Secretary.

Several Southern Baptist groups were in attendance, including those led by W. C. Boone, W. F. Howard, Roland Q. Leavell, William G. Mueller, Robert S. Denny, William Hall Preston, and Maines Rawls.

While the other groups continued their tours of Europe, Mr. Preston and the Student Sacred Concert group he was privileged to lead, returned to New York on August 11, after spending a day in Ireland following the Congress. They report delightful, unforgettable experiences as they met with the Baptist young people and Baptist leaders in their pre-Congress tour beginning July 6. This included a concert in Gander, Newfoundland; services in ten London churches; joining with the Dutch Baptist youth in their National Convention in Holland; ten days of concerts in Rome, Naples, Florence, and other Italian cities; four days with the Swiss Baptist young people and missionaries in the new Baptist Seminary in Switzerland; an evening with the German Baptist young people in bomb ruined Stuttgart; an International service with the Austrian and Danish young people in one of the Baptist churches in Copenhagen and was climaxed by participation in the program of the Stockholm meeting.

The monthly report from the office of the Executive Committee of the Southern Baptist Convention, Dr. Duke K. McCall, Executive Secretary, indicates an increase in receipts during the month of August. Total receipts for the month of August are:

Cooperative Program	\$477,832.51
Designated gifts	90,303.47

Grand Total	\$568,135.98
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The increase in Cooperative Program gifts over the same period last year amounts to \$271,112.39. The increase in designated gifts over the same period last year amounted to \$294,996.58, or a grand total increase of \$566,108.97.

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Our greatest glory consists not in never failing; but in rising every time we fall.

Prayer—a thing that is remembered in distress and often forgotten in prosperity.

—Bulletin, First Church, Harrison.

## Woman's Missionary Union

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

Mrs. F. E. GOODBAR  
President

MISS NANCY COOPER  
Executive Secretary and Treasurer

MISS DORIS DEVAULT  
Young People's Secretary

## Let's Be True To Them

Total abstinence is one of the moral standards emphasized by Woman's Missionary Union through precept and example. Opportunity is offered for concrete expression of our convictions through support of the Narcotic Educational program sponsored and supported by several groups of Christian women in the state. Miss May Wilhelm is the highly trained consultant who devotes her time teaching the evils of narcotics. She is gladly received in the public schools of our state.

In 1947 Arkansas Woman's Missionary Union voted to share in the support of this worthy work, and the suggested allocation for each organization was one-half the District Budget. Many societies have faithfully and regularly remitted, but as a whole we are in arrears in payment of our proportionate part of the cost of this splendid educational program. We must not fail to instruct our youth concerning the use of alcoholic beverages and other narcotics. Won't you check your society record and send a contribution immediately through the State Woman's Missionary Union, Miss Nancy Cooper, Treasurer? Be sure to send this through W.M.U. Headquarters for Baptist women do not receive credit for contributions sent direct.

## Test Your Plans

1. Will your society have two sessions as suggested?
2. Do your plans provide for seasons of meditation and for directed prayer for every phase and agency of our state work?
3. Has this important season been enthusiastically anticipated with frequent announcements and frequent prayer?
4. Has an effort been made to enlist every woman in your church to observe this special season?
5. Has your society set a worthy offering goal?
6. Have Dixie Jackson Offering envelopes been distributed to every woman in the church?
7. Are attractive printed programs being prepared?
8. Has the very best date and time been set apart for the observance?

9. Have you planned to supplement program material with articles by Dr. C. W. Caldwell, published in recent issues of the Arkansas Baptist?

10. Will your Dixie Jackson offering for State Missions be commensurate of your professed love for the Master, for our state, for lost people?

PLAN! PRAY! PAY!

## HOLD ON TO YOUR DOLLAR!

How? Yes, you can! Invest in missionary magazines and hold twelve copies for every dollar you send to Woman's Missionary Union, 1111 Comer Building, Birmingham 3, Alabama, for either **Royal Service** for women; **The Window of Y. W. A.** for young women; **Ambassador Life** for boys; and **World Comrades** for girls and children.

You get your full dollar's worth in a subscription to either one of the four. Which ones do you need now?

## Conference Cancelled

Upon recommendation of the Methods and Finance Committee, District Methods Conference scheduled for this fall will not be held. Substitutional plans for leadership instruction are being formulated for District, Associational and local officers. Watch for announcements.

## Lottie Moon Offering

Southern Baptist women hope to raise \$1,600,000 in December for their annual Lottie Moon Christmas offering, according to Miss Alma Hunt, executive secretary for the Woman's Missionary Union.

Last year the offering reached \$1,603,013.71. In the 61 years in which the annual offering has been sponsored a total of \$12,745,866.06 has been raised for foreign mission purposes. The offering in 1888, the first year, was \$18,716.28.

The offering is named for Lottie Moon, Southern Baptist missionary to China from 1873 to 1912.

Success is the ability to get along with some people—and ahead of others.

—Stepping Stones

## Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

## The Time Is At Hand

The annual associational meeting is the proper time to elect the associational Brotherhood officers. The following officers should be chosen:

President  
Program Vice President  
Attendance Vice President  
Promotion Vice President  
Chorister

Secretary and Treasurer

Qualified men should be chosen for these positions. Every association in Arkansas should set up its Brotherhood and get in position for next year's work. The year 1950 should be the greatest year in the history of Arkansas Baptists. Not only are we going to endeavor to raise more money for all causes, but we expect to win and baptize more people than ever before. The year 1950 has been designated for the great Simultaneous Campaign for souls, — a campaign in which nearly 9000 churches west of the Mississippi River will participate. The Brotherhood has a vital responsibility in this campaign; and it is necessary that every association have a functioning associational Brother-

hood in order that we may faithfully meet and fulfill the obligations which the Brotherhood has accepted.

The associational Brotherhood should meet once each quarter, or four times during the year. It should function, through a program of fellowship, information, inspiration, and real work, to lead the men of the association into deeper consecration, stewardship, and evangelism, to help undergird and forward the work of every church, and the work of the denomination, throughout the whole of the association.

See that your associational Brotherhood officers are elected at your annual associational meeting!

At the recent Brotherhood Conference at Ridgecrest much work was done on the Brotherhood Guide.

This hand-book of Brotherhood organization and operation will be published about the first of the year. It will meet an acute need in Brotherhood promotion and work.

## Make Associational Records Meaningful

Southern Baptist associations are looking more and more to the associational clerk for help in projecting an advance program for the association, the state, and the program of missions around the world.

There is a growing concept of the purpose of records. The historical value is worth noting, and we need to pause to thank God for His victories. But records achieve their greatest value when they point out both strength and weakness. More and more associations this year will study their gains and losses, as presented by the associational clerk, for the purpose of discovering the needs for the year ahead.

It takes an army of at least 126,218 people to collect data on Southern Baptist churches this year. This number includes the church clerks, church treasurers, pastors, various organizational secretaries, associational clerks, state statistical officers, and the conventional statistical officers.

These people spend many hours preparing their annual reports.

This preparation involves writing, telephone calls, and travel. In most cases, it is a labor of love by those who sense that their records will actually have a definite part in the kingdom advance.

Make the presentation of the annual report in your church a meaningful event! Express appreciation to those church officers who make this report possible! Make the presentation of the annual report in your association a time of both rejoicing and resolution! Help the associational clerk in his important work!

Make 1949 a record year for records!

Take time to worship—it is the highway to reverence.

The strength of nations lies, not only in their wealth and manpower, but in ideals of human association based upon one compelling motive . . . faith in the brotherhood of man.

—John Morley

# Forty-Two Associational Sunday School Rallies

Conducted by Ten Teams

September 18-23, 1949

**Purpose of Meetings:** (1) To launch the 1949-1950 Sunday School Program in the Association; (2) To instruct the teams who will visit the churches; (3) To complete plans and announce the schedule of the church planning meetings.

**Team No. 1—B. B. Sawyer and Guy Wilson**

Date	Association	Church
Monday, Sept. 19	Washington-Madison	Fayetteville
Tuesday, Sept. 20	Benton County	Bentonville
Thursday, Sept. 22	Newton County	Jasper
Friday, Sept. 23	Boone-Carroll	Harrison

**Team No. 2—Gray Evans and J. I. Cossey**

Date	Association	Church
Monday, Sept. 19	White River	Mountain Home
Tuesday, Sept. 20	Big Creek	Salem
Thursday, Sept. 22	Rocky Bayou	Melbourne
Friday, Sept. 23	Current River	Corning

**Team No. 3—James Fitzgerald and C. E. Lawrence**

Date	Association	Church
Monday, Sept. 19	Gainesville	Rector
Tuesday, Sept. 20	Greene County	Paragould
Thursday, Sept. 22	Mt. Zion	First, Jonesboro
Friday, Sept. 23	Mississippi	First, Blytheville

**Team No. 4—A. L. McDaniel and Reese S. Howard**

Date	Association	Church
Monday, Sept. 19	Black River	First, Newport
Tuesday, Sept. 20	Independence	First, Batesville
Thursday, Sept. 22	White County	Kensett
Friday, Sept. 23	Woodruff	McCrary

**Team No. 5—Paul Fox and J. W. Royal**

Date	Association	Church
Monday, Sept. 19	Trinity	Harrisburg
Tuesday, Sept. 20	Tri-County	Wynne
Thursday, Sept. 22	Caroline	Lonoke
Friday, Sept. 23	Arkansas Valley	Marianna

**Team No. 6—W. W. Dishongh and Harvey Elledge**

Date	Association	Church
Monday, Sept. 19	Centennial	First, DeWitt
Tuesday, Sept. 20	Harmony	Immanuel, Pine Bluff
Thursday, Sept. 22	Bartholomew	Hamburg
Friday, Sept. 23	Delta	McGehee

**Team No. 7—Wesley Lindsey and Loyd Sparkman**

Date	Association	Church
Monday, Sept. 19	Hope	Lewisville
Tuesday, Sept. 20	Red River	First, Arkadelphia
Thursday, Sept. 22	Carey	Fordyce
Friday, Sept. 23	Liberty	Second, El Dorado

**Team No. 8—Ray McClung and John Dodge**

Date	Association	Church
Monday, Sept. 19	Buckner	Waldron
Tuesday, Sept. 20	Ouachita	First, Mena
Thursday, Sept. 22	Caddo River	Norman
Friday, Sept. 23	Little River	Nashville

**Team No. 9—Norman Ferguson and M. Ray McKay**

Date	Association	Church
Monday, Sept. 19	Concord	First, Fort Smith
Tuesday, Sept. 20	Clear Creek	Ozark
Thursday, Sept. 22	Faulkner	First, Conway
Friday, Sept. 23	Dardanelle-Russellville	First, Russellville

**Team No. 10—T. L. Harris and Herbert Valentine**

Date	Association	Church
Monday, Sept. 19	Pulaski County	Baring Cross, N.L.R.
Tuesday, Sept. 20	Central	First, Malvern
Thursday, Sept. 22	Stone-Van Buren	Leslie
Friday, Sept. 23	Little Red River	Heber Springs

Sunday, September 18, 2:30 P. M., Conway-Perry—Frank Shamburger, Harvey Elledge  
 Sunday, September 18, 2:30 P. M., Buckville—W. W. Dishongh, John Dodge

## PROGRAM

**Theme: Our 1950 Southern Baptist Sunday School Program**

**Slogan: Take Your Family to Sunday School**

- 7:00 Devotional—Song, Scripture, Prayer
- 7:15 Recognition and Announcements—Associational Sunday School Superintendent
- 7:30 "Our Program for 1949-1950"—Team Member
- 8:00 "How to Enlist Every Church in This Program"—Team Member
- 8:15 "Goals for Our Association" Associational Sunday School Superintendent
- 8:30 "Feeding the Multitudes" Inspirational Message—Team Member
- 9:00 Adjourn

Every Pastor, Associational Missionary and Sunday School Worker should attend the rally in his Association because:  
 1. Opportunity is knocking at doors of Southern Baptist Churches. The response to the 600,000 enrolment gain campaign, the renewed interest in Bible Study, training and evangelism, and the surge of improved church building present opportunities that should not go unchallenged.

2. A new Sunday school year begins with October. What the churches do in September and October in planning and preparation for the new year will largely determine the progress made by the churches in 1950.

Therefore, let's help the churches get ready for the new year by promoting a church planning meeting in every church in September or October. **ATTEND YOUR ASSOCIATION RALLY.**

# Department of Missions

C. W. CALDWELL, Superintendent

## Mission Stations

The work of establishing and maintaining local mission stations by the larger churches in Arkansas is very encouraging. Several churches have been organized this year, which were established as a mission of some church. Eagle Heights Mission of Harrison was organized into a church August 28. A mission of the Central Church of Hot Springs recently organized into a church. Highway Mission of Immanuel Church, Little Rock, has been organized into a strong church.

Norphlet Church has been active in mission revivals and Vacation Bible Schools. They state, "Two other mission revivals are to be held before the summer is over."

Central Church, Magnolia, has two missions. During the first six months of this year, they baptized twenty-five people and received fifteen others by letter. Some of the reports received from churches over the state are as follows: First Church, North Little Rock, "We are now doing highways and hedges work. This work is done at night during the week with the six points being reached and an average of twenty-five or thirty in each place." Second Church, Pine Bluff, "We have no missions at present but are ready to take one over and plan to organize another." Walnut Street Church, Jonesboro, "We do not have a mission at present but plan to organize one in the near future in a new sub-division in the city."

The Earle Church reports thirty-seven baptisms in two missions during the first six months of this year.

Dumas, First Church, reports twenty-one for baptism in two missions in six months. Camden, First Church, baptized twenty-six people from two missions during the first half of this year.

Malvern, First Church, reports twelve baptisms from one mission. Tyronza, in six months time, baptized twenty-four people in their mission. Second Church, Little Rock, reports, "Two new missions proposed for this fall, buildings already allocated to them." Second Church, El Dorado, states, "We plan to start a mission in this section of the city when we move into the new building."

In twenty-seven mission stations, 319 people made professions of faith and were baptized

by the mother church during the first six months of this year. What a wonderful report!

### Dare We Fail Again?

By John Jeter Hurt

Thirty-one words in a personal letter have haunted us for two weeks now. They should stab the conscience of six million Southern Baptists

Read them:

"Brazil is his choice, even as it was mine. I was denied the privilege of going because there was no money."

Those are the words of a preacher-father, serving as a superintendent of city missions. They were not volunteered. They came in answer to our request for more information about the ordination of his son to the ministry.

"Brazil is his choice, even as it was mine. I was denied the privilege of going because there was no money."

You get the meaning. If you don't, let us put it this way:

"God is calling him to Brazil, even as God called me. I was denied the sacrifice there because you and other Southern Baptists robbed God."

Harsh and cruel words, you say? But try and escape them. We tried, have tried for two weeks. We failed—there is no escape.

God called and that preacher-dad responded. He could not go so he served in the homeland. He did the best he could, after we failed, and now serves as a superintendent of city missions in Georgia. God has blessed his ministry for he heard God's call — and answered.

God called us to send him—and we failed. That was in the day when missionaries by the score returned on every ship for lack of money to remain. We didn't have the money, we said, to support them. There were breadlines, food riots and suicides.

We couldn't afford to send that man as a missionary. But years later we were made to spend billions in war where hundreds of dollars in a mission station might have been the difference. Even now we believe it is a race against time for missionaries lost there but still a third global conflict.

"God is calling him to Brazil, even as God called me."

Will we be guilty again? God forbid. God will not be forever patient. We can't afford to trifle.

God is calling William I. Barkley Jr., to Brazil. His father didn't

## Pentecost Marked The Creation Of A New Thing —The Church

By L. M. KEELING

The above quotation is from "The Holy Spirit our Helper" by William Coltman, pastor of Highland Park Baptist Church, Detroit, Michigan.

This book is a helpful treatise on the Holy Spirit.

However, with no scriptural proof that "Pentecost marked the creation of a new thing—the church," I fail to understand how any Baptist preacher can take such a position. The coming of the Holy Spirit was marked by "A sound from heaven as of a rushing mighty wind" and the appearing of "cloven tongues as of fire, and it sat upon each of them." Both the church and the Holy Spirit existed before Pentecost.

Jesus declared, "I will build my church." Christ personally built His church, and not the Holy Spirit at Pentecost, if we are to take Christ's own words in the case. On that occasion, Christ said to Peter, "Thou art Peter, and upon this rock I will build my church." Therefore, the personal experience of the individual with God by which one comes to an understanding of God's revelation and accepts Christ as the Messiah is the foundation upon which Christ builds his church. He was at that very moment in the process of building his church and on like experiences of individuals, he will continue to build His church in the future. Jesus left His church assembled in Jerusalem when he ascended back to heaven. Even before this when giving special instructions to His disciples concerning certain issues which would arise among believers He said, "Tell it to the church." Obviously the disciples understood that He referred to the assembled believers.

David prophesied that Christ would sing in His church. This prophecy was fulfilled in the upper room the night before Christ was crucified; "And when they had sung an hymn they went into the Mount of Olives."

It is related that after spending a night in the mount praying, Jesus called His disciples to Him and "chose from them twelve, whom He also named apostles." When He ordained those dis-

get to go. But, serving now in Columbus, twenty-one words in a personal letter stabbed deeper into our heart than any missionary sermon from any pulpit in all the years.

William I. Barkley Jr., is going to Brazil. We dare not deny him—or God.

—Christian Index.

ciples to be apostles, Christ made them charter members of His church. The apostle Paul, writing to the church at Corinth says: "Now ye are the body of Christ." And "God hath set some in the church, first apostles." Obviously Paul meant that the band of disciples constituted the beginning of the church.

On the same day that He chose His disciples, Jesus delivered the sermon on the mount which contains the constitution of His churches and the kingdom. This message was addressed to the disciple band. By implication, at least, Christ left the Lord's supper in the keeping of His church. He also delivered the great commission to His church during His post-resurrection ministry.

In His letter to the Ephesians, Paul stated that "Christ loved the church and gave Himself for it." The implication is that He died for the church that was already in existence, rather than an institution that should come into existence after His death.

The group of believers meeting in the upper room during the ten days between Christ's ascension and Pentecost, besides engaging in prayer and perhaps other forms of worship, they transacted business which pertains to an organized group; by vote, they elected Matthias to take the place left by Judas in the disciple band. On the day of Pentecost "there were added unto them about three thousand souls." Obviously this means that the three thousand souls were added to the one hundred and twenty who had waited in Jerusalem from Christ's ascension until Pentecost.

Pentecost was the vitalization of Christ's church. While on earth Christ established His church and on the day of Pentecost the Holy Spirit came to dwell within the church to empower and direct it. As the Father prepared for Christ a body into which He came, and lived, and wrought, so Christ prepared His body—the church—into which the Holy Spirit came on Pentecost.

Since the Holy Spirit came to glorify Christ in believers and His church, I am quite sure the Holy Spirit is grieved when we attribute to Him, a work which Christ had already accomplished in the establishment of His church. "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end." Let's give Christ the glory for organizing His earthly ministry.

It was to this end, that Christ might receive the glory that the Holy Spirit came into Christ's church on the day of Pentecost.

## Race Relations

Climaxing a three day workshop on Race Relations, the Social Service Commission of the Southern Baptist Convention issued the following statement on lawlessness and terrorism, according to Dr. Hugh A. Brimm, executive secretary of the Commission:

"We look with alarm upon the resurgence of mob rule and violence in our southern regions. It can only be judged as anti-Christian, anti-democratic and therefore a serious and insidious threat to the assurance of America's leadership in the cause for world peace.

"The use of the sacred symbol of the Christian faith by the hooded promoters of race hatred and bigotry is a presumptuous sacrilege and a menace to the progress of world-wide evangelism to the Christian cause.

"We deplore the fact that some ministers of the gospel and church members have affiliated themselves with a movement so contrary to the ideals of human decency and the spirit of Christ as the Ku Klux Klan.

"We call upon the fellowship of Christians around the world to stand firm and without compromise of the processes of law and order."

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## Power of Prayer

Ocean Springs, Miss. — This small city of 3,000 people has for the last fifteen months witnessed an unusual transformation of some of the town's worst people, all because of the influence of a tiny prayer room set up for men and boys only in the First Baptist Church.

The prayer room had its beginning on Saturday night, April 17, 1948, when six men met to pray for the auditorium dedication services to be held next day. So great was the power growing out of the prayer service that on every Saturday since there has been an average attendance of eighteen men and boys.

Proof of the importance of the prayer room to the life of the church is seen in the following developments: After a special all night of prayer in this room 107 men, women, and children made decisions for Christ in one service; records show that during January of this year a total of 513 people entered for prayer — the smallest number ever to come on any one day was six and the largest was fifty-six; due to the direct influence of this prayer room six young men have been licensed to the ministry, five of whom have been ordained; so great has been the influence of the prayer room on the town that one authority is reported to have said, "This was the driest, quietest, and most sober Christmas in the history of Ocean Springs."

## Alaska Baptist Convention

Meeting in the Southern Baptist church nearest the North Pole, in its fourth annual session, at Fairbanks, August 24-25, the Alaska Baptist Convention voted to petition the Southern Baptist Convention for recognition at a co-operating convention.

This convention is composed of five churches, with four missions. Reports indicate that last year these churches baptized 181, about one for every three resident members. Marked growth was revealed in the reports. One new church was added, First church, Ketchikan, which was organized less than a year ago with forty-two charter members. That church reported twenty-eight baptisms.

These churches have property valued at more than \$180,000, with about one-fourth that amount of indebtedness. Last year \$6,746 was given for missions.

Establishment of a children's home is being undertaken by the convention, for which purpose \$10,000 is on hand, and an offer of 100 acres of rich farm land near Anchorage has been made. B. I. Carpenter, pastor of the Ketchikan church, was re-elected editor of the Alaska Baptist Messenger, which reports a circulation of 768.

W. F. Lewis, Anchorage, was elected executive secretary of the convention. Jimmie Bolton, pastor of First church, Juneau, was elected president; Pastor Orland R. Cary, Fairbanks, is vice president next year with Calvary Church, Anchorage. The convention will meet

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## Simultaneous Revivals In Cuba

E. Powell Lee, crusade organizer and music director for the Department of Evangelism of the Home Mission Board, has recently returned from Cuba where he spent a week lecturing on our Southern Baptist program of evangelism at the summer Institute held in the City and Province of Matanzas. The school was held in the spacious rooms of the Irene Toland School, rented from the Methodists; and the pastors, missionaries, and workers occupied the dormitories situated in an enclosure on the same block.

The Institute, like our Ridgecrest, presented a well-balanced program of Bible study, inspiration, and recreation. The daily schedule included studies in religious education, stewardship, music, and evangelism. More than ninety pastors, missionaries, and Christian workers enrolled for the classes. A large place was given to music in the daily schedule directed by Mrs. Frank Poll and Mrs. Caudill, wife of our Superintendent. A certificate was awarded those completing the studies.

These workers came from the four provinces of Havana, Matanzas, Pinar, Del Rio, and Las Villas, which comprise the terri-

## Book of Remembrance



Pictured above is Mrs. J. M. Smith, receptionist at Baptist Radio Center in Atlanta, Georgia, inscribing the name of one who has already written in about The Baptist Hour.

Because the beginning of a Year-Round Baptist Hour on ABC makes Baptist history in broadcasting, we believe that all who write in before October 15 will appreciate having their names inscribed in this "Book of Remembrance." Your name in this book will be a perpetual proof of your interest in this forward step and in the preaching of the gospel by radio.

No established network will give complete coverage to all our Convention territory. So, if you

cannot hear the program on October 2 and 9, you write in telling us so your name will go into the "Book of Remembrance" as one who was interested but to whom the programs are not available.

The Year-Round Baptist Hour will be financed wholly through individual voluntary contributions mailed in to The Baptist Hour, Atlanta, Georgia, and just as soon as sufficient funds are available supplemental stations will be added looking towards complete coverage of the Convention territory.

"The Way From Want to Wealth" is the theme selected for his messages by Dr. Robert G. Lee, Baptist Hour speaker for October, November and December.

tory occupied by our Home Mission Board workers.

At the conclusion of the Institute the pastors and workers of the Havana Province voted to engage in simultaneous revivals December 4-18 and invited Rev. C. Y. Dossey, assistant to Dr. C. E. Matthews, secretary of Evangelism for the Home Mission Board, to direct the crusade and to preach at First Baptist Church, Havana. Herbert Caudill, who recently received the Doctor of Divinity degree from Mercer University and who supervises all our work in Cuba, was elected chairman.

Cuban Baptists, in bidding Brother Lee adieu, requested that Southern Baptists continue to remember them in prayer for this crusade and for all their work on the Island.

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When our first grader was asked what he learned in school, he replied, "I learned things I didn't understand and then I learned to understand them.

—Kathryn C. Glennon.

## When the Church Fails

By CHARLES A. WELLS

It is painful for us to have to admit it, but the Church can and does sometimes fail. It has failed when it was rich and strong as it did in Russia before the revolution. It has failed elsewhere in the same way throughout the world. There are great edifices in America that stand like mausoleums, expensive, grand, and practically empty. What is the cause of this failure? The Church cannot perform its task of redemption and healing for the spiritual and emotionally ill unless it can reach people, and in so many instances the Church has lost its reach. How can that be corrected? Jesus gave the answer. He did not just sit in a synagogue and wait. He went to the people with His love, His healing and His saving power. Some accepted, some rejected, some praised, some smeared, but there were the multitudes milling about him. Most clergymen who crowd their week seeking people out, helping them, serving them, will find these people crowding the Church on Sunday.

## Baptist Youth Ask Supreme Loyalty To God

Christianity should not be identified with any political ideology nor be reduced to a mere policy of social reform, young Baptists of 24 countries declared in a resolution adopted during the closing sessions of the third World Congress of Baptist Youth meeting in Stockholm.

The resolution declared that the cause of Christ stands above all other things, and the principles of the Kingdom of God must have precedence over all other loyalties.

Several American delegates took the lead in a demand for quicker action by Baptist leaders on youth problems and for greater representation of young people in positions of leadership for youth work.

Dr. Arnold Ohrn of Norway, general secretary of the Baptist World Alliance, said that several special sessions will be reserved at the World Baptist Congress in Cleveland, Ohio, next July for action on suggestions from the Stockholm Youth Congress.

Among the questions involved are the election of a new youth committee and possible changes in the constitution of the World Alliance.

Dr. T. G. Dunning of England, congress chairman, urged as many young people as possible to attend the Cleveland sessions to assist in taking steps to make youth work more effective.

Greetings from Dr. C. Oscar Johnson, pastor of the Third Baptist church of St. Louis, Missouri, and president of the Baptist World Alliance, were delivered to congress by Dr. Townley Lord of London, Alliance vice president.

The closing congress theme, "youth evangelism in modern times," was presented by Joel Sorenson of Sweden, general secretary of the congress, who declared that Christians have been placed in a position of defense by secular forces and are fighting for their lives.

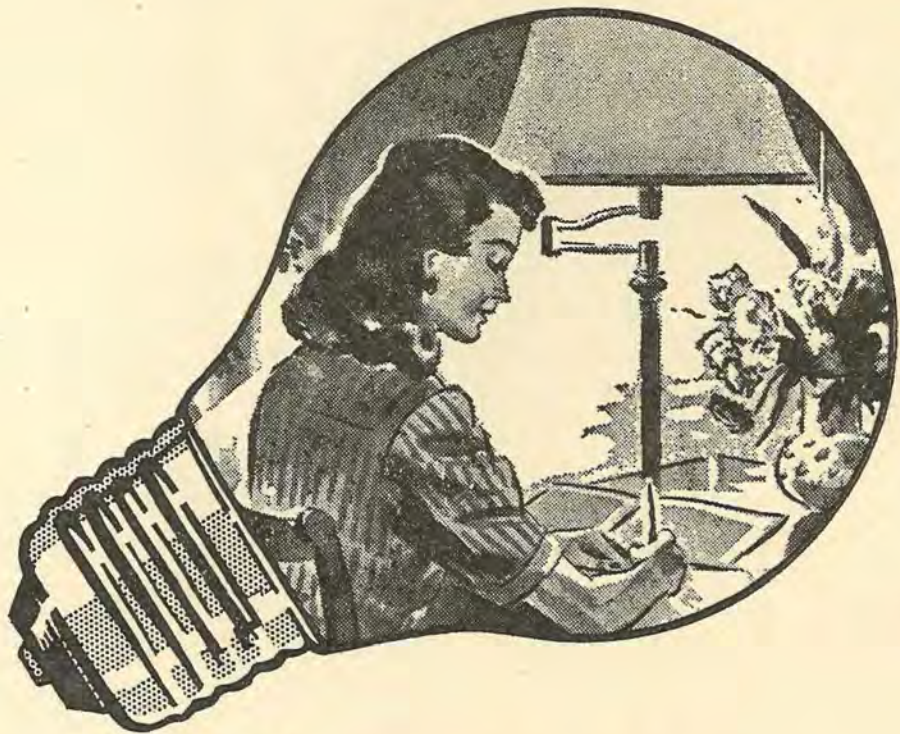
It is time for a new crusade for Christ, Sorenson said.

Dr. Dunning described the refusal of Russians to join in the congress, whereupon the delegates prayed for followers in lands where they are oppressed.

No delegates had arrived from Iron Curtain countries by the time the congress had ended, but a delegate from Portugal reached Stockholm in time to take part in the last few sessions.

—Religious News Service

# *better* Lighting



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Older eyes, too, need good lighting for working, reading, playing. So remember the three sight-saving rules:

1. Use the right size bulb for the job you're doing.
2. Keep bulbs and reflectors clean.
3. Keep spare light bulbs handy.



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# Psalms For Daily Living

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.

Here's an old and possibly trite saying: "What you do speaks louder than what you say." Examine the truth in those words; profession is proved by daily living. James said: "But wilt thou know, O vain man, that faith without works is dead." He was giving some practical instruction as he admonished Christians to prove their faith by a life of service.

Christianity is a religion by which men live; faith in Christ makes a difference in a person's daily walk, in his attitudes, his standards, his likes, and dislikes. This lesson is on "Psalms for Daily Living." David was a person just like you. He loved God, yet he sinned. He asked forgiveness and received it; he knew he must live according to the love and trust which was in his heart for God. The three Psalms in this lesson are exactly what each Christian needs to help him live every day in the fellowship of our Lord. This is a lesson on Temperance or everyday moderate, faithful living.

## Character Which Pleases God

Both Psalms 15 and 24 were probably written upon the occasion of David's moving the Ark of God from the house of Obed-edom in Kirjath-jearim where it had been neglected for fifty years, to the Tabernacle in Zion. (2 Sam. 6:12-19). The question arises as to who is worthy to stand in the presence of God before His Presence. Psalm 15:1 is a cry from David: "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" In Psalm 24:3 he says: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

This question David raised is the one which should seriously press upon our hearts today: Who is worthy of having fellowship with God? Our great and righteous God demands that we possess certain traits of character in order to please Him and abide with Him. The righteousness of such a character is imputed to us by our Lord and Savior in this day of the blessings of grace and light.

Three things a man acceptable to God will do: walk uprightly, work righteousness, speak the truth in his heart, Psalm 15:2. We are imperfect, yet each Christian should daily strive to walk, or live, sincerely and blameless; this means to watch our moral attitudes and actions and to strive earnestly to avoid the pitfalls and mistakes which blot, scar and damage our lives. Walking every

Sunday School Lesson for September 18, 1949.

Psalms 15:1-5; 24:1-6; 143:8-10

day like that will lead us to "work righteousness." We will serve God in our places of responsibility in the church, home, school, office, or wherever we are. The truth will be the predominate note of such a character; not only will truth be spoken but it will fill the thoughts and prompt the heart. In the eyes of such a Christian character a vile person is abhorred and a Godly person is honored. Our acceptance or rejection of certain types of persons will reveal our character.

Other traits of character which are necessary to fellowship with God are: clean hands, pure heart, lack of vanity and deceit, Psalm 24:4. Our hands should be used to honor our Lord. How necessary are our hands to our daily lives; some hands are sensitive, refined, specialized like those of the surgeon, painter, musician. Some are rough, coarsened, strong, like the laborer or farmer. All hands can be dedicated to God, refusing to be foul with sin and deceit. The heart, above all, must be pure, filled with love for God and integrity toward others. The heart must be cleansed daily by God and kept humble and contrite before Him. The righteous God with whom we seek fellowship would have us faithful, loyal, and true.

Just a word the Psalmist adds about some traits which are not acceptable to God: backbiting, doing evil, ridiculing others, violating law, being dishonest, and taking bribes.

## God's Reward

God is a God of strength and power, a Rock and a Fortress. He cares for the great universe which He created and just as carefully, He safeguards each child of His who seeks to be pleasing unto Him.

He rewards us by revealing His greatness to us: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." It is all His; this mighty earth with all its riches and beauty, and every creature belongs to the Lord. It is His because He made it, and established it, and keeps it in the hollow of His hand. What would happen if God were to withdraw His hand? Psalm 24:1-2.

We are rewarded by receiving the blessing from the Lord. He reaches down to weak, sinful, aspiring humanity and blesses with His sweet, comforting benediction. As the mother cools the baby's fevered brow, God blesses starved, parched, and thirsting hearts.

He rewards with the righteousness of salvation. In the Old Testament God rewarded those who sought Him and offered faithful, consistent, upright living to Him. In the New Testament, with the coming of Jesus, our Savior, salvation is the gift of God to all who would believe in His name.

## Prayer For Guidance

David knew that no man is worthy enough to walk in God's presence. Psalm 143 is a prayer for God to reveal Himself to the petitioner and to give assurance, deliverance, and guidance. He wanted to be conscious daily of God's loving-kindness and to be guided and taught by him. He trusted in God and that is the reason he asked for power to live righteously. If we have faith and trust in God, we will, we must seek His help and guidance. Our Lord will not withhold it from us, when we ask, for He knows what we need. How each one needs to pray with David: "Teach me to do thy will." This is the only way for a Christian to live and please God!

There are three kinds of people in my organization; the rowboat people, the sailboat people, and the steamboat people.

The rowboat people always need to be pushed and shoved along.

The sailboat people move along when a favorable wind is blowing.

But the steamboat people move along continuously, through calm or storm. They are the masters of themselves and their surroundings.

-American Baptist Digest

Take time to be a friend and help a friend—it is the source of happiness.

-Baptist Bulletin

## WHEN IN DALLAS

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## "Best Encyclopedia for Home, Church Use"

Under the above caption, on page 21, the July Baptist Training Union Magazine recommends the WORLD BOOK ENCYCLOPEDIA as the best for family use and for Church Libraries. Order from—

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## Minister Claimed by Death

Jarvis F. Bow passed away at Success, Thursday, August 11, at the age of 64 years. He was a native of Tennessee. He received his education in the Stockton Valley Institute, a mountain school in East Tennessee, and the Southwestern Seminary, Fort Worth, Texas.

Upon graduation from the seminary, Mr. Bow came to Arkansas as associational missionary in Krooked Kreek Association with headquarters at Harrison. Later he became missionary in Benton County Association. He held pastorates at South Fort Smith, Heber Springs, Mt. Olive, Pearson, Siloam Springs, Wells Chapel, Green Forest, and Success.

Surviving him are his wife, the former Miss Louise Carter of Knoxville, Tennessee; two daughters, Mary, who lived at home, and Mrs. Susan Standerfer, Berryville; two sisters and five brothers.

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## Democracy?

Somebody sent me a postcard, asking me if I would like to define democracy. I didn't care to do it at the moment but I think democracy is a state of affairs under which people feel free to send postcards to perfect strangers asking them to define democracy.

-R. L. Duffus

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## Encouragement

Three Annual Associational Meetings have been held in our state at the time of this writing. Your servants have attended all of them and have been greatly encouraged by the fine spirit of optimism and co-operation which prevailed throughout the meetings. Among the different phases of our work presented by us was the proposed budget for 1950. Not one time did we hear "it can't be done". On the other hand we heard many words of commendation about it. Pastors and missionaries approved the idea of an all-inclusive, unified budget. Laymen and leaders of the various church departments said, "We like it." Speakers representing our institutions were unanimous in their endorsements of the budget plan for 1950, and pledged their support to the Cooperative Program.

Brethren, Arkansas Baptists can and will meet the challenge! We cannot retrench and cut down. We cannot afford to let our program for the advancement of the Master's business in Arkansas and around the world suffer for lack of proper financial support. Our budget requirements and all other proper demands will be abundantly met when we preach and practice the Biblical plan of financing the church and missions. "The tenth shall be Holy unto the Lord," Leviticus 7:32.

## Southern Baptist Schools

The four seminaries sponsored by the Southern Baptist Convention reports a total enrollment of 2,832, with 1,760 ministerial students, in 1948. They report property and endowment valued at \$13,639,108.

The 28 senior colleges report a total enrollment of 39,278 with 3,999 ministerial students. They report property and endowment valued at \$75,140,681.

The 24 junior colleges sponsored by Southern Baptists report 10,808 students with 1,096 ministerial students. They have property and endowment valued at \$21,836,450.

The eight academies report 2,061 students with 213 ministerial students, and property and endowment valued at \$3,612,140.

Total number of students for all schools reported 54,979, with 6,467 studying for the ministry.

## Warren Nutt and Trinity Church

Trinity Church is a rural church on Route 1, Texarkana, and Warren Nutt is the beloved pastor. He is leading this church in a progressive program. A recent revival resulted in thirteen additions by baptism and six by letter. Pastor C. C. Ussery of Texarkana did the preaching in the revival. Brother Nutt says that "throughout the meeting the auditorium was filled to capacity. On the last day of the meeting there were 115 in Sunday School and 132 in the Training Union." The atmosphere and results of the revival are still noticeable.

## Displaced Persons

In order to reserve a place in the United States quota of Displaced Persons for our Baptist brethren and their families, the Baptist World Alliance offered a blanket assurance to the government for 2400 family units. The Northern Baptist Convention has underwritten one half of this number, and Southern Baptists are attempting to find sponsors for the other twelve hundred families. If we fail to find sponsors for these twelve hundred families then our Baptists will remain in the Camps of Europe and their places will be filled by those of other faiths.

We have a state Committee for Displaced Persons. They are doing a good work. A few sponsors have been found and many inquiries have been received. We have no funds with which this work can be promoted. Therefore, we urge Arkansas Baptists to look into this matter and where possible to foster some family. Information and literature may be obtained from Displaced Persons Committee, Room 202, Baptist Building, Little Rock, Arkansas.

## Divorce and Drink

According to Judge C. H. Christiansen of Beloit, drinking in taverns is a factor in more than ninety per cent of the divorce cases which he reviews.

Judge Christiansen says, "How many times we hear the cry, 'If it weren't for his getting drunk, he would be a fine husband.' In a recent test I made, I found that in twenty-one cases the tavern was mentioned in twenty. This is not prejudice but fact."

—Baptist Bulletin Service.

**Clergymen Hear Hollywood Blamed for Unhappy Marriages:** "Artificial Hollywood love" is to blame for much of America's marriage troubles, according to the Robert S. Michaelsen, professor of religion at the University of Iowa.

He told a meeting of pastors from the Iowa, Kansas, Rocky Mountain, Nebraska and Midwest Synods of the United Lutheran Church in America at Midland College here:

"Hollywood's pictured and practiced concept of romantic, erotic love is fast supplanting the fundamental principle of Christian love between man and woman.

"We adults, churchmen and parents, have allowed the films to set false standards of affection, propriety, and morals for our young people.

"The sort of love which today is being upheld as essential for marriage is the Don Juan idea of love, which is not love at all but just passion, whose chief aim is satisfaction of physical desires. Nothing is left on which to build permanence as symbolized by a home and family."

The speaker also charged that "cheap fiction has abetted the movies in making dangerously plausible the boy-meets-girl-then-marry idea of love between man and woman."

## Correction

Another error in the report of quarterly receipts for April, May and June has been called to our attention and we are happy to make a correction thereof. First Church, Trumann, Arkansas, Brother J. M. Basinger, Pastor, was shown to have contributed only \$4.00 for the quarter to the Cooperative Program. The report should have shown that this good church contributed \$400. This was purely an oversight on our part and we are glad to make the correction.

## Important!

The Hotels of Little Rock have marked the dates of our State Convention, November 14-17, as reservation dates for Convention Messengers. It is suggested that all pastors and others who plan to attend the Convention write the hotels direct for reservations and rates. This should be done as soon as possible as the hotels cannot hold these reservations indefinitely. The following hotels will co-operate in this matter—Hotel Marion, The Grady Manning, Lafayette, Albert Pike, and Hotel Sam Peck. Mail addressed to any of them at Little Rock will be received without additional address.

The first Sunday in August marked the fortieth anniversary of Dr. Selsus E. Tull's first pastorate with the First Church, Pine Bluff. Dr. Tull recalls that the present First Church was a great church forty years ago and that the present auditorium was a new structure then. The Sunday School had an attendance of more than five hundred and the Ross Moore Baraca class had a membership of over one hundred young men.

Pastoral visitation was made with a horse and buggy and there were no auto sales establishments or filling stations; no highway traffic between Pine Bluff and Little Rock.

Dr. Tull began his second pastorate with the First Church in 1923 and has thus been enabled to keep up with the growing history of the church. Three years ago, Dr. and Mrs. Tull returned to make Pine Bluff their permanent home after he had retired from an active pastorate.

Dr. Tull is of the opinion that every man should retire from active business early while there is still time to surround himself with friends and his home with flowers; where, he may practice neighborliness and good citizenship, and where he may grow old under the motto of the Apostle Paul when he said, "Owe no man anything but to love him."

"Better make your Offering according to your income lest God makes your income according to your offering."

—Selected