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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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NUMBER 15



—Louis C. Williams Photo

For every beast of the forest is mine, and the cattle upon a thousand hills . . . the world . . . and the fulness thereof. PSALMS 50:10, 12

Why Baptism Is A Burial

By W. O. CARVER

(Continued from Last Week)

Baptism Preserves Integrity Of Essential Christianity

New Testament baptism was not modified in form or substituted by some other "form" until the significance and the intent of the ordinance were perverted by misconception.

First there began to be attached to the ordinance an undue importance. Thus there was introduced slowly and then progressively the practice of "clinical baptism" for such as by reason of illness or infirmity were unable to accept baptism in the regular open way in the presence of the church. Along with this arose the fear that baptism (immersion) would endanger the health if not the life of the recipient. So pouring of water on some parts of the body was substituted.

The clinical baptism indicated the beginning of a sacramentarian significance attributed to the ordinance. Along with this began the sacerdotal idea which in the course of time came to be attributed to the ordinance by a great body of Christians; and this was made emphatic by the Roman Catholic Church and carried over into the Greek Orthodox churches; and accepted by inheritance from the Roman Church by most of the Reformation churches, with varying degrees of insistent conviction.

Once the substitution of sprinkling or pouring as a possibility instead of baptism began, the practice extended more and more widely until by the eleventh century in Western Christendom it became the general practice.

Exalted Clergy Contributing Factor

From the second century "the clergy" began to be divided from the common Christian brotherhood and exalted above "the laity." Herein lies the most vitiating influence for the departure of historical Christianity from the New Testament practice and from the essential nature of the Christian gospel and church.

In all churches which have either substituted or made official other "forms" in their baptismal formulas they depart radically from the intent of baptism as set forth in the New Testament. This is especially damaging in that sacramentarian efficacy for regeneration is explicitly attributed to the practice in pedobaptist churches.

The corruption of baptism in its simple, symbolic significance is definitely associated with doctrinal error concerning Christology, soteriology, ecclesiology, and the confusion between the church and the kingdom in the Christian movement. It is also associated definitely with the concept of man, of sin, and of the essential spirituality of the Christian experience in salvation and in Christian living.

Fundamentally the concept of family religion, involving christening of infants, became definitely a part of the church-state religion whereby all children born within the domain of the state and christened within the official church were accounted as saved members of the kingdom of God.

The evils of this perversion are just now proving a terrible handicap to the function of Christianity in the current world disorder and in the capacity of the church to prove itself the factor for bringing order out of the chaos for which Christianity is ultimately the only hope.

It is because of the considerations herein set forth that Baptists are deeply convinced that they cannot compromise in the matter of the meaning, the nature, the subjects or the significance of baptism as a burial. It might be conceivable that Christianity could live in its spiritual significance without ordinances, as with the Quakers. For the ordinances are only symbols: deeply significant symbols but not saving functions.

We could not afford to substitute other symbols for those given to us. While it would be dangerous to add symbolic ordinances to the two given us, we might tolerate sprinkling and pouring as symbols of the giving of the Holy Spirit or as "sign and seal of the covenant of grace" as continuing "the covenant of the old dispensation."

Even there is a basic. The covenant of Moses was itself a covenant of grace and its symbol, circumcision, had been practiced as a symbol of the grace covenant for centuries before it came to be connected with the covenant at Sinai. "We are buried therefore by baptism into the likeness of death" in all aspects of essential Christianity.

But we must never forget that baptism is not only burial, it is also resurrection. We are "raised with him (our Savior Lord) unto newness of life." Unless we are "raised with Him in the likeness of His resurrection" our burial in the likeness of His burial will have done nothing for us. It will have been no baptism. There must be immersion and emergence.

—Baptist Standard.

Missionary Dies in Plane Crash

Missionary Julius Raht Hickerson Jr., Southern Baptist missionary to Colombia, South America, was killed in a plane accident March 21, according to information received by Dr. Everett Gill Jr., the Foreign Mission Board's secretary for Latin America. Mr. Hickerson was returning to his station in Cartagena from Cali, where he had been conferring with Dr. H. W. Schweinsberg, also a Board missionary, concerning the new international seminary to which he had recently been elected president.

Mr. Hickerson, a native of Tullahoma, Tennessee, was appointed for overseas service in October 1949, along with Mrs. Hickerson, the former Miss Vivian Dunn of Pollock, Texas. Mr. and Mrs. Hickerson spent the first year abroad in language school at Medellin, Colombia, and returned to the States for two months in the fall of 1950 to prepare for permanent service.

They had been in Cartagena since last November. At the time of his death, Mr. Hickerson was serving as field missionary in the upper Sinu River valley and pastor of Central Baptist Church, Cartagena, in the absence of Missionary Zach J. Deal Jr., who is in the States on furlough.

Mr. and Mrs. Hickerson have one child, Julianna, age two.

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A gentleman is a man who is clean inside and outside; who neither looks up to the rich nor down on the poor; who can lose without squealing and win without bragging; who is considerate to women, children, and old people; who is too brave to lie, too generous to cheat, and too sensible to loaf; who takes his share of the world's goods and lets other people take theirs.

Man Made Gods

A Devotion by the Editor

"Up, make us gods . . ."

Throughout human history mankind has been inclined to make his own god. This inclination is the assertion of the intuitive recognition of a supreme being to whom he owes allegiance and from whom he can escape. At the same time this inclination man to make his own gods grows out of an unwillingness to submit himself to the requirements of the true God, and in an attempt to satisfy his own spiritual nature undertakes to make for himself gods who will be subservient to his own will and desires.

Gods that are made by men are contrived by men. They are made to concur in men's opinions and to condone men's conduct and activities. Such gods are the fiction of the imagination of men who deceive themselves into believing that the gods they have manufactured exist in reality.

This inclination on the part of men to make under themselves subservient gods is rampant today. There is the god of pleasure. People who make this god make a god who will approve their pleasure pursuits however questionable or outright sinful such pleasure may be.

There is the god of carnal gratification. The worshipers of this god are gluttons for the gratification of every physical and sensual appetite. And they make their god approve of their gluttony.

There is the god of materialism whose worshipers know no values except material values and pay homage only to things of material worth.

Throughout the ages the prophets of God have warned people against such self-deceptions and have called them back to the worship of the true God.

"And when the people saw that Moses had layed to come down out of the mountain, they gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for Moses, the man that brought us up out of the land of Egypt, we wot not what is come of him.

"And Aaron said unto them, Break off your golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Exodus 32:1, 2, 30.

ARKANSAS BAPTIST

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From The Editor's Desk

The Gospel of Evangelism — Stewardship

We have not preached a complete gospel of evangelism if we neglect the preaching of Christian stewardship.

A Child Christian

In what is commonly known as the Great Commission recorded by Matthew in the twenty-eighth chapter, Jesus, after commissioning the disciples to go and teach all nations, baptizing them, said, "teaching them to observe all things whatsoever I have commanded you." To leave off the teaching of the "all things whatsoever I have commanded you" is to leave the child Christian without proper teaching and guidance. A child Christian so left is most likely to remain in ignorance of the great lessons of the Bible and of Christian life. There are not many self-educated people in the world, either in secular education or in spiritual education. To leave the child Christian without the proper care is like leaving any child without the proper care. Its growth and development are more than likely to be arrested, its powers stunted and dwarfed.

Stewardship A Life Attitude

We would not confine Christian stewardship to the area of the material and financial. Christian stewardship encompasses the whole of life and the whole of the individual and this teaching of Christian stewardship is as vital a part of the gospel of evangelism as the teaching concerning sin, repentance, and faith. Christian stewardship is a fixed life attitude that involves the whole being in the recognition of one's relationship to God who is Lord and Master and owner of all things, even the Christian himself, because he is bought with a price even the "precious blood" of Jesus. We have preached an incomplete gospel unless we have preached that, to accept Christ as Savior upon the basis of repentance and faith, we also accept Him as Lord and ourselves as belonging to Him and subject to His will.

This stewardship of the gospel of evangelism involves not merely the giving of the

tenth of one's income to the cause of the Lord, it means the consecration of all one has to God, even one's business, his resources, his source of income. It involves not only the giving of a portion of one's time to the service of the Lord, it means dedication of all one's time to God. It involves not merely a dedication of a part of one's talents to God, it means the dedication of one's whole being with all his talents and faculties and powers to God. It involves not merely a Christian attitude in church, but in the home, in business, at play or at work, everywhere and all the time.

That beautiful piece of furniture in your home was once in a tree in a forest; the tree was felled and carried to the mill, sawed into lumber, planed and dressed, then cut to a definite pattern, reassembled, put together, polished. It came out of this process a beautiful, useful piece of furniture.

Potential Child of God

There is in every human being the potentiality of a child of God, but before that potentiality can be realized in actual fact, one must go through the process of the recognition of sin, repentance from sin, faith in the Lord Jesus Christ. That much is comparable to felling the tree in the forest, taking off the sap and the bark and planing it down to a smooth surface. But still it isn't an item of furniture until it goes through the factory where it is cut to a definite design, put together again, and polished. One may recognize his sins, he may repent of his sins, he may trust in Jesus Christ as his Savior, but the process which should lead to usefulness has just begun. To quit there is like leaving the dressed boards out in the weather before they reach the factory. It is in the field of Christian service, it is in the laboratory of Christian experience, it is in the factory of Christian co-operation and fellowship that the repentant, trustful sinner grows into a useful, attractive, and devoted Christian character and Christian worker.

Organization For Law Enforcement

The ministers of Humphries County, Mississippi, have organized a County Ministerial Association and called a mass meeting of laymen to consider the problem of law enforcement. The occasion for constituting this organization is the laxity of law enforcement, particularly with regard to gambling and liquor. The purpose of the movement is "to form a Christian citizens' league which shall be dedicated to the securing of better law enforcement."

From the revelations made public by the Senate Crime Investigating Committee, and from the observation of law abiding citizens on the local level, it appears that the only way to secure law enforcement is by such organizations, as proposed in this Mississippi County, on the county, state, and national

levels. Unless the citizens become aroused and concerned to the point that they will organize and demand law enforcement there will always be timeserving politicians who sell out to the gambling and liquor interests and who make a mockery of the laws which are intended to protect the public from these parasites upon society.

It would seem entirely feasible to set up an organization of Christian citizens or law enforcement leagues on the county, state, and national levels. If such an organization were adequately supported by Christian people and properly directed, it could have a powerful and wholesome influence on the enforcement of law against the evils which are sapping the life of our nation.

Epidemic of Gospel Services

It is reported from North Ireland that Presbyterian officials are concerned over the "epidemic of so-called gospel services in halls and the number of people who go to such services while ignoring the evening service in their own churches." A further complaint is that some of the young people influenced by these services "become dissatisfied with their own churches and drift off to some small sect."

Revival Spirit Normal

We do not know just what the situation is in North Ireland, nor do we know what the Presbyterian officials and the Presbyterian churches are doing to supply the spiritual needs and to respond to the spiritual yearnings of the young people and others who may be influenced by these gospel services outside the Presbyterian churches. However we do know that the revival spirit is normal in the life of every normal Christian. When revival fires burn so low upon the altars of Christian hearts that Christian people can be satisfied with a staid, stagnant, uneventful church program of 'Christian service, there is very little appeal to people who are conscious of their spiritual needs and who long for a satisfactory response to their spiritual yearnings. It is inevitable that such people will turn away from the cold formalisms which are void of spiritual fervor and power to some other form of Christian expression which promises to answer the deep spiritual longings in their hearts.

The Apostle Paul exhorted his younger friend, Timothy, to "stir up the gift of God that is in you." Literally translated, Paul said to his young friend, "Rekindle the fires that are in you." Don't let the spiritual fire on the altar of your heart burn so low that it is almost out. Keep that fire rekindled and burning brightly all the time.

A Spirit Vacuum

Reference is made by the Presbyterian officials to "some small sect" to whose services their people were being attracted. Many small sects have arisen in the United States in recent years. May it not be possible that these small sects have arisen to fill a vacuum left by the larger and long established churches and denominations, a spiritual vacuum created in our communities because the established churches had lost something of their missionary and revival spirit and failed to go to these communities with the gospel message delivered with revival enthusiasm and earnestness? All life hates a vacuum and wherever our churches and denominations leave a spiritual vacuum something else will move in to fill the place that we have left vacant.

Therefore this little news item from North Ireland may have significant meaning for our own Baptist churches and our denomination.

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The need of the world today is that of putting Christianity to work in human relations.

Kingdom Progress

First Anniversary With Osceola Mission



J. A. Hogan

The mission of the First Church, Osceola, was organized with 26 in Sunday School on April 2, 1950. The anniversary was celebrated April 1 with 158 present. The Training Union was organized in June and the record attendance is 84. The average attendance in Sunday School for the first six months was 43, and for the last six months was 74.

There have been 25 professions of faith, 23 additions by baptism, and 12 by letter. All but two of these additions have been received during regular church services.

Joseph A. Hogan is pastor of the mission, and a student in Southern Baptist College. Mr. Hogan was licensed to preach by the Lavaca Church and ordained to the gospel ministry by the First Church, Osceola.

South Fork Has Study Course

South Fork Church, Gurdon, Thomas D. Hill, pastor, concluded a week's Training Union Study course, on March 30. H. A. Zimmerman, associational missionary, taught the adults, C. A. Calloway assisted the young people and Pastor Hill had charge of the juniors. There were 43 members who qualified for awards.

Associations Unite In Missionary Effort

The Gainesville Association and the Current River Association have united in a joint missionary program with H. W. Johnston, Datto, to fill the position as joint board associational missionary, serving each association in a joint plan of mission work.

Mr. Johnston served as associational missionary of the two associations from 1945 to 1949. For the last two years he has served as missionary of Current River Association.

Church Receives 102 Additions

Pastor Cecil S. Ward of Norwood Baptist Church, Birmingham, Alabama, reports revival led by Warren Walker, March 4-18. There were 102 additions to Norwood church.

From Foreign Fields

Miss Ruth Randall, Southern Baptist missionary to Brazil who has been in the States on furlough, has returned to her station in South Brazil. Her address is Caixa 320, Rio de Janeiro, Brazil. She has been in Fayetteville.

Mr. and Mrs. Carl Hunker, Southern Baptist missionaries to China who have been serving in the Philippine Islands, will leave May 30 for a furlough in the States. They will be at 1610 County Avenue, Texarkana. Mr. Hunker writes that air communications mailed before May 15 will reach them before departure.

Mr. and Mrs. J. A. Harrington, Southern Baptist missionaries, will leave their station in Brazil on April 18 for a furlough in the States. They will be at 109 South Boston Avenue, Tulsa, Oklahoma. Mrs. Harrington is a native of Cauthron, Arkansas.

First Church Forrest City Receives 54 Additions

First Church, Forrest City, T. K. Rucker, pastor, closed an eight day revival on Easter Sunday with 54 additions to the church, 30 for baptism, 23 by letter, and one by statement. Pastor Rucker, who came to the Forrest City Church January 1, 1951, did the preaching, and James M. Saunders, minister of music at Prescott Memorial Church, Memphis, led the music.

The new soul winning study course books were taught during the week of February 19-23 with the pastor teaching the young people and adults, Mrs. Rucker teaching the intermediates, and Mrs. W. J. Clanton teaching the juniors.

The week prior to the special services was designated as Visitation Evangelism Week with members visiting each afternoon and evening. Dr. W. O. Vaught Jr., Immanuel Church, Little Rock, and a group of laymen from Little Rock had charge of the evangelistic rally on Thursday night of Visitation Evangelism Week.

Eldridge From Tyrnza To Bauxite

Pastor B. E. Eldridge resigned the pastorate of the First Church, Tyrnza, on February 25. He came to the Tyrnza Church in November, 1946, and led in the erection of an educational building during his ministry. Also he has baptized 282 persons into the fellowship of the church and received 167 by letter. Six young men have been licensed to preach and three ordained to the gospel ministry.

Pastor Eldridge accepted the pastorate of the First Church, Bauxite.

George Ballentine Ordained To The Ministry

George Ballentine was ordained to the gospel ministry by the West Helena Church, Lehman F. Webb, pastor, on March 25. The ordination council was composed of twenty-three deacons and preachers of various churches of Arkansas Valley Association, with B. A. Miley, Marianna; W. M. Franklin, West Helena; J. H. Holston, Lexa; W. W. Moore, West Helena; and L. F. Webb, West Helena, participating in the program.

Mr. Ballentine is a student in Ouachita College and is currently employed as mission pastor of First Church, Marianna.

Evangelist Eddie Martin With First Church, Little Rock



Evangelist Eddie Martin will lead Church, Little Rock, in a revival camp from April 15-29, reports E. L. Markert, national director of First Church. Mr. Markert says that Mr. Martin is one of the nation's outstanding young evangelists of today, having met with great success in previous meetings.

James Tanner Ordained

James G. Tanner was ordained to the gospel ministry by the Unity Church, near Adolphia, on January 21. Dr. R. C. D. Ouachita College, questioned the candidate. Jere Kuehn led the ordination prayer; Maurice B. Hargis delivered the ordination sermon; J. C. Myers, pastor of Unity Church, acted as moderator and presented the candidate to the candidate.

Mr. Tanner is pastor of the Midway Church, Wilmot.

Pastoral Change

Leonard Kaffka has resigned the West Sulphur Springs Church in Harmony Association and will enter the Southwestern Seminary, Fort Worth, Texas beginning the summer term.

The church is now in the process of building a modern parsonage to be complete in the near future.



Listen to the
BAPTIST HOUR

Date: April 15

Speaker: Charles Wellborn

Subject:
"God Is Alive"

Arkansas Stations:

KELD, El Dorado, 2 p. m.
KTHS, Hot Springs, 4:00 p. m.
KENA, Mena
KXLR, Little Rock, 12:15 p. m.
KDRS, Paragould, 1:30 p. m.
KUOA, Siloam Springs, 4:30 p. m.

B. S. U. Workers At University Religious Emphasis Week



Sam Gray

By DALE COWLING

Tommy Bruce, pre-medical student, University of Arkansas, member of the B. S. U. Council, served as co-chairman of the recent Religious Emphasis week at the University. This special week is conducted each year under the sponsorship of the Student Christian Council, an organization made up of various religious groups on the campus.

Mr. Bruce is from Mountain Home, at present a member of First Church, Fayetteville.

Sam Gray, pictured above, is publicity chairman of the B. S. U. Council and served as publicity director for the emphasis week. Sam is a senior in the College of Business Administration.



Tommy Bruce

Willis T. Moore, senior in the College of Agriculture and student pastor of Jenny Lind Baptist Church, Greenwood, is president of the Student Christian Council under whose leadership the recent Religious Emphasis Week was sponsored.

Miss Joyce Peterson, junior in the College of Arts and Sciences, was chosen as Baptist Student sweetheart for the recent banquet held at First Church, Fayetteville. This honor is given each year in recognition of outstanding services rendered. Miss Peterson is from Minneapolis, now a member of First Church, Fayetteville. She is a mission volunteer.

Training Union Convention Brings Old Time Revival

By FLOYD TITSWORTH JR.
First Church, Van Buren

The church bus from Van Buren rolled along the highway toward home from the State Training Union Convention. When we started home Mrs. Jordan, our pastor's wife, had made a talk on the bus to all the young people in which she told us how important it is to live for Christ—to put into practice what we had learned at the Convention.

The drive to Van Buren was long so we traveled during the night. As it became dark and the towns were left behind, we sang hymns led by one of our three chaperones but our hearts were heavy. We knew that the conduct on the bus had not been the best and some of the sessions had been missed at the Convention—unnecessarily. Mrs. Jordan had told us she had prayed for Jesus to walk the aisles of the bus. Had we let Him? There was a burden on every heart—some of unforgiven sin. Along in the night two boys began to weep because of their distance from Christ; others began to cry. About ten o'clock the chaperone who was driving the bus parked beside the highway and we all prayed. God poured His Spirit on all in the bus.

Everybody was repenting of past sins. There were two unsaved persons present, a boy and a girl. In a few minutes we were talking with them, and they were both wonderfully saved. Right there on the highway between Hot Springs and Fort Smith the Lord blessed us with an old-time revival. We all cried and praised God for what He had done for us. The boy, a big football player who was saved was about the happiest boy I ever saw. The girl, an intermedicate, was radiant with the light of Christ.

We got to Van Buren at midnight Saturday. One of the boys who had rededicated his life to God went home and woke his father, mother, and smaller brother who were unsaved and won them to Christ.

The Sunday following our arrival home our church was to take a census of our town. The young people who went to El Dorado were on hand to help, including the new converts.

That night, led by those who were on the Convention trip, 70 young people rededicated their lives to God, and seven were saved in one of the best services the church has seen in a long time.

In prayer service the following Wednesday night, each young person gave his testimony of experience on the way home from the Convention. The older people were so inspired that they began to stand and testify—some times two at a time.

Easter Sunday, March 25, Dale Cowling, Rudy Sullivant, and John Hagan came to First Church to continue this wonderful revival. There have already been 26 saved and joined the church, about 150 rededicated their lives to God, nine saved that did not join the church, six came in by letter, one by restoration, and one answered the call to special service. God has blessed us with a revival like none of us saw before. Every church in town is feeling the effects of it. Thank God for an old-time revival.

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There are but two classes of people in the world: those who live to get—they are those who cause wars and poverty; and those who live to give—they are those who bring peace and prosperity.

—Baptist Bulletin Service.

James McLane In Meeting With Greenlee, Pine Bluff

Greenlee Memorial Church, Route 2, Pine Bluff, will have the services of James McLane, formerly of Columbia, South Carolina, in a revival campaign, April 29 to May 13. Mr. McLane recently resigned the pastorate to devote his full time to evangelism. Pastor Paul Grimes extends the invitation to all in the environs of Pine Bluff to hear Evangelist McLane.

Fountain Hill Has Good Revival

Fountain Hill Church, W. A. Lacy, pastor, had its first Youth Revival recently with Wilbur Nuckolls, an eighteen year old freshman in Oklahoma Baptist University, Shawnee, Oklahoma, bringing the messages.

The Fountain Hill school system co-operated in the revival by releasing all pupils from the fourth grade through high school ages to attend the morning services. As a result approximately 200 students attended these meetings. There were 26 conversions and one surrendering for special service.

William Jewell College Has One Hundred-Second Commencement

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church of Atlanta, and past president of the Southern Baptist Convention, will deliver the address at the 102nd commencement of William Jewell College, Liberty, Missouri, May 28. President Walter Pope Binns announces that the college will confer upon him the honorary degree of Doctor of laws.

Vance Havener In Revival With First, North Little Rock

Dr. Vance Havener from Greensboro, North Carolina, will be at First Baptist Church, North Little Rock, from April 8-13 in revival services. There will be services at 10:00 a. m. and 7:30 p. m.

Evangelist Melton Kept Busy

J. H. (Dick) Melton has recently held meetings with the following churches: First Church, Chenoa, Illinois, 41 professions of faith, 12 other additions; First Church, Elkhart, Indiana, 40 professions of faith, 13 other additions; Ironton Church, Little Rock, 42 professions of faith, nine other additions.

At present Evangelist Melton is with the Bethel Baptist Church, Bethel, North Carolina.

\$5,000 Willed to First Church, England

First Church, England, Luther F. Dorsey, pastor, received a check for \$5,000 which was provided in the will of the late Mrs. Troy Shifflet Kauffman of England. Mrs. Kauffman was a graduate of Ouachita College.

The money has been designated to be used in the construction of the new church building which is now being erected.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Congressman Seeks Church Exemption from Postal Increase

Rep. Harold C. Hagen (R.-Minn) has announced that he will sponsor an amendment to exempt religious organizations from a pending increase in postal rates which is being considered by Congress.

Rep. Hagen, a ranking member of the House post office and civil service committee, said that he believes Congress would be justified in giving special consideration to church publications because they are operated by non-profit institutions.

He made the statement after hearing representatives of 38 Protestant church-owned publishing houses testify that a proposed doubling of second class mailing rates would have a serious effect on the finances of religious publications.

"Church publications have shown that they are having difficulty meeting increased printing costs," Rep. Hagen declared.

"Unlike commercial publications, they do not carry advertising and cannot absorb increased mailing costs out of profits. Many of them, in fact, have been losing money because their income does not match increasing costs of publication."

Rep. Hagen pointed out that non-profit institutions have long been given special tax consideration with the federal government and many states exempting them from taxes altogether. For 72 years they have been given a subsidized mailing rate, he said, on the theory that their publications contribute to the general welfare. This should be continued, he urged.

In response to a question from Rep. George Miller (D.-Cal.), Rep. Hagen indicated that if the second class rate is raised on commercial publications, such as magazines and daily newspapers, he will offer an amendment to set up a separate class for publications of non-profit institutions which will keep the mailing rate the same as it is now.

Church Groups Plan 'Demonstration' Against Racing Bills

Church forces in Pennsylvania are preparing "a monster popular demonstration" to defeat three bills pending in the legislature to legalize horse racing with pari-mutuel betting.

Through the Federated Legislative Committee, lobby for church and social improvement groups, committees of workers and voters are being alerted in all 67 counties to oppose the measures.

The demonstration against this legislation, according to committee spokesmen, will express itself in writing letters to and visiting legislators and other persons of political influence in every section of the state.

"Church authorities are confident that the horse racing measures can be defeated, but they are making every effort to render its defeat as overwhelming as possible," said Melvin M. Forney.

Mr. Forney warned state political leaders that "the good Christian people of the Commonwealth of Pennsylvania do not want horse race gambling and will unflinchingly turn against any organization or party that attempts to foster this immoral and ruinous so-called 'sport' in this state."

Hits Chinese Communist Charges Against Canadian Missionary

Charges of evading the "stamp tax" of Communist China, laid against Dr. Stewart Allen, Canadian medical missionary, are "all lies," his wife said in Montreal.

Reports from Hong Kong said Dr. Allen had been arrested in mid-December and had been fined about \$1,000 on a charge of selling goods without paying the government tax. He is the veteran director of the Canadian Mission Hospital in Chungking and is a missionary of the United Church of Canada.

Dr. Allen, a surgeon, achieved a widespread reputation in West China during the Japanese war for his work in treating victims of the heavy 1940-41 Chungking air raids.

Mrs. Allen said she last heard from her husband in a letter received during January and written in mid-December. The Canadian Department of External Affairs had advised her of Dr. Allen's arrest but had asked her not to publicize the fact because of possible "unpleasant repercussions" which might hamper efforts to aid in his defense.

A missionary to China since 1929, Dr. Allen is a Fellow of the Royal College of Surgeons of Canada. He was superintendent of the United Church hospital at Kaiting until 1937, and superintendent of the Chungking hospital since 1938.

Efforts of the Chinese Communists to blacken the missionary's name were deplored by Dr. A. Lloyd Smith, former chairman of the national board of home missions of the United Church of Canada, and minister of Dominion-Douglas church, Westmount, Quebec, with which Dr. Allen has been associated for the last 15 years.

He said Dr. Allen was "a man of the highest integrity, admired and trusted by all who knew him, an honorable man who has unselfishly given many years of eminent service to the great advantage of the Chinese."

Soviet Zone Church Denounces Communist 'Peace Movement'

Co-operation in the Communist-sponsored "World Peace Movement" was rejected in Dresden by the management of the Evangelical Church of Saxony, one of the five Soviet Zone States.

Denouncing the movement for the continuous pressure it exerts on the Church through the government and political parties, the Church leaders declared that the movement is "irreconcilable with the Christian peace message" because it stands for a salvation of the world without God and advocates the revolutionary class struggle.

The Church management, therefore, the declaration said, "will not cease to inform both its clergy and the parishioners of the real aims of Marxist 'peace policy.'"

Shipboard Religious Services Well Attended

Shipboard religious services are attended by more American fighting men and crew members than ever before, according to a report released by Chaplain E. C. Andrews of the Military Sea Transportation service in the North Pacific.

A Smile or Two

1st Old Maid: "I love soldiers."
2nd Old Maid: "Oh, you say that every war."

A bricklayer down in Alabama awakes from his noonday nap, stretched, and "Hit ain't nothin' but wo'k from mawnin' night. Wisht I was daid."

Just then another worker accidentally dropped a brick from the scaffolding above, hitting the grumbler on the head. He staggered, regained his balance, and picked up his trowel. "Dawgone," he mumbled, "Lawd, he don't see no jokes. He take ev'rythin' serious."

Oh yes, each man spoils the one he loves and gratifies her wishes.

The rich man showers her with gifts, while the poor man does the dishes.

—Quot

Once while addressing an open air meeting a preacher was asked by an atheist if he believed that Jonah was swallowed by a whale.

"When I get to heaven I will ask Jonah," said the preacher.

"But supposing," the other persisted, "He is not there?"

"Then you will have to ask him yourself," was the quick retort.

Sherlock Holmes descended from heaven accompanied by the inevitable Dr. Watson. The two men walked along the city streets when suddenly Holmes remarked, "I'm glad to know that modern girls are just as practical as girls ever were."

"What young lady are you referring to?" asked Watson.

"The one walking behind us."

"But how can you tell that she is prettier than you haven't turned your head?"

"No, but it's still very simple. I can see the bulging eyes of the men walking towards her."

—Quot

"What do you give your husband when he doesn't feel like eating the supper you have prepared?"

"His hat and cane."

—Quot

Whatever I said in anger,
Whatever I shouted in spite,
I'm sorry I spoke so quickly—
I thought of some worse ones tonight!

—Quot

A quartet is four people who think that other three can't sing.

"What do you think of mud as a beauty?"

"Well, it hasn't done much for the turtledove."

"Well," said the peace-loving husband, "I take two to make a quarrel, so I'll shut up."

"That's just like a man," whimpered the little woman. "You'll just sit and 'thunk' mean things."

"How did the wedding go?" asked the preacher's wife.

"Fine, my dear, until I asked if the bride would 'obey' and she said: 'Do you think I'm crazy?' and the bridegroom, who was in a sort of daze, mumbled: 'I do.' Then the ceremony began to happen."

"Joe, you carry the baby and let me handle the eggs. You might drop them."

Sixteen Years of Repeal

By JAMES C. FURMAN

After Repeal in 1934, liquor spending was about 3 billion dollars a year. During and after World War II spending increased about one billion a year until in 1948, when it reached almost ten billion dollars. In 1949, there was a decrease to \$8,800,000,000.

Spending for liquor has reached as high an average as \$60 per person, man, woman, and child, or \$253 per family. Over one million dollars an hour is spent for liquor. For every \$65 spent for education, \$88 are spent for beverage alcohol. More is spent for drink than the spending for education and religion combined. The total spending on beverage alcohol since Repeal amounts to 100 billion dollars. What is there to show for it? True the government has received 30 billion of the liquor bill in taxes, but that does not begin to pay for the cost of crime due to liquor. Why spend \$4.00 to get \$1.00 back?

More people are drinking more. The Yale School of Alcohol Studies estimates that there are 65 million people over 15 years of age who now use beverage alcohol, some of them very moderately and only occasionally.

Fifty-six per cent of women over 15 years of age now use liquor to some degree.

Surveys show that the majority of alcoholics began drinking from 17 to 19 years of age.

Surveys also show that social drinking is the vogue among college students.

Minors have been able to purchase liquor freely.

The peak age for admission to mental hospitals for alcoholic psychosis has gone down from 49 in 1943 to 42 in 1949.

The Capital City of Washington has established a record for heavy drinking. In the calendar year 1949 the per capita consumption of distilled spirits in the District of Columbia was 4.44 gallons, the highest in the United States. The commitments to jail for intoxication in the fiscal year 1949 totalled 14,151, or 71 per cent of the total commitments.

There are now 10 million heavy drinkers, 4 million problem or pathological drinkers. Including one million chronic addicts, not 2 per cent of these will recover, at the present rate of rehabilitation. The majority of these are on their way out. New alcoholics at the rate of 50,000 are now produced every year.

Already there are 40,000 alcoholics among the veterans of World War II. There are 20,000 alcoholic deaths a year, about the same number as from cancer. Alcoholism is the most neglected health problem, ranking fourth among the nation's killers, exceeded only by heart disease, tuberculosis, and cancer.

In fifteen years Alcoholics Anonymous has helped 100,000 alcoholics or 2½ per cent of the four million problem drinkers.

Since Repeal there have been over 25 million arrests for drunkenness. Arrests for drunkenness and offenses against liquor laws now total 4 million a year. Not one is arrested for ten who might reasonably be arrested and who during prohibition would have been arrested, but even so there is a liquor arrest on an average of every 8 seconds.

Press reports and community observation of liquor tragedies have given an impetus to local option. Nearly one-fifth of the citizens of the United States live under some form of prohibitory law and nearly one-third of the country is dry again. There are 3,070 counties in the United States and 959 of them have voted under local option laws to forbid the sale of beer or spirits, or both. Outstanding for counties voting dry is the state of Kentucky which manufactures more hard liquor than any other state in the union.

Social injury from the liquor traffic is becoming increasingly and shockingly evident. Highway fatalities where liquor is a factor are 8,000 a year, yet in some states service stations sell package liquor.

The nation supports 198,878 schools and 253,762 churches, and has 482,033 retail liquor outlets or 23,293 more retail liquor outlets than the number of schools and churches combined.

One hundred thirty million dollars is spent annually for liquor advertising. One publishing firm receives 12 million dollars per year revenue from its advertising of liquor.

Four distilling firms control 85 per cent of the hard liquor industry. One hundred fifty thousand barmaids are employed to serve liquor, divorces have been as high as 600,000 in one year. There are now one million dependent children.

Workers lost approximately 30 million working days through the effects of drinking in 1949.

The courts have shown that liquor is a partner in much crime, gambling, and vice, and President Truman has called for an all-out drive against crime, supporting his appeal by reports furnished by Mr. Hoover and the F. B. I. Legal sale has not put an end to bootlegging. Last year 18,000 illicit stills were seized and the liquor industry is complaining bitterly against the unfair competition of illegal selling. Nor has Repeal taken liquor out of politics. The liquor traffic is very much in politics. Repeal has created more problems than it has solved.

—Baptist and Reflector.

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Alcohol Captive States

A study of the elective privileges of the citizens of the 48 commonwealths in the U.S.A. reveals the startling fact that "at least one in three American voters is now deprived of the right to vote on the question as to whether he wishes or does not wish to have a liquor-selling saloon in his town, in his block, or in his front yard," according to the American Business Men's Research Foundation of Chicago.

"About 37.5 million Americans, living in 22 states, have lost the right to vote on this simple question in some degree," reports the Foundation.

The survey has detailed areas in which a liquor-selling saloon can be forced on a community regardless of how the community feels about it; can even be legally opened in a corner of a residential block with no redress from the citizens; and, in unnumbered cases, can install legalized beer shop though the community may be 95 per cent dry by conviction.

The Foundation labels the commonwealths in which this anomaly exists as Alcohol Captive States and lists the following states as now helpless to prevent the opening of liquor establishments, either under state supervision or monopoly operation:

Arizona, California, Indiana, Iowa, Nevada, North Dakota, South Carolina, Utah, and Wyoming.

In three other states—Idaho, Missouri, and South Dakota—the citizens have the right only to decide as to how liquor may be sold.

Ten additional states are called by the Foundation's survey Beer Captive States because the citizens in those states, while permitted some local vote on hard liquor, are deprived of the right to express their view on the sale of beer, namely, in Colorado, Florida, Georgia, Kansas, Minnesota, Montana, Nebraska, Tennessee, and the Virginias.

Southern Seminary to Admit Negro Students

By ERWIN McDONALD

When Baptists confront a need, the question is not, "What is expedient and popular?" but "What would Christ have us do?" In this spirit the problem of admitting a few carefully selected Negro ministers to the educational privileges of Southern Seminary has been faced by the Board of Trustees for the past three years.

Until recently there were legal restrictions in Kentucky preventing the teaching of Negro and white students in mixed classes. This restriction having been removed, the issue had to be met. At the 1950 meeting of the trustee a committee of trusted brethren was appointed to make a careful study and to report their recommendation. The resolution presented and passed, after thoughtful discussion and some amendment, reads as follows:

Since legal barriers have been removed and because of the urgent need of adequate seminary training in the South for Negro Baptist students who are at present deprived of proper theological education, beginning with the session 1951-52 carefully selected Negroes will be admitted on the following basis: Negro men who are candidates for the B.D., Th.M., or Th.D. and who hold as prerequisite the B.A. degree or its equivalent from an accredited college or university, will be admitted to classes, library, and all academic rights and privileges.

Why was this action taken by the trustees? Basically, to meet an urgent Baptist need.

The Negro minister is a key man among his race. More and more Negro institutions and churches are demanding well trained leaders. There is not an accredited Negro Baptist seminary in the territory of the Southern Baptist Convention. Our Negro Baptist Seminary in Nashville has not yet reached the point where it can attract and teach many Negro students on the college level. Its faculty must be drawn from seminaries that are either non-Baptist or outside the Convention territory. There are relatively few Baptist Negro ministerial students who are receiving college degrees. Unless provision is made for them in our white Southern Baptist seminaries, they will either be deprived of graduate study or compelled to go elsewhere to their obvious disadvantage.

The National Baptist Convention, with its constituency of four million members, needs trained leaders who have had their education in the South where most of them will work. The trustees felt that they must not turn aside from this appeal of need and this opportunity for service. The faculty expressed its entire willingness to teach these qualified and carefully selected men. Indeed, for the past ten years a small number of Negro ministers has been taught privately by members of the faculty. The students, having been canvassed, expressed their almost universal desire to have these students brought into their classes.

The action of Southern Seminary trustees has in it no radical implications concerning the race issue. A Baptist need has been met on the practical Christian level. Let us rejoice in this added bond of fellowship between white and Negro Baptists and let us resolve to do much more than we have yet done for the American Baptist Seminary at Nashville, fulfilling our joint responsibility with the Negro National Baptist Convention for its ever-increasing adequacy to meet the needs for which it was established.

Ouachita College — Report Of Examiners Contains More Praise Than Criticism

By DR. B. L. BRIDGES, *Executive Secretary*
Arkansas Baptist State Convention

We have in hand a full report of the committee of examiners who were sent to Ouachita College by the North Central Association to study the college and to make report to the standardizing agency as to its findings. After reading the news item that the North Central Association had dropped Ouachita College from its list of accredited schools, we were so disappointed that we proceeded to analyze the report of the examiners. While the writer does not claim to be an expert on the technique of present standardizing agencies because such does not come within the purview of our major tasks, and because we consequently leave these matters in the hands of our comrades who labor and specialize in that field, yet we do have some general knowledge about educational standards which enables us to understand the reports of the specialists.

In the light of the report of the Ouachita College examiners, we cannot understand why the authorities of the North Central Association did not continue Ouachita's accreditation; except it be for "hangovers." You know that two years ago Ouachita College was put on probation and this fact possibly tended to build up a prejudice. Or should we say a loss of patience instead of prejudice? Anyone who reads carefully the report of the examiners will not be discouraged even at the loss of Ouachita College's accreditation. Some of us already know that the college is much better and stronger than it has ever been, and a continuation of our program of improvement will, in a short period of time, abundantly qualify the college for re-instatement. We are calling attention to the trend and flavor of the report of the examiners. (The emphasis being ours).

After the introduction and the statement of the purpose of the college in which the report commends the clearness of conception and scope of purpose, but laments that the student personnel and athletic program were not properly related to the declared purpose of the college, and after calling attention to the fact that many of the new teachers were inexperienced, it points out progress in the following quotation: "The over-all picture presented by the percentile ranks with respect to earned degrees has shown marked improvement over that indicated by the review two years ago . . . the relative low salary level makes recruitment of qualified teachers especially difficult. Yet there are strong teachers who have stayed with the college through many difficult years."

While the report calls attention to a weakness in the field of general education, yet it goes on to say, "A review of the catalog indicates ample opportunities for concentration within fields where major work is offered."

"The curriculum in Bible and religion is extensive, but perhaps not out of proportion to the number of students in the college studying for Christian ministry and other full time vocations within the church—about one-fourth of the student body."

"Taken as a whole the curriculum, with the exception of general education, is well planned and distributed. The dean and department heads are alert to improvements."

In the field of instruction the report commends the alertness of the new administration to needs and requirements for quality instruction and sets out in detail some of

the methods and procedures. Only small criticism is given at this point. The report goes on to say, "The examiners consider the faculty to be as alert to instructional problems as the average faculty in a college of this type, and a score was given in the 50th percentile. The teachers of the physical sciences seemed particularly aggressive. Their enthusiasm for their subjects and their interest in adequate facilities and equipment has found expression in elaborate plans for the use of the new science building."

The report commends the Librarian and her helpers. It says they are well trained. Of the new library building the report says, "The new library building gives more than ordinary opportunities for use by students and faculty . . . its position is central on the college campus." While the report mentioned the fact that a number of volumes are outdated and should be replaced it observes that "there is a fair collection, however, of standard works for general and special reference use."

Purchases of new books are made following requests by department heads and consideration by the librarian and the library committee. The expenditures for books during the last five years ranked at the 81 percentile. A budget at this level for the next five years is the declared purpose of the administration.

"Altogether, the college with its new library building and with the present increase in funds available for the purchase of new books and magazines is in an excellent position to facilitate greatly the use of the library for the total educational program of the college."

On the student personnel service the report calls attention to insufficient clerical help to keep records up-to-date, and a lack of an adequate arrangement with a physician on health service; yet, the report declares that "The administrative officers of Ouachita College are conscious of the importance of a good student personnel program and are giving attention to its development. The pattern of the profile made reflects the judgment of examiners that in the areas of orientation and counseling the college merits a better than average score." The examiners could not commend the men's dormitories. We know, also, that they must be torn down and rebuilt, but the dormitories for girls and married students and their supervision were pronounced adequate.

In commenting on the administration the report explains a weakness in the "personnel for business and student personnel administration due to the inexperience of the persons involved and because they have not been working together long enough to make a strong team." We submit that this is not a good reason for penalizing the college for the future, for next year the "personnel" will have been working together long enough to qualify for both "experience" and "team-work." But still the report adds: "Under the leadership of the new president, however, there is good reason to believe that all aspects of administration will improve. Things are moving in the right direction."

"A score at the 83rd percentile has been given on financial administration. The handling of the endowment fund by the board of trustees, largely through one member of the board, merits commendation."

"The business records are substantial line with the recommendations of the national committee on standard reports. Honest effort is being made in this college to build records that are accurate and up-to-date. The examiners felt that every effort was made by the administration to facilitate their study of the records."

Finance

"The scores in this area are good." National expenditure per student ranks at 57th percentile. Stable income per student ranks at the 47th percentile, and debt at 69th."

Physical Plant

"The Ouachita College campus contains about twenty acres and there is an adjacent farm of 157 acres owned by the college."

There are twenty buildings ranging from excellent new fireproof structures to buildings that should be discarded. "Main" was destroyed by fire in May, 1949. The home that had served as a residence for the president is now used as a temporary administration center. A science building costing \$250,000 is almost completed, but still not equipped. An attractive new library building is in service. Mitchell Hall, the beautiful music building, is a comparatively new structure of stone and brick, housing an assembly hall seating 1,000 people, a \$30,000 theater manual organ, twenty practice rooms, several administrative offices. Cone-Bott Hall is an attractive dormitory for women with a capacity of 140. The three dormitories for single men are old and unsatisfactory. Temporary steel buildings erected by the government have been brick-veneered and made into acceptable structures for various purposes. The gymnasium, with a full size parking floor and bleacher seating for 500, includes a rifle range as well as the usual ice rooms. There is a football field and stadium seating 4,000, lighted for night play on the campus. The so-called field house, located next to the stadium, is a small building used as dressing quarters by the teams."

"It is the desire of the administration to erect new dormitories for men and also a new administration building. Even before this is done, Ouachita College has adequate buildings for its present program. The plan for general scores at the 55th percentile."

"Under the heading, "Operation and Care," a score was given at the 17th percentile. There has been an inadequate program of upkeep, decoration, and general care over a period of years. This makes buildings that are basically sound seem even less attractive and useful than they are. Present housekeeping and maintenance is unsatisfactory. The floors of even the new buildings are beginning to be marred seriously unless better janitorial service can be maintained. The college may lie in too great dependence upon supervised student help. Now that more money is available, there must be an allocation of a greater percentage of it to the operation and care of buildings and campus, and there must be more careful planning and supervision of the maintenance work."

"The examiner found the athletic situation to be unsatisfactory. In fairness to the college it should be said that the practices reported are apparently considered acceptable."

able in the collegiate conference in which Ouachita College holds membership."

"It appears to the examiners that inter-collegiate football is conducted in this institution not for the sake of the student, but for the public, the alumni, and for the supposed prestige of Ouachita College."

Elements of Strength

"The president and the academic dean, especially, seem to have the personal qualifications for their positions and to have earned the confidence and loyalty of the other members of the faculty. The president in his short term of office has given sound and energetic leadership that has convinced the veteran members of the faculty that 'a new day has dawned for Ouachita.'"

"Ouachita College has added two large and soundly constructed educational buildings, the library and science building, within the last two years without incurring any indebtedness. Smaller additions such as the infirmary and the bookstore are also of real value."

"The new attitude of responsibility shown by the Arkansas Baptist Convention, as evidenced by a grant of \$75,000 toward current operation last year and \$150,000 this year, in addition to the raising of funds for the new buildings, has brought a new measure of financial stability to the college. The vote of the convention to close Central College at Little Rock, so that all funds for higher education can be given to Ouachita, suggests even larger grants for current purposes in the future."

The present administration of the college and the library committee are to be commended for the greatly increased appropriation for purchase of library books.

Elements of Weakness

"The conditions of faculty service could no doubt be greatly improved by increase in the salary level and by the adoption of an adequate plan for retirement and insurance. Additional attention should also be given to faculty housing either by way of houses provided by the College or loans to be made available for financing the purchases or building of faculty homes."

"It appeared to the examiners that one of the basic weaknesses of the College program is the present lack of any significant effort in the field of general education. While the committee refrains from recommending any particular type of general education program, it is their suggestion that the College administration should give careful consideration and study to this field in the immediate future."

"The College is weak in present holdings of usable volumes in the various fields represented by departments in the College."

"Observation on numerous occasions during the days and the evening indicated that the library is not in use as largely as it should be either by faculty or by students."

"Despite the concern shown by the administration for better personnel procedures and the evident progress that is being made in this area, it is still weak."

"The short term housekeeping and the long range maintenance programs are both unsatisfactory."

"The athletic program is not being carried on in accordance with principles recommended by the North Central Association. The president is trying to correct the worst abuses but is hindered by the attitude of the Board of Trustees, the alumni, the students and the community. While unsatisfactory, the conditions are said by the administration to be no different from those prevailing in other colleges in the conference."

Books Reviewed

The Bright Side of Death

Author, Austin Crouch

Broadman Press Nashville 3, Tenn.

If you do not know quite what to say . . . or words fail you . . . as you attempt to offer comfort and sympathy to one who is bereaved . . . **The Bright Side of Death** is what you need.

It is an excellent gift booklet to place in the hands of the bereaved or even "those who are now passing through the shadows or expect soon to be." So few see the bright light which is in the clouds.

Dr. Crouch answers questions all of us have concerning the different phases of heaven. **The Bright Side of Death** dispels fears concerning the time of our own death, and urges that there be no gloomy forebodings concerning it.

The Efficiency Filing System

Broadman Press Nashville 3, Tenn.

Preachers do more reading than the ordinary person. They need, one time or another, all they read. But the human mind does not readily retain what is learned—fully 90% is lost. Every one needs some system of filing material, once found, for future use. Sermons made rich by the abundance of ideas, illustrations, facts, and poems are listened to with interest by the people.

Dr. Leslie R. Robinson, librarian, Southwestern Seminary, Fort Worth, out of his rich back-ground of experience with books, filing systems, and preacher needs, has finally given us the most perfect inexpensive filing system on the market. His system, as outlined in **The Efficiency Filing System** (Broadman, Nashville), helps organize one's library under certain major headings to enable one to quickly find a book regardless of the size of the library. But the main purpose of his system is to file all useable material under a definite arrangement of subject headings that will put all such material at one's finger tips at any time. The subject headings are arranged alphabetically. The list of subject

headings he has given will greatly aid a person in organizing the material he finds, whether from a book he is reading, or from papers or addresses.

Cowards or Conquerors

Herschel H. Hobbs, Author

Judson Press Price

Radio listeners in the Southwest are enthusiastic about the sermons of Dr. Herschel H. Hobbs, who broadcasts from the pulpit, First Church, Oklahoma City, each Sunday morning. To reach a national audience Dr. Hobbs assembled eight of them for publication in **Cowards or Conquerors**. These particular sermons were selected because, according to Dr. Hobbs' congregation, in a marked way, they offered special guidance. The messages embody the practical counsel of a wise leader. Each of the sermons deals with some vital truth of Christianity, all of them use an evangelistic appeal.

Books Received

A Theological Word Book of the Bible, by Alan Richardson, The McMillan Company, Price, \$3.50.

Harvested Sermon Hearts, by Rev. J. Maxwell, Greenwood Publishing Company.

Jesus Saves, by Hattie Bell Allen, The Broadman Press, Price, paper 35 cents; cloth 75 cents.

Thirty Pieces of Silver: The Betrayal of Christ, A play by F. S. K. Whittaker, Exposition Press, Price \$2.

Finney Lives On, by V. Raymond Edman, Fleming H. Revell Company, Price \$2.50.

The Book of Leviticus, by Charles R. Erdman, Fleming H. Revell, Company, Price \$2.50.

Tomorrow You Marry, by Joe W. Burto, Broadman Press, Price, \$1.25.

By the Finger of God, by S. Vernon McLain, Casland, The McMillan Company, Price \$2.75.

Every Christian's Job, by C. E. Matthews, Broadman Press, Price 60 cents.

Wake Up or Blow Up, by Frank C. Lawback, Fleming H. Revell Company, Price, \$1.25.

Tippy Tally, By Ruby Dell Baugher, 914 Judson St., Evansville 13, Indiana; price \$1.25.

God's Grip on the World

By CHARLES A. WELLS

God has never lost His grip on the world. When we look back over the past we can see that over and over again men have arisen to take things out of God's hands. They would re-arrange the laws that govern the universe; they would abridge the moral scheme of things. But look what happens! In a few brief years such figures are broken and gone, leaving but a pitiful, ludicrous shadow of arrogant egotism. If the hand of rebellious men did not rise up against the tyrant, then time worked its inescapable disintegration. Perhaps if we knew more of the secrets of God's power and the way He works, we would not have to strain ourselves to the breaking point to do quickly what God would do a little more slowly but more thoroughly. The quiet but devastating resistance of the common people, the erosive influences of pride, greed, lust and time have left more ruins than swords or bombs. But above all those of us who try to live conscious of the hand of God can have the serenity of the long view, the abiding knowledge that the laws of God are working for us far more swiftly than we know.

The reason some people find life an empty dream is that they put nothing substantial into it.

British Free Church Leaders Assail Gambling

Uncompromising opposition to gambling was voiced by eight Free Church leaders in an open letter to the Social and Industrial Commission of the Church of England Assembly criticizing it for statements in a recent report on gambling.

Entitled "Gambling: An Ethical Discussion," the Anglican report argued that the gambling contract is itself a permissible contract and that gambling can be allowed as an amusement.

The Free Churchmen took exception to the Anglican report for listing rules "by which a Christian ought to regulate his gambling." They said that although the Anglican Assembly did not formally approve the report, it failed to condemn it, with the result that the verdict of many people was that "gambling is all right; the Church says so."

—Religious News Service.

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Our outstanding men and women are the result of careful training during their childhood and the successful efforts of good parents. Sunday school teachers and clergymen have an unequalled challenge to reach out and influence the innermost lives of youth that are adults alike. It is on both fronts that the attack against delinquency must be made.

—John Edgar Hoover

A Tale of Three Cities

By DR. DUKE McCALL

The atom bomb made two cities famous. The third city rejoices to be unknown. It is Kokura, Japan, where the second atom bomb was supposed to have been delivered.

That day in August, 1946, many a housewife in Kokura grumbled about the grey, cloudy skies because she could not hang out her washing. Above her a bombardier, Paul W. Tibbets Jr., saw the same cloud as a blanket of white and grumbled because he could not lay his atomic egg on the No. 1 target.

I have talked to some of those housewives. They were lucky.

Down at Nagasaki the day was pretty. If the people had known they were the alternate target for Kokura, they would have prayed for a cloud. A grimy cloud made of Nashville smoke would have been a blessing that day.

Still Nagasaki was luckier than Hiroshima. Despite the propaganda reports, the second bomb was not as destructive as the first. People in Hiroshima never had to push their loaded bicycles up steep hills. They had thought that was a blessing, but they were wrong. A big hill borrowed from Nagasaki would have saved many from the atom bomb blast.

The first atom bomb pushed in the roof of the Chamber of Commerce Building directly below the explosion and knocked down the walls of all the rest of the town. That day the Baptist Foreign Mission Board in Richmond, Virginia, appropriated \$10,000 for a church building in Hiroshima. America made Hiroshima the headlines in the news of the worst man-made disaster of the world. Other Americans prepared to send the city the best news God ever made.

I have just preached that good news of Jesus Christ there. In one service 189 survivors of "the bomb" wrote out their confession of faith in Jesus as the way of life. They arose and one at a time walked to the pulpit to give the preacher their cards.

I tried to keep my eyes from focusing on their ugly scars. Some of the women have arranged their hair to cover the side of their face which was toward the bomb blast. I looked instead for the tears and smiles in their eyes which gave evidence of a new experience in their hearts.

There is also a church at Kokura despite the fact that American churches have hardly noticed that city since the war. A bomb started it. It was a very small fire bomb.

Mr. Kasa, executive of the steel mill at Kokura which the second atom bomb was supposed to destroy, got embarrassed when I asked him about the church in his beautiful home. Early in 1945 an air raid frightened him and his family out in the rain to a bomb shelter. When the raid was over

they stopped praying and returned to the house.

Dripping water sent Mr. Kasa to the attic to inspect his roof. There he found a smoldering fire bomb not yet exploded. Gingerly he carried it away from the house.

As he thought over his prayers and the unexploded bomb he said, "God saved my house so I will give it to him." When Christian missionaries returned to Japan after the war, they found a church in his house.

A dud fire bomb and a cloudy day that sent the second atom bomb on to Nagasaki are part of the history of the strong church at Kokura.

Three hundred years ago the 26 Christians in Nagasaki were crucified on bamboo crosses. Before that they were herded about the country for six months as a warning to other people against Christianity. The ears of some had been cut off. Others had been mutilated in various ways.

In the group were two boys about eleven and fourteen years old. The executioner offered the two boys their freedom if they would only step on a picture of Jesus Christ. The younger boy rushed forward not to step on the picture but to fall on his knees before his bamboo cross. He wept, "Jesus was crucified for us. I will be crucified for him."

The people of Nagasaki forgot that story. Only a few remembered it to point out to curious tourists the hill near the center of town on which the crosses were erected.

When the atom bomb landed on Nagasaki it fell just beyond that hill. Down the valley the homes and factories were turned to rubbish. The blast struck the hillside and bounced over the center of the city. Suddenly the story of the crucified Christians was being passed from lip to lip. It always ended, "The Christians saved our city."

Whatever you may think about that explanation, the faithful witness of an eleven-year-old Christian who died 300 years ago is winning converts to Christ in Japan today.

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What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

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Woman's Missionary Union

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

Letter From Blonnye Foreman Missionary In Brazil

The following letter was received from Blonnye Foreman, native of Rosebud and now missionary in Brazil, in response to inquiry concerning a secular magazine of his choice to be sent as the gift of Woman's Missionary Union of Arkansas. Money for this purpose is contributed by members of the Executive Board as they meet quarterly and in some years offerings at the Annual Meetings have been used for this purpose.

"On return from a trip last week, your letter was awaiting me. Just the fact that it was from Arkansas caused a thrill, believe me. Thanks for writing. And certainly also, thanks for the offer to send me a subscription to any secular magazine I might wish. Please don't be too badly surprised if I choose "Time", the Latin American Edition, which comes by air-mail, I believe. Here where I am, there is no radio, and no newspaper comes, since it would take weeks and weeks to reach us by ordinary mail.

"You may have read somewhere that I came from Corente, state of Piauhy, in this section of the interior state of Goias, last year, after a furlough in the States. First made a 1500-mile trip by mule-back, and then made the same trip by plane, and then went to Rio to the Mission meeting.

"In April, I plan to begin another three-month trip visiting this field by mule-back again. The Lord has graciously blessed me in the beginning of the work here, opening the field. We have had some two dozens of professions of faith, and others declare that they hope to become Christians soon. Last week, two fine young people came to talk with me about the matter, and telling me they accepted the Savior. Last night at our service, five stood, declaring their faith in Christ. Because of the goodly number already accepting the Savior, there has been a good bit of opposition on the part

of the devil's forces. But so the Lord is moving steadily forward in His work.

"Last week I returned from brief trip to Dianopolis, a lively city in this my new field; people insisted so much that I establish a school for them, that I told them if they would raise enough money to furnish the needed materials for the building would do so. Within a few days they had raised over two hundred dollars, which is quite a sum for the people there. With \$200 more I can erect a small building, and start a school for them in March of next year, the Lord will. Other places are begging for a school, but lack of funds and lack of teachers and money to pay them, all combine to keep us from advancing very fast. So few teachers wish to come out this far into the interior. I have found a few who have promised to do so, soon as they finish their course. Pray that the Lord may impart more and more to come.

"Please accept for yourself and for the good ladies over the state my sincere thanks for the gift that will keep me more or less up to date on world happenings, while I serve the Lord in this, one of the darkest fields we have. I was very sorry not to be able to accept invitation to help in a School of Missions in Little Rock in December of 1949. Spent just a few days with some of my kinsfolk in Sea and the big city of Rosebud, where I was born. Trust that next time, 1956, I may be able to spend more time there."

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Sunday School Superintendent

RALPH W. DAVIS
Training Union Director

GEORGE H. HINK
Associate Sunday School Superintendent

DALE COWLING
Student Union Secretary

MRS. B. W. NININGER, Church Music Director

Youth Choir Festival



More than a thousand young singers from 32 churches over Arkansas descended on Ouachita College Friday and Saturday, March 30 and 31. They wasted no time in becoming collegiate, taking possession of the campus, the dormitories, the dining hall, and Mitchell Hall. They even followed the example of the older students in mounting astride "the tiger" to have their picture taken.

The occasion was the fourth annual Youth and Junior Choir Festival. Surpassing all previous records, not only in attendance but in performance, these groups sang individually for adjudication and joined together in rehearsals for the final festival program. Baptist Youth is having its "musical day."

Dr. Warren Angell, dean of the School of Fine Arts, Oklahoma Baptist University, was the director of the Youth Group. Jack Ballew, senior student in Music at Oklahoma Baptist University, was the organ soloist and accompanist.

Mrs. J. N. Clancy, minister of music at Ingleside Baptist Church, Shreveport, Louisiana, directed the Junior Group. Miss Paula Heughan, also of Shreveport, was the accompanist. Both Festival programs were well-attended.

Every facility of Ouachita College was made available for this event by Dr. S. W. Eubanks, Mr. Fred Becker and a large committee of music students made excellent preliminary preparation and served untiringly and efficiently throughout the festive period. Mrs. N. W. Denty prepared and

served 1,437 meals to the choristers.

Mrs. B. W. Nininger, state music director wishes to express appreciation for herself and also for Dr. Edgar Williamson, director of the Religious Education Department, which sponsors this annual event, to all those directors, accompanists, sponsors and committee chairmen who made possible the splendid festival.

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Attention

All Associational Sunday School Officers

Put Ridgecrest in your plans for the summer and plan now to attend the Associational Sunday School Workers' Conference at Ridgecrest, June 1-6. This is to be a week of conference, inspiration, and study of the use of the association in helping the churches. There will be practical discussions; soul-stirring messages; challenging testimonies; department conferences; wholesome fellowship; an ideal vacation experience. Associational missionaries are invited to bring a group of associational workers with them. Associational superintendents are urged to enlist a carload of their workers and plan to stay for the week. All Sunday School workers will profit greatly by a complete Sunday School program.

Your reservations should be made now by writing Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, North Carolina.

Participants In State Memory Drill



The following thirty-four Juniors participated in the State Junior Memory Drill at the State Training Union Convention, El Dorado; (1) Darrell Austin, First, Forrest City; (2) Carroll Austin, First, Forrest City; (3) Virginia Purtle, Emmett Church, Prescott; (4) Linda Jan Duke, Beech Street, Gurdon (5) Young Ping Chin, First, Forrest City (6) Marilane Sulcer, First, Forrest City; (7) Henry Emmons, Pulaski Heights, Little Rock; (8) Charlie Fincher, Second, Monticello; (9) David Brantley, First, Forrest City; (10) Gerald Brown, First, Blytheville; (11) Don Brown, First, Blytheville; (12) Billy Seay, Memorial, Hot Springs; (13) Billy Loomis, First, Prescott; (14) Sylvia Tatum, First, Forrest City; (15) Marjorie Byrd, Beech Street, Gurdon; (16) Alice Marie Harper, First, Little Rock; (17) Laura Lou Reeves, Second, Monticello; (18) Emogene Smith, First, Ozark; (19) Joyce Gardenhire, First, Fayetteville; (20) Betty Sue Reaves, Central, Jonesboro; (21) Mary Lois Hargett, First, Bearden; (22) Dorothy Edwards, Pleasant Grove, Harrisburg; (23) Betty Mallett, Beech Street, Texarkana; (24) Della Butler, First, Hamburg; (25) Patsy Noble, First, Hamburg; (26) Donna Joan Bland, Ironton, Little Rock; (27) Ramona Faye Bland, Ironton, Little Rock; (28) Sandra Rogers, First, El Dorado; (29) Joan Marie Thornhill, Immanuel, Little Rock; (30) Nancy Long, Pulaski Heights, Little Rock; (31) Faye Whitaker, First, Gentry (32) Elnora Meeker, First, Gentry; (3) Charles Heinmiller, First, Little Rock; (34) Diane Daniel, Central, Hot Springs. Women standing from left to right are Miss Anna Baker, Mount Ida; Mrs. J. E. Lambdin, Nashville, Tennessee; Miss Lillian Rutherford, Park Place Church, Hot Springs; Mrs. William J. Perkinson, Immanuel Church, Fort Smith.

Training Union Day

April 29 Is "Join the Training Union Day" in Arkansas

GOAL:

Increase the Training Union enrolment in Arkansas by 20 per cent on one night!

An increased enrolment always precedes an average increase in attendance.

TO REACH THE GOAL:

1. Prepare a prospect list immediately for each individual union, giving each union about 20 names of church members not enrolled in Training Union.

2. Visit every one of these prospects during April several times. Take a quarterly with you to help in explaining the value of the Training Union.

3. Enroll new members the night they agree to join your union. Have them fill out classification slips.

4. Put new members on a group and committee at once.

Arkansas Training Union enrolment has increased from 61,323 to 65,325 during the past year. A ten per cent increase this year

would bring that to 71,857. Let's reach 75,000.

TRAINING UNION DIRECTORS

Please fill in the blank and send to Ralph W. Davis, 212 Baptist Building, Little Rock, on Monday, April 30.

Dear Brother Davis:

On March 28, our Training Union enrolment was _____

On April 29, the enrolment was _____

We shall endeavor to increase our Training Union enrolment through the year. You may count on me to fill in the Training Union information on the annual letter that goes to the association this fall. We want to have a part in bringing the Training Union enrolment in Arkansas to 75,000 this year.

Training Union Director: _____

Church: _____

Association: _____

Prepare Ye The Way - - Through Woman's Missionary Union

Report of Sixty-Second Annual Meeting, April 3-5

By MRS. HOMER D. MYERS

From the first "Call to worship" to the final benediction, the W.M.U. Convention was packed with inspiration to do missions; there was presented information about Baptist missions both foreign and at home; facts concerning our progress and the needs—at home and abroad; we were shown how Woman's Missionary Union begins missions by teaching the Sunbeams, our babies, about the lost peoples of the world, and from there they go around the world for Christ, among every age group, and under every sort of circumstance and condition. It is the most complete missionary organization one can imagine.

President's Address

Mrs. F. E. Goodbar, in the president's message, set the pace of the meeting by showing how W.M.U. has in the past, and is now, "Preparing the Way of the Lord," which was the theme of the Convention. "Even as Isaiah heralded the cry of preparation many centuries ago, we today are God's heralds to spread the good news of salvation around the world, in the only plan God has to reach the lost millions. Woman's Missionary Union is a group of heralds of the King banded together to advance His kingdom," said Mrs. Goodbar.

By way of retrospect she said, "God has wonderfully blessed Woman's Missionary Union through its 63 years of organized history. From a few scattered organizations in 1888 today we have approximately 55,000 missionary organizations with a combined membership of more than 900,000. In our love offerings during the seasons of prayer through these years we have given 16 million dollars to foreign missions and 7 million to home missions. Mrs. W. J. Cox, our southwide treasurer says, 'We are in big business for our King.'

"But as we rejoice over that which God has wrought through the W.M.U., Mrs. George R. Martin has brought to the attention of the state presidents, two phases of our work which causes grave concern. Out of 27,285 churches in Southern Baptist Convention, nearly one-half of them, numbering 12,113 churches, are without a single missionary organization. Arkansas Baptists have 1,035 churches, and 552 of them have no missionary organization.

"Her other grave concern is in the fact that scarcely one-half of the 55,000 organizations observe our seasons of prayer, and many of the others only pretend to do so. This day of stream-lining is materially affecting this phase of our work." Mrs. Goodbar chal-

lenged each member of W.M.U. to go home and make her voice heard in the home, the church, community, and exert her influence to the ends of the earth.

Preparing the Way Through Community Missions

Mrs. Ralph Douglass, Helena, showed W.M.U. preparing the way through Community Missions, how each W.M.U. member should do missions at home, right around her door.

Mr. Raymond Lindsey, Little Rock layman who is widely known for his interest in personal witnessing, spoke on the subject, "Preparing the way through personal witnessing." Mr. Lindsey insisted that each Christian should win others, and presented a method whereby every Christian could be an effective soul winner; the first necessity, Willingness; two, Separation from the world; three, Feed on the Word of God, REGULARLY; four, Persistent prayer. Mr. Lindsey warned his audience that the spiritual life of any home depends largely upon the woman in the home. "Encourage your husbands to serve God and to seek the lost 365 days in the year," he urged.

Through Appropriate Reading

Miss Mary Christian, Book Consultant, Sunday School Board, Nashville, is the most fascinating book reviewer; she can hold forth a book and in a few words paint the most vivid pictures of the characters and incidents which otherwise lay buried between two cardboard covers, so as to make one desire to read them all. Whether the need is Community Missions, mission studies, stewardship, or simply to enlarge one's vision of the world, Miss Christian knows all the answers because she knows her books.

Through Young People's Work

On Tuesday evening all phases of youth work from the Sunbeams through R. A. and Y. W. A. was presented by means of an interesting playlet under the direction of Miss Doris DeVault, Young People's Secretary of W.M.U. We learned in that service that 67 out of every 100 people in Arkansas make no claim to salvation, nor are affiliated with any church; that three-fourths of all youth in public schools do not attend Sunday School; that the unsaved population in Southern Baptist territory would populate six states the size of Arkansas! Can we grasp the magnitude of the opportunities that lie before us, that present such a challenge all around us?

Preparing the Way In Arkansas

Miss Nancy Cooper, Executive Secretary of Arkansas' W.M.U., reported on the various phases of W.M.U. work in the state. Concerning stewardship, there are 1,739 new tithers reported, bringing the total to 8,683. In 1950 Arkansas women gave \$52,595 to the Lottie Moon offering (foreign missions); \$20,326 to Annie Armstrong (home missions) offering; \$16,084 to state missions; and \$1,009 to the new building in Birmingham, a total of \$138,000.

Miss Cooper said the small societies give amazingly more per member than do the larger ones. She stressed the importance of real prayer; that the seasons of prayer for missions be real and not of the "push button" type; "for when people pray, the offering will take care of itself," said Miss Cooper.

In Community Missions, Miss Cooper said W.M.U. is sponsoring narcotic and alcoholic education.

She explained the inter-racial work done by W.M.U. and highly commended Miss Gwendoline Luster, field worker among the Negroes, for the great work she is doing among the members of her own race. Miss Luster's report of her activities and aspirations was most interesting.

W. M. U. Work In Brazil

Miss Minnie Landrum, 29 years a missionary to Brazil, and 23 years executive secretary of W.M.U. work there, made her listeners feel they were making a tour of the work in Brazil; she told of the wide open door Baptists now have in that country that is larger than the entire United States plus territory the size of Texas and Louisiana. After 70 years in Brazil Southern Baptists have 1,000 churches with 100,000 members; 13,000 missionary organizations with 32,000 members. They have their problems, transportation being exceedingly slow and difficult and sanitation absolutely unknown, but the eagerness with which the people hear and accept the gospel makes every sacrifice worthwhile said Miss Landrum. Their greatest handicap is the illiteracy rate; between 80 and 90 per cent of the natives cannot read; for example in a W. M. U. society of 50 members, perhaps two could read. One can readily see their difficulty in securing leaders in their organizations.

Miss Landrum said the doors are wide open and the fields are white unto harvest, the need is Workers; consecrated, separated workers who are willing to go anywhere. Upon her departure for

the states she was asked to "Take the people back home for send the gospel to us."

Through Home Missions

Lloyd Corder, Secretary of Home Missions, Home Mission Board, spoke on "Our Home As a Mission Field." In a searching message, Mr. Corder made his listeners realize that home missions is our responsibility and the Mission Board is only a servant, selected to carry out plans; that the only limitation to home missions is Baptists themselves. He cited the need for 5,000 new churches in southern cities and 15,000 preaching stations, "and the need is now," said.

Mr. Corder said "there are more people of other nationalities in S.B.C. territory than there are Baptists, (which number over 10 million) and that 95 per cent of those people are unsaved. There are 1,000 communities west of Kansas which need at least one Spanish speaking missionary each, but provision for that need is nowhere in sight. But unless Baptists see the need and act at once, those people will die without the witness of Christ."

He named three adversaries of Home Missions: 1. indifference; 2. lack of information; 3. prejudice. Certainly we have a wide open door for missions in the homeland, the greatest need being that we have money to employ workers, according to Mr. Corder.

In Lebanon

Mr. Finlay Graham brought a timely message concerning Baptist work in Lebanon, for 1300 years inhabited by Mohammedans, the most difficult people to reach for Christ. He related that 62 years of labor in Arabia, resulted in only 75 people won to Christ. In our own church there are 50 members but poverty stricken though they be, each of the 50 are tithers.

Through Southern W.M.U.

Miss Alma Hunt, Executive Secretary of Southern W.M.U., Birmingham, carried her listeners on a tour of the wonderful new building miraculously sent our way from Birmingham, Alabama.

An insurance company erected a building in Birmingham about two years ago that created a sensation. When the W.M.U. Executive Committee met to plan a new building for W.M.U. workers and equipment, the insurance building was selected as a pattern. When the plans were presented to the committee later, the price considered too high and Miss Hunt was advised to trim the plans to fit the W.M.U. purse. While she was trimming the plans, build-

Junior Choir, First Church, Hot Springs



Adam Gebhardt, associate pastor, First Church, Hot Springs, is leader of this group. Dr. John L. Dodge is the pastor.

W. M. U. Convention Report

costs increased until the trimmed plans were no cheaper than the original ones. After many discouraging incidents, Miss Hunt heard that the new insurance building was to be sold! And the leading personality in the deal was a deacon in her church. She arranged for an interview with him, approached him concerning the building, but he dismissed her with the statement that W.M.U. could not afford the building, it was too expensive. Her persistence prevailed and in the end the building was secured at \$275,000 less than the company thought they had to have for it.

Now that W.M.U. has their own building, it must be paid for and furnished. Arkansas delegates voted to raise \$3,000 on the new building by June of this year.

Preparing the Way In China

It is impossible to translate the marvelous messages of Miss Martha Franks to paper. Miss Franks has served 25 years in China. Using an old Chinese proverb, "It is later than you think," she said missionaries never dreamed five years ago that time was running out in China. They heard the Communists were in Manchuria, and knew they would some day reach China, but they awoke one morning and there they were! Though she has been in the states less than one year, Miss Franks feels keenly the pressure of communism and is alarmed at the spirit of complacency among the people. She expressed deep concern for the breakdown of moral standards among leaders in many local churches. The only remedy for America, according to Miss Franks, is a return of Christianity to God; that is our only fortress

against communism and judgment.

Miss Franks told something of the hardships in China, "but though the door is seemingly closed in our faces, yet revival fires are burning and the churches there are bursting at the seams," said the missionary.

She was elated over the opportunity in Japan. She was there just prior to the last war when everybody was anti-God and anti-America and anti-everything. She spent six months a prisoner of the Japs during the war. Now it is so different she said. It is miraculous how the people are seeking the gospel; she told of 35 people who walked 85 miles to secure copies of the Bible. How we need to enter that open door with the gospel—wide open really for the first time.

What Will We Do With the Open Doors?

The tone of each speaker throughout the Convention was that we are living in a strategic time; what we do must be done immediately. Wide open doors of today maybe closed in our faces tomorrow. But the heart rending thing about it is that Baptists are not alert to their opportunities. Miss Franks said "Americans act like they have just had a shot of morphine."

Miss Hunt in her closing message related an experience she had with a young Communist who was handing out literature on a street corner. He said Communism would win in the end. His reasoning was thus: "You Christians only give a fragment of your time and very little money to propagate your gospel of Christ; we give our all to propagate Communism." You decide whether or not he spoke the truth!

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

Since The Day Of Pentecost

As these words are written the Southern Baptist churches east of the Mississippi River are engaged in the second week of the Simultaneous Crusade, the greatest and most comprehensive effort in evangelism since the day of Pentecost. Only eternity will reveal fully the impact, upon our nation and our world, delivered through the simultaneous preaching of the Gospel in more than eighteen thousand Baptist churches.

God is blessing the Simultaneous Crusade! Souls are being saved; lives are being blessed; Christians are doing the sacred tasks given by the resurrected Lord; Christian hearts are being warmed again; unaffiliated Baptists are being reclaimed for the Lord and His church; and families are being rounded out for Christ.

Let us pray that the Crusade shall continue until Jesus comes again, in an enduring campaign for souls; and that our churches shall from now on be more keenly alert to their responsibilities to carry through the sacred tasks of the Great Commission.

Plan That Mission Revival Now!

One of the greatest fields of service in which a Brotherhood can work is in the field of mission revivals. Within reach of nearly every Baptist church in the land there are areas in which there is no Baptist church, areas where people live, people whose religious opportunities are limited, and whose children are growing up without adequate religious instruction.

Why not plan a revival in such an area, a revival sponsored by the Brotherhood of your church? It will be a project of the first magnitude. It will challenge the best that is in your men. It will challenge their ingenuity, and give

Special music for the Convention was provided by a group of children from the Orphanage, directed by Mrs. W. A. Herring; by a girl's trio from Ouachita College; and by the choir from Arkansas Baptist College, Little Rock.

Mrs. F. E. Goodbar was re-elected president; the registration of the Convention was 1,405; and the Convention will meet next year with First Church, Eldorado.

them an unlimited opportunity to do their best for the Lord.

Plan the revival now for a certain period during the summer. The revival will be held under tent, in a schoolhouse, under brush-arbor, or in a home (yard God will bless!

Get the place; set the time; take a census; visit personally every prospect; preach the Gospel; sing; and pray.

God will give the revival!

Boys Will Be Men!

Every Brotherhood ought to be intensely interested in boys, and continuously working in behalf of our boys in the church field.

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SUMMER SEMESTER
June 4, 1951

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Second Four-Week Term
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Seminary Hill,
Fort Worth, Texas

School Children Compose Prayers For Soldiers

Children of all faiths in Murray Hill public school in Cleveland, Ohio, have composed prayers which they hope will bring peace and comfort to men who are fighting in Korea.

The prayer-writing project was originated by Florence M. Graham, principal of the school, who was inspired by a recent plea for prayers made by Warren Austin, chief U. S. delegate to the United Nations.

Miss Graham plans to include the children's prayers in a pocket-size booklet to be sent to local soldiers serving in Korea.

One of the shortest of the prayers submitted by the younger pupils and one of the best, in the opinion of the teachers, was composed by Joseph Battista, 7. He wrote:

"Dear Father in heaven watch over our men."

Prayers of the older pupils,

grades 6 to 8, covered a wider area and were, on the whole, more specific in their pleas.

A few of them, like Anthony Lopardo, wrote as if they were talking to the Lord and He was within arms length of them. Anthony had this to say:

"God, first I want to thank You for letting me be fortunate enough to live in a country of good and fair play. Then I want to thank You for letting our America be in good shape and not in ruins. But almost all the people I know aren't

happy.

"They are sad and unhappy cause their friends and relatives are in Korea dying. God, I with all my heart and soul You, Creator of heaven and earth would put some sense in the hearts of those who start uprisings. May them see the light of day. Amen."

All of the 775 pupils in school wrote individual prayers except those in the kindergarten and first grade. Teachers in the classes composed a prayer for the comments of the children

Here is a first grade prayer: "Dear God—Give us peace the world. Make our teachers and strong. Keep America Amen."

—Religious News Service

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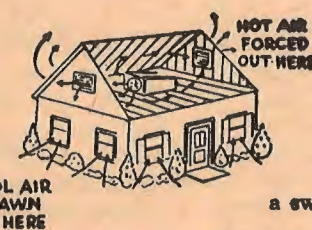
Figures To Inspire

Sunday, April 1

	S.S.	T.U.
Little Rock, Immanuel	1157	389
Including Missions	1369	533
Fort Smith, First	1131	764
Including Missions	1360	839
El Dorado, First	879	224
Including Missions	945	268
Hot Springs, Second	865	203
Camden, First	771	160
Including Missions	1055	381
Little Rock, Second	724	154
Pine Bluff, First	650	182
Pine Bluff, South Side	646	236
Including Missions	693	272
Benton, First	583	104
Including Mission	668	168
El Dorado, Immanuel	558	267
Including Mission	611	311
Texarkana, Beech St.	548	245
Crossett, First	539	259
Magnolia, Central	536	175
Including Mission	619	
El Dorado, Second	497	257
Fordyce, First	484	228
Forrest City, First	471	142
Hope, First	452	107
Paragould, First	449	213
Including Missions	705	411
Little Rock, Pulaski Hts.	443	164
Paris, First	423	138
Including Mission	453	
Siloam Springs, First	421	274
Stuttgart, First	417	238
Including Mission	454	268
Hot Springs, Central	413	175
Hot Springs, Park Place	409	143
El Dorado, West Side	398	110
Jonesboro, Walnut St.,	397	130
Springdale, First	390	197
Including Mission	522	
Cullendale, First	378	189
Rogers, First	371	105
Fort Smith, Calvary	370	177
Little Rock, So. Highland	367	124
Conway, First	352	99
Fort Smith, Temple	347	183
Searcy, First	343	108
Fort Smith, South Side	308	93
Hot Springs, First	289	75
Bentonville, First	286	77
Pine Bluff, Second	283	127
Texarkana, Calvary	278	104
No. Little Rock, First	275	91
Mena, First	255	85
Wilson, First	253	139
Little Rock, Hebron	245	117
Springdale, Caudle Ave.	240	139
Hot Springs, Piney	236	215
Star City, First	211	56
Conway, Second	206	95
Gurdon, Beech St.	191	92
North. Crossett, First	172	108
Pine Bluff, Bethel	174	150
Sweet Home, Pine Grove	162	128
Hot Springs, Grand Ave.	149	62
Nettleton	146	91
Curtis	106	68
Magnolia, Immanuel	94	65
Little Rock, Bethel	94	
Fort Smith, North Side	93	55
Foreman, First	89	
Gurdon, South Fork	88	69
Little Rock, Capitol Hill	81	36
Monte Ne, First	79	54
Gillett	69	90
Hot Springs, Emmanuel	69	37
Walker, Liberty	58	67



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Period Of The Patriarchs

By MRS. HOMER D. MYERS

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

**Sunday School Lesson for
April 15, 1951
Gen. 12-17; text: 15:1-6-17:
5-8, 19**

A patriarch was the head of a family or founder of a tribe. Abraham has been known 4,000 years as the father of the faithful. So we think of the patriarchs of old as the founding fathers of our religious faith, so far as the work of men is concerned.

When the earth was replenished after the flood of Noah's day, the new race soon plunged headlong into sin again. It was slightly more than 400 years after the flood waters were assuaged that men began building the tower of Babel, as a religious temple, in open defiance of Jehovah and His principles of right and wrong. You know what happened to Babel.

God's Covenant With Abraham

With the new race steeped in sin, we hear God calling one man out of Ur of the Chaldees, a great city long since destroyed, buried, perhaps by means of an earthquake. (Recently uncovered by archeologists.) God touched Abram and made a covenant with him upon the condition that he would leave his native land, his relatives, his old way of life which was one of idolatry (Joshua 23:2), and go into a land that God would show him, to begin a new life amid new surroundings and influences. The covenant involved certain promises from God; one, that Abram would become the head of a great nation of people. Two, He would be the recipient of untold blessings from the Lord. Three, His name would be great throughout the earth. Four, Abram would be a blessing to others. Five, his friends would be blessed for his sake, and his enemies would be cursed for the same reason. Six, through him, all families of the earth would be blessed through the Redeemer, who would be his descendant.

Abram could not live to see all those promises fulfilled, so great were they in time and scope, so much in detail, and so many people were encompassed in them that it took several dispensations of time, but history verifies their fulfillment to us. Abram became the father of several nations; his name is an inspiration every time it is spoken; we are told that his name is also known in every heathen corner of the earth, as well as among the enlightened; and through his descendant, Jesus the Christ, all nations are being blessed and enlightened.

Abraham's Acceptance

So, we read that Abram departed, accepted God's covenant, went out by faith, trusting God to show him where he was to go (Heb. 11: 8-12), and it was reckoned unto him for righteousness. Abram was redeemed by his trust in God just as we are today.

Eventually Abram reached the land of promise, Canaan, and failed to find the paradise he must have anticipated; the place was infested with heathen warriors. All he could do was to move in and live among them. Soon after his arrival a famine struck, and Abram took off to Egypt without consulting God about it all. The Lord developed an unpleasant situation and drove him right home again. And that brings us to the lesson text where we find Abram in a state of fear. He had just fought and won a small war with five kings who had kidnapped Lot, his family and possessions; Abram rescued the victims and took spoils from the enemy. But the ordeal left him discouraged. So the Lord appeared to Abram to strengthen him and to renew His covenant. Abram reminded the Lord that he was still childless, and he was eighty years of age. Again the Lord promised him a son and descendants as innumeral as the stars of heaven.

In the months that followed Sarah arranged for Hagar to take her place and bear Abram a son. But the disappointment of that union is a familiar story. Thirteen years after Ishmael was born, God appeared again to tell Abram and Sarah they would yet have the son of promise. By this time it had become a laughing matter with the two, twenty-five years or more had gone by since they first heard that. Abram was 99 and Sarah was 89, but a year later, baby Isaac put in his appearance. No doubt the birth of Isaac fixed Abram's faith in God.

From A Spiritual Babe To A Giant of Faith

One of the most interesting studies in the Bible is the life of Abraham. We see his faith developed from that of a weak child of God to a spiritual giant. No person was ever tested more severely than Abraham. First, he was induced to leave his home, which we are told would compare favorably with modern civilization, and follow the God whom he did not know very well. Second, he was to strike out

to a strange land depending upon God to direct his pathway. Three, when he arrived he found it infested with foreigners. He was to inherit a land that was already possessed by others! Four, he waited, and kept on waiting for baby Isaac; he was compelled to wait upon God to act. Only God could do for him what he desired and had based his life's hope upon. Five, after Isaac was grown, one night God commanded Abraham to start toward the mountains, he would be shown when and where to stop, and take all the equipment for an offering, except the sacrifice — he would offer Isaac for the burnt offering upon the altar.

What commandment could be more startling? That was a thing God later forbade His people to do. But the Bible says that Abraham arose early and immediately set out to do God's bidding. Abraham proceeded to obey without the slightest hesitation or argument with the Lord. The writer of Hebrews tells us that Abraham believed God would restore Isaac's life if he were slain, which would only be equal to his birth in the first place. God had made them both a promise and He would surely keep His word.

Written For Our Example

We should get great encouragement and many useful lessons from the study of God's men of old. We could learn better the lesson of obedience. Nathan told David that "Obedience is better than sacrifice." People have always prospered when they obeyed God and have utterly failed when they have not.

We could learn to be more submissive to God's will from men of old. God, who knows the end from the beginning, knows so much better than we what we should or should not have. We trust Him for salvation, for eternal life, why not trust Him to direct our footsteps in paths of righteousness? If our lives are seeming failures under His direction then let it be so. The truth is that God has no failures. But if apparent failure here is more God-honoring than seeming success then we should submit to it.

We could learn much about patience, both from positive and negative points of view, in character studies. When Abraham became impatient with God, as he did on several occasions, and took matters in his own hands he always found himself in trouble.

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