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Association Time Is Here

By PORTER ROUTH

"Ward's Grove Baptist Church entertained the Concord Association last week."

For the county-seat paper, that one line might tell the story, but for Southern Baptists here are pages of interest in the story of the annual associational meeting.

Since October 21, 1751, when messengers from Ashley River and Welsh Neck churches met with messengers from Charleston in South Carolina, the annual associational meeting has become a fixture in Southern Baptist life. From the association meetings have come most of the initial suggestions for the present Southwide mission agencies and institutions. In the associational meeting is to be found that spirit of freedom and Christian democracy which has contributed to the growth of the Baptist cause.

There is something of the spirit of the family reunion in the associational meeting. At Ward's Grove last week, there were rows of cakes and pies with piles of fried chicken and mountains of potato salad, all arranged on long tables, prepared under the shade of the trees. Ministers and laymen, relaxing after the morning session, compared notes on church progress as they munched on a chicken leg or searched for a favorite kind of pie.

In the deliberations, Moderator Allen C. Barrett presided with an easy informality, despite his double responsibility of serving as host pastor. Ward's Grove, a well-constructed rural church, was shining like a new dollar, with the recently added aluminum roof sparkling in the sunlight like a beacon light welcoming the messengers from all the churches in historic Concord Association.

Clerk Luther M. Vaughtner, elected for this 24th year, was busily engaged in receiving last minute reports in the annual letters, noting funds received for copies of the minutes, and tabulating results

to serve as a guide to the association in planning the program for the year ahead.

Reports on the orphan's home, the state Baptist paper, home and foreign missions, religious literature, state and associational missions, Sunday School and Training Union, WMU, and Brotherhood, all seemed to fit into a pattern which will be cut in 926 associations in the Southern Baptist Convention, yet there was something about each report and each speech which seemed to make it vital for Ward's Grove and Concord Association.

Baptists were present from every church in the association. There were coatless, sun-bronzed farmers, who had left their fields for this one day. There were busy merchants who had left their stores in the towns and cities. There were young mothers with their babies. There were grandmothers, showing lines of Christian service in their faces. They came in rattling old trucks and shiny late-model sedans.

Yes! Ward's Grove Baptist Church entertained Concord Association last week. But the delegates from the United Nations might well have visited to discover the basic elements of cooperation to be found in Christian democracy. All of the votes at Ward's Grove were not unanimous. In the 140-year-history of Concord Association, there have been periods of dissension, but there was an underlying spirit of purpose and harmony which will live on. It will be found in the reports of the churches of the association. It will be found in the deliberations of Southern Baptist associations this year.

Concord Association met last week at Ward's Grove. Your association may meet next week or the next. See that your church letter is prepared and sent to the associational clerk before the time of the meeting. See that your church is represented in the meeting. Make plans to attend! It will give your courage for the days ahead.

★ TRENDS AND EVENTS ★

A condensed summary of trends and events taken from publications and original sources each week by Porter Routh, Secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board

Facts of Interest

In the United States, there were 17,047,539 babies born from 1941 through 1946, 3,631,358 more than were born in the period from 1935 through 1940.

It is estimated that 40,000 new teachers will be required each year to meet the minimum educational requirements, as compared with 12,000 qualified teachers graduated from colleges in 1947.

One out of every 23 children is born out of wedlock, according to the Woman's Home Companion. More than half of the mothers are under 19.

The Government expects to bring home 220,000 bodies from military cemeteries around the world, about 80 per cent of those killed in World War II.

The Veteran's Administration reports that 5,400 veterans with mental illnesses are being admitted to hospitals each month, but the number is not expected to reach its peak until 1968. The average age of World War II veterans is now 29. Mental difficulties occur most frequently between 45 and 55.

And if you are bothered by the heat, remember that the average surface temperature of the sun is estimated at 10,000 degrees Fahrenheit, and it is just eight light-minutes away.

In the World of Religion

A Newsweek survey indicates that only 13 of the 527 in the 80th Congress profess no religious affiliation. The survey shows 17 denominations represented with Methodists leading with 109; Roman Catholics report 82, Presbyterians 69, Baptists 68, and Episcopalians 63. Of the Baptists, 51 are Democrats and only 17 are Republicans.

The Congregational Christian Yearbook for 1946 reports 1,150,853 members, a gain of 20,029 for the year, with 503,677 in Sunday School, and \$5,381,399 total benevolences. Average salary paid full-time pastors was \$2,268.

Of the 264 students in seminaries preparing for the Congregational ministry, 63 per cent united with the church in the years below high school, 23 per cent decided for Christian life service before high school.

The Disciples of Christ, meeting in Buffalo, elected Roy C. Snodgrass, Amarillo, Tex., as president, and voted to hold their 1948 convention in San Francisco.

Dr. Gerald E. Knoff, associate general secretary of the World Sunday School Associations reports there are now 22,000,000 persons enrolled in Sunday Schools in the world. Most of these are in the United States.

Baptist Highlights

A. B. White, assistant secretary of the Texas State Mission Board, has accepted the call of the East Grand Church, Dallas

Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, prominent in both

Northern and Southern Baptist work, was elected president of the Baptist World Alliance in the meeting in Copenhagen last week. Vice-presidents named included Dr. T. F. Adams, Richmond, Virginia. Members of the Executive Committee from the Southern Baptist Convention are M. E. Dodd, Duke K. McCall, Ellis Fuller, and Louie D. Newton. Selection of a place for the next meeting was left to the Executive Committee with Shanghai, China, given first place in preference. Russian Baptists did not attend because program listed addresses attacking Communism. Baptists from Romania attended.

A Baptist high school, under the direction of the Eighteenth Street Church, will open in Louisville, Ky., on September 8.

Of the estimated 66,377,485 population of Southern Baptist states in 1946, 2,575,566 (4.65 per cent) were foreign born. It is estimated the Indian population in these states is 239,959.

The Vacation Bible School department reported information on 5,806 schools on July 24 as compared with 4,263 for the same period in 1946. It is hoped that 15,000 schools will be held during the year.

The address on "Christian Love and Race Relations," given by Dr. George D. Kelsey of Morehouse College at the Southern Baptist Convention, will appear in the fourth quarter issue of the Quarterly Review, which may be ordered from the Sunday School Board. The same issue will carry a survey of Negro Baptist education in the South, and the report of the Southern Baptist Convention committee on Race Relations.

During the three Training Union weeks at Ridgecrest, there were 7,270 registered, 872 dedications for Christian service and 52 conversions reported.

Myers Elected Editor Baptist New Mexican

Dr. Lewis A. Myers, editor of The Word and Way, Missouri Baptist paper, and editor of the Arkansas Baptist, 1940-43, has been elected editor of the Baptist New Mexican. His decision regarding the new post is not known.

Editor G. Ward Fenley has resigned from the editorship of the New Mexico paper to accept a secular position, but he will continue until a new editor assumes the duties. The paper is unique among Southern Baptist state publications in that it goes to every Baptist family in the state.

Dr. Meyers went to Missouri in March, 1946, following his release from the chaplaincy.

In the home where there is vital family worship there will likely be a genuine Christian spirit. This is the best guarantee for saving the children of the home, preparing them for living the Christian life, and strengthening them against the vain attractions and temptations of the world.—W. K. McGee in The Teacher.

Tapping Spiritual Resources

A Devotion by the Editor

"Rooted and built up in him."

May we suggest that you go in search of a tree, a large and healthy tree. Now suppose you sit down in the shade of this tree and open your New Testament at the second chapter of Colossians and read verses 6 and 7 giving special attention to the line quoted above.

The roots of the tree take deep and firm hold upon the earth from which it grows. By this means the tree maintains its stability in the midst of the storm; by the same means it draws nourishment for growth and fruit-bearing.

While observing the tree may we learn an important lesson of Christian living. The Christian life must be rooted in Christ. The Christian's thoughts, affections, purposes, and desires must take deep root in Jesus Christ in order to hold the life firm and steady amid the storms and conflicts and difficulties which are certain to pull and tug at the very foundations of life.

People, like trees, go down in the storms when they are not deeply rooted in the life of Jesus. The Christian life that is rooted in Christ draws spiritual nourishment from Him for growth and fruit-bearing, just as the tree draws its nourishment from the soil. Neither the growth of the tree nor the growth of the Christian is by accretion but by assimilation.

The life that is not rooted in Christ is fruitless and will inevitably wither and die. "I am the vine, ye are the branches," is Christ's interpretation of the union between Himself and His disciples. We learn what Jesus thinks of a fruitless life by His spoken words which withered the fruitless fig tree. What if Jesus should speak the same words to every fruitless Christian life! How many would dry up and wither away to nothing?

If we are rooted in Him we shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6,7).

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Across the Editor's Desk

Our World Task

Our young people, along with the young people of our allies, literally took the world from the dictators who would enslave the peoples of the earth. With high courage they threw themselves into the conflict of World War II with utter abandon. They won the war and handed the world back to the elder statesmen whose feeble efforts to win the peace may conceivably start another war.

Some time ago there appeared an editorial in the Baptist Record of Mississippi in which the belief was advanced that "Christian young people will answer the call to fill all the places needed in the hard spots of the world in missions."

Will our Christian young people respond with the same high courage, determination, and self-sacrifice to the challenge to evangelize the world which were evident in their response to the challenge to win the war? Before we undertake to answer the question, let us inquire into the spiritual responses of our Christian young people of today.

Our Christian colleges are crowded beyond capacity with young people earnestly seeking to prepare themselves for the challenges of life in this atomic age. Most of these young people are Christians and many of them have dedicated their lives to definite Christian work. Many more of them would volunteer for Christian service, if there were any hope of their service being accepted by missionary and other Christian agencies.

Our seminaries are not equipped to receive all the young people who have already surrendered for special Christian service. Every year they are forced to close their doors to young men and young women who are willing and anxious to meet the challenge of world evangelism.

If a person wishes further proof of the spiritual responses of our Christian youth, he should visit our summer assemblies. In our state assemblies and at Ridgecrest the young people of our Southern Baptist Churches gather in great numbers. A person cannot attend these assemblies without feeling the impact of the interest and enthusiasm and spiritual fervor of the boys and girls, young men and young women on the encampment grounds.

The Foreign Mission Board will have to decline 25 volunteers for Foreign Mission work in 1947. It is estimated that 50 additional volunteers will have to be rejected in 1948.

We should ask ourselves the question, "Who is responding to the challenging to evangelize the world and who is putting on the brakes?" It is obvious that the young people are more responsive than their elders who hold the purse strings.

Ah, there is the difficulty, the purse strings. O yes, our people are giving more money, but not proportionately; they are making more

money. Our churches are sending more money to our mission causes, but not proportionately; their income is greatly increased. Practically every church you hear about is planning something big for its own local program. That is well and good, but is the church's world-wide program and vision and support growing proportionately.

Southern Baptists should think seriously on this matter of a division of funds between the local program and world-wide missions during the tithing campaign which is now being promoted. If the movement is as successful as we expect it to be and large numbers of our people are enlisted to give one-tenth of their income to the Lord, shall our world-wide program continue to suffer for lack of adequate funds, and shall our young people who have surrendered their lives to mission work continue to be rejected because we do not have the funds to send them?

We believe that our young people would take the world for Christ, if we as individual Christians and as Christian churches would match their consecrated talents with consecrated dollars.

What is it going to profit us and our churches to receive the Lord's tithe if we do not launch a world program of evangelism and missions commensurate with the commissions of our Lord and equal to the response of our own young people?

Evangelize or Die

Dr. Louie D. Newton, speaking before the Baptist World Alliance recently in Copenhagen, declared, "There is but one answer to Communism, and that answer is Christianity."

The Christian world cannot ignore Communism; it must be reckoned with. Christianity is the only force known to us capable of meeting the challenge of Communism.

In the June 23 issue of Time Magazine, Alexander Clifford, correspondent of the London Daily Mail, just back from a six weeks' trip to Soviet Russia, is quoted as saying: "Communism is now a fully fledged religion which claims to be of universal application . . . It has a tremendous literature of commentary and exegesis, and all the usual saints and martyrs and heresies . . . It is rigidly orthodox and highly fanatical . . . And this . . . religion has really got a grip on the world."

Communism is intensely evangelistic. It is preaching its gospel of materialistic values with physical welfare as the only goal worth striving for. In addition to the persuasiveness of its doctrines, Communism does not hesitate to use force to make converts and to compel compliance.

In declaring that Christianity is the only answer to Communism, Dr. Newton goes on to say, "If we will out-think, out-pray them,

and out-work them, and out-give them, 'the more excellent way' will push back and back, even as Christianity has conquered every false way of life from the days of Cain to the present hour."

Christianity's answer to the challenge of Communism may be summed up in one word—evangelism. The evangelism of Communism must be met by Christian evangelism. If we do not evangelize the world for Christ, Russia will evangelize the world with Communism.

Christian evangelism which is the only answer to Communism is the responsibility of evangelical and Protestant Christianity. Should we not say that it is in a peculiar sense the responsibility of the Baptists of the world.

When we consider that Southern Baptists have only about 550 foreign missionaries, and that other evangelical denominations have about the same proportionate number, we are startled by the realization that our efforts to evangelize the world are inadequate to meet the challenge of Communism. We Christians cannot answer that challenge unless we throw ourselves with utter abandon into a world-wide crusade of Christian evangelism.

We repeat a quotation from General E. S. Compere: "We must either evangelize the world or fight the world."

"Gypsy" Smith

"Gypsy" Smith, famed evangelist, died on August 4 at the age of 87. Though a British subject, "Gypsy" Smith was a world citizen.

The life and ministry of Evangelist Smith demonstrates the power of redeeming grace through Jesus Christ. God took a lad from a gypsy camp and empowered his native abilities with divine grace and sent him around the world with the matchless story of the gospel of our Lord.

How "Gypsy" did love to tell that story! Thousands were converted in his meetings. Other thousands were strengthened in their Christian faith.

Those of us who had the privilege of hearing him and feeling the magnetism of his personality shall ever be grateful to God for "Gypsy" Smith who is now with the Saviour whom he loved and whom he held up as the redeemer of men and the hope of the world.

Christian Amendments: An amendment to the United States Constitution, specifying that the American people recognize "the authority and law of Jesus Christ, the Saviour and King of nations," was introduced in Congress just before the Legislature adjourned for the summer. The amendment was sponsored in the Senate by Senator Arthur Capper and in the House by Congressman Louis E. Graham. A campaign for passage of the amendment was organized in Kansas City, Mo., with Rev. Samuel E. Boyle, managing editor of The Christian Patriot, as director. Boyle says he hopes the bills will get a hearing in January, 1948.

"And he saith unto them, Follow me, and I will make you fishers of men" (Matthew 4:19).

NOTES OF ADVANCE

Unity Church, Arkadelphia, will begin construction of a new house of worship as soon as \$2,000 has been raised on the building fund. The building will be of concrete blocks and bricks. Jesse Runyan, chairman of the finance committee, reports that contributions are coming in and that work will soon be started.

Millard Smith, Joe Moreland, and John Moreland will be ordained deacons at a Fifth Sunday Meeting at Pleasant Valley Church, Little Red River Association, August 31. The church has recently had a revival with Pastor W. B. O'Neal doing the preaching. M. Burge, student in Southern Baptist College, Walnut Ridge, directed the song services. There were seven professions of faith.

Rev. W. B. O'Neal, Batesville, was evangelist in revival services at Hopewell Church, White River Association, August 10-22. G. W. Johnson is pastor.

Woodson Church, Pulaski County Association, had 70 professions of faith in Christ, with 57 of these uniting with the church for baptism, in recent evangelistic services in which Pastor Paul Fox, Immanuel Church, Pine Bluff, did the preaching. There were many rededications. A Vacation Bible School was held in connection with the revival with Pastor H. L. Lewis as principal. On August 3 the church had 139 present for Sunday School. Woodson has gone to full-time services and Pastor Lewis will move on the field in the near future. A bus will run from two nearby communities each Wednesday night, Sunday morning, and Sunday evening to bring people to the services. The church building will be enlarged and four Sunday School rooms added.

Pastor A. L. Leake, Immanuel Church, Rogers, reports: "Since we came on the field in December we have tried to get Immanuel Church on the budget plan for the first time in its history. It is succeeding, and we shall increase our Cooperative Program and mission funds as our budget grows. Our Sunday School and WMU, with Mrs. Virgil Miller, president, are standard. We have a lovely new Hammond Organ. In June we paid \$600 on the debt of a bus and the organ without taking a public offering. We had 125 enrolled in Vacation Bible School with 16 conversions. At regular services in June and the first of July we had 23 conversions and additions with four baptismal services. We are now in the midst of a tent revival with Evangelist Marion Beene as preacher. Each Monday Evangelist and Mrs. Beene, Mrs. Leake, and I are on the air for a 30-minute program."

Bradley Church, Claude Stripling, pastor, began mission work in the Mexican com-

munity in the Red River bottoms the first of May. Through the help of Hope Association Rev. and Mrs. Alex Garner, students in Ouachita College, have been employed to work there. During the three months since the work was started, the attendance has climbed from 12 to 38. Four have been baptized and another is awaiting baptism. A revival and Vacation Bible School were begun August 10. Pastor Stripling says: "Bro. and Mrs. Garner are doing a splendid piece of work there and deserve the prayers and cooperation of Arkansas Baptists."

First Church, Strong, observed homecoming August 3. People were asked to bring a day's wages to place in a tub offering which will be used to clear the church of debt. Pastor R. O. Ekrut reports that the offering amounted to \$750, bringing the total to \$4,300 on the goal of \$5,000. He says: "In the face of this special offering our regular church offering was almost double the week before. We began our three months' tithing campaign Sunday and that explains the increase."

Dr. William Potter, Siloam Springs evangelist, did the preaching for the annual summer meeting at McClanahan Church, near Marlin, Tex. There were 24 decisions and the organization of a WMU and a Brotherhood.

Lone Star Church, Little Red River Association, has gone to full-time services with O. D. Yount as pastor.

Mount Olive Church, Little Red River Association, has cleared the ground for a new church building.

New Liberty Church, Blytheville, had 24 additions, 18 for baptism, in revival services with Pastor F. W. Varner, First Church, Owensville, Mo., doing the preaching. L. G. Miller is pastor.

Ross Avenue Church, Dallas, Tex., where Arkansan Homer B. Reynolds is pastor, had 145 decisions during two weeks of Christian rededication and acceptance of Christ. Four young men answered God's call to enter the ministry, and four other young people surrendered their lives to do mission work in South America and another in Germany. One of the four answering the call to South America is Homer B. Reynolds, Jr. Ross Avenue has received 266 members, 99 for baptism, during the past associational year.

Miss Gladys Hicks, dean of women at Howard-Payne College, Brownwood, Tex., since 1937, has been elected dean of women at Baylor University, Waco, Tex., and will take office on September 1. She succeeds Mrs. Sadie T. Crawley, who served as dean of women from 1940 to 1946.

Eudora Church, Clarence Cutrell, pastor, had revival services July 16-25 which resulted in 15 additions, four by baptism. Dr. C. W. Caldwell, superintendent of missions, was the evangelist, and Rev. Ray A. Walker, Belton, Tex., led the singing.

First Church, Forrest City, Has 450 Tithers

By MINOR E. COLE
Pastor, Forrest City

Six years ago First Church, Forrest City, had 750 members and 64 tithers. Today we have 1,050 members and 450 tithers. The income of the church is five times what it was six years ago. Every deacon is a tither, and practically every person who has a place of leadership in the church is a tither.

I believe the reason more of our people are not tithing is that it has not been preached and taught enough. Baptists want to do right once they are convinced what right is.

October is "Tithing Emphasis" month in our church every year. The pastor preaches several sermons on tithing; and guest speakers and at least one good layman speaks also. One Sunday all Sunday School teachers are asked to teach a lesson on tithing and all Training Union groups have a program on the subject. Members of the congregation are asked to make four-minute talks at the church services. The pastor sends out a series of letters and tracts on tithing and finally a card with the tither's pledge on one side and the church budget for the next year on the other.

Our financial year begins November 1. We believe our churches would have much better success with their budget and tithing campaigns if they would have them in October or November instead of December.

Our motto, printed in our church bulletin every Sunday, is: "Every member a tither, and every tither a worker, 'till Jesus comes.'"

—OOO—

John L. Dodge Accepts Hot Springs Pastorate

Dr. John L. Dodge has assumed the pastorate of First Church, Hot Springs, succeeding B. H. Duncan, who became editor of the Arkansas Baptist May 1. Dr. Dodge comes to Hot Springs from Memphis, Tenn., where he has been civilian chaplain at Kennedy General Hospital.

A native of Louisiana, Dr. Dodge was graduated from Louisiana Baptist College, and from New Orleans Baptist Theological Seminary. For more than five years, he served in the Army Chaplain's Corp and in 1945 was stationed at the Redistribution Station in Hot Springs. He served overseas in the Pacific Theater of Operations.

Dr. Dodge has held pastorates at Emanuel Church, Baton Rouge, La., Jonesboro Church, Jonesboro, La., and First Church, Cleveland, Tenn. He formerly was on the staff of Louisiana Baptist College and a member of the Board of Trustees of Baptist colleges in Louisiana and Tennessee, and was a member of the Executive Committee of the Louisiana State Baptist Convention.

Mr. and Mrs. Dodge have a 15-year-old son, John.

—OOO—

Pastoral Changes

Roy B. Hilton from Bay Church to enter Ouachita College.

Dr. A. B. White, assistant executive secretary for the Texas Baptist Convention, has accepted the pastorate of East Grand Avenue Church, Dallas, Tex.

Twenty-two baptisms resulted from a mission meeting in the school house at Manson in Randolph County, Current River Association. Students of Southern Baptist College, Walnut Ridge, conducted the services. A Sunday School was organized.

World Alliance Holds Jewish Conference

"For the first time at a world congress," said Dr. W. O. Lewis, at a press conference preceding the recent meeting of the Baptist World Alliance, "we are to discuss our obligation to preach the gospel to the Jews. We regard this as one of our most important tasks."

The general secretary of the Baptist world body spoke of a conference which was to be held in connection with the Seventh World Congress of Baptists in Copenhagen, Denmark, July 29-August 3.

The conference, held at the School at the Sound on July 30, brought together many friends of Israel from many lands. Also present were missionaries, editors, and representatives of the press.

Dr. Jacob Gartenhaus, field secretary of the Jewish department of the Home Mission Board, was the main speaker at the conference. Following his message on the challenge which Israel presents today to Christians of the world, Dr. Gartenhaus presented a resolution which the conference unanimously and enthusiastically approved and recommended to the Congress for adoption.

The body expressed eagerness to discharge their God-given opportunity toward the scattered, forlorn, and bewildered brethren of our Lord.

At a later session of the Congress when the resolution was presented, the Right Honorable Ernest Brown, former British labor minister, recommended its adoption, stating that the resolution showed great statesmanship on the part of Dr. Gartenhaus in that it touched on the entire Jewish question of the world. The resolution was adopted, as follows:

The Baptist World Alliance, in session at Copenhagen, July 1947, resolves on the following declarations:

Aware of the unprecedented suffering through which the people of Israel have passed during recent years, six million of them being exterminated by the most inhuman means; aware also that these sufferings are not yet at an end, but that hundreds of thousands are still in concentration camps or wandering homeless from land to land; aware, further, that the poisonous propaganda and destructive designs of anti-Semitism are still at work against Jews in many lands:

This Congress puts on record its sense of sorrow and shame that such conditions prevail.

It calls, first, upon Baptists throughout the world to manifest the spirit of Jesus Christ, himself a child of Israel, and to do everything in their power to alleviate the sufferings of the Jews.

It calls, secondly, upon the nations of the world to open their doors to the homeless and oppressed refugees, since there can be no abiding peace while this problem remains unsolved.

It calls, thirdly, upon Jewry everywhere to refrain from provocative acts and to restrain those among them who would resort to violence.

Further, this Congress would not be true to its convictions if it did not state its belief that the command of Jesus Christ to evangelize the world was intended to include the people of Israel.

The Congress, therefore, calls upon all Baptists to do their part in supporting mis-

sionary work among the Jews. We believe that only when Christ is accepted as Lord will the Jews or any other people find salvation, peace, and freedom.

Dr. Gartenhaus, Southern Baptists' ambassador to the Jews, says that his heart's desire and prayer for many years—to arouse the consciences of Baptists around the world concerning their obligation to Israel—has been realized.

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Rev. E. O. Martindale of Nacona, Tex., preached in revival services recently at West Side Church in Pine Bluff. There were 10 professions of faith and 10 additions to the church by letter.

* * *

Rev. Clarence Cutrell, pastor of the Eudora Church, reports a good meeting with the Chicot Church in the Delta Association. There were 36 additions, 17 of whom were for baptism. The song services were conducted by Rev. L. J. Ready with Miss Velma Ruth Bufkin, accompanist. The Chicot Church is at present without a pastor.

* * *

Rev. V. M. Bellue recently graduated from the New Orleans Baptist Seminary and is now available for the pastorate or supply work or evangelistic meetings. His address is 2004½ Louisiana Street, Little Rock, phone 4-6333.

Do Enemies Need Christian Missionaries

By BETH PRIM
Ridgecrest Baptist Assembly

Japan is asking us for missionaries. Shall we send them?

Fifty years ago she was asking us for missionaries. We sent a rare half dozen. Other evangelical denominations sent just a few, also.

And Japan was not Christianized.

Would not the course of human events have been different if we in America had sent great numbers of Christian missionaries? It seems so. But the United States sold Japan scrap metal to make war machinery instead. And instead of exuding peace and love, Japan exuded war and hate. Instead of having peace, we too had war. Instead of living, our boys had to die. Instead of giving the world Christianity voluntarily, we were forced to give it war. Instead of voluntarily spending our money for missionaries and Bibles, we had to spend it for war machinery.

Japan is asking for Bibles today. Shall we send them?

They are asking for thousands and thousands of Bibles. Are we going to send them all the Bibles they need and want this time? Or will we send only a few to the millions?

Dr. C. Darby Fulton, speaking to more than 1,000 Woman's Missionary Society members at Ridgecrest Baptist Assembly this week, could speak with authority on this vital question. Dr. Fulton, now executive secretary of the executive committee of foreign missions of the Presbyterian church in the United States, was born in Japan of missionary parents. He was a missionary to Japan and since the war has

A Testimony On Tithing

Reported by REV. LOYAL PRIOR
Pastor First Church, Norphlet

One Sunday morning, after a brief sermon on tithing, I gave the congregation an opportunity to offer testimonies as to the value of tithing. One member arose and with noticeable emotion told this story. During his college days he was greatly disturbed as to what the Lord wanted him to do with his life. He thought possibly the Lord was calling him to preach. Finally he sought the advice of a minister-friend, who told him this: "I can't tell you what the Lord wants you to do, but I can say that the Lord needs business men as much as he needs preachers."

The young man thought about this considerably, and finally one night, just as definitely as any man ever surrendered to preach, he surrendered to become the Lord's business man. He said in his prayer, "Lord, if you will take care of me and bless me, I'll certainly take care of your work."

And with tears streaming down his cheeks and voice quivering he said, "And the Lord has certainly kept his part of the bargain." That man began with a small business, but today his regular check to the church averages \$300 per month, with many special gifts to various causes which nobody knows about but him and his Lord. He more than tithes.

He closes his testimony by saying, "It isn't that the Lord needs our money, but we need the blessings that come from giving it."

toured that country studying conditions in relation to Christianity's cause. Probably he understands the Japanese mind as well as any living man.

"God has done away with Japan's besetting sin," he said. "That sin is pride. Humility has been forced upon them. Most of their great navy is at the bottom of the ocean, and the little that remains, the winners are calmly dividing among themselves.

"Their cities are leveled—not just those struck by the atom bomb, but 116 of their biggest cities are almost demolished.

"The religion they have bowed to for so long is destroyed. Shintoism and emperor worship have been wiped out.

"And for the Japanese," he said, "that was a great, devastating blow. Their patriotism and their religion were the same. There was no dividing line. Their origin was divine, their destiny was divine. And when their nation lost the war, therefore, their only religion was gone also.

"With Christians that is different," Dr. Fulton explained. "If we had lost the war, we would still believe in Jesus Christ. But because of the very nature of Shintoism, that could not be the case.

"I believe it is God giving us a second chance in Japan," he concluded. "God has made the Japanese humble by a national catastrophe. God has given us a second chance to give them Christianity.

"But God help us if we fail again."

Japan is asking us for missionaries today. Shall we send them?

Japan is asking us for Bibles today. Shall we send them?

Or shall we send them thoughts and metal for war?

When Is a Church a Church?

By W. M. JONES, *Barnwell, S. C.*
In the *Baptist Courier*

A recent statement goes to show that something like seventy-five million in these United States are church communicants. Behind these individuals are the various churches in whose memberships they are included. In some fashion all of these churches for their sectarian views go back either to the New Testament, or to their warped interpretations of it. Yet if from this host of churches we might select an average church, such as may be found in any community, and of which the reader is a member, what are its tests as a church?

Because of their personal relationships to that church and its succession of pastors each has his personal tests and ideals for that church, however widely these may differ. In that church are family groups which for one reason or another would apply their group tests. The machinery of modern church life has evolved into boards and secretaries who are charged with separate spheres of kingdom work. These would apply the tests of excellence by growth in that church of the special objects committed to their care. The church itself by its praise or censure applies to itself its church tests. Yet every usual test applied to any church may leave unanswered the one question: What is God's test for that church?

Qualities of Members

Not until late in the third century does history record any building set apart for religious purposes. The New Testament makes no mention of any church building. It does lay strong emphasis on the qualifications for church membership. Paul's letters which make up a large part of the New Testament, are God's messages to those churches. The same is true of the letters to the seven churches in Asia. In the Sermon on the Mount we have from Christ's own lips that His test of church membership is that of a light shining before men. "Ye are the light of the world." "Let your light so shine that men may glorify your Father in Heaven." In the last vision given of Himself He is rep-

resented as walking in the midst of the churches, with rewards for those who overcome, and warning to remove its lamp stand from its place unless they repent. While the New Testament may not give in a few words any adequate definition of a church, yet in its tests for membership it does clearly give God's tests for every church. Just as a man may gain the whole world and lose his own soul with no profit to himself, so any church may measure up to every human test as a church, and in God's sight fall short.

Dr. McCosh has a great sermon on "Every Man's Life A Plan of God." If God has a plan for every man's life, then surely God has a plan for the life and activity of every church. The New Testament name for a church is that it is made up of men and women who have been "called out." Behind God's call is the plan or purpose for which they are called out. When Isaiah went into the temple high and lifted up above every priest and Levite, above every sacrifice and altar he said "I saw the Lord high and lifted up." One of God's tests for any church is that it should in every activity or organization recognize the rightful supremacy of God. The secret of the power that made Paul the Christian he was, is that from that hour on the Damascus road till he was led out to be beheaded his guiding star was "Lord, What wilt thou have me to do?" His answer was "I was not disobedient to the heavenly vision." This is one of God's tests for every church, obedience to the leadership of God. This must be supreme.

Stewardship is Test

To borrow an illustration from the electric power lines which cross the country in every direction. At one end of those power lines is the plant that generates the electricity. At the other end are the homes, offices, stores,

cotton gins and factories that need light and power. At one end of the transmission lines are needs. At the other end is ample power to supply those needs. In the person and work of Christ is God's power to redeem lost and sinful humanity. At the other end is humanity which God has made for Himself and which is restless until it rests in God through Christ. The place of the church in the fruition of God's plans shows that God's purpose for it could not be done by any pre-existing religious agency as temple or synagogue. In Eph. 3:9, 10 we have God's plans and tests for every church whether great or small. It is "the stewardship of the truth, which from all ages lay concealed in the mind of God, the Creator of all things—concealed in order that the Church might now be used to display to the powers and authorities in heavenly realms the innumerable aspects of God's glory." (Weymouth). This is God's plan and test for every church. It should be the mirror in which is revealed to humanity the great heart of God. To go back to the transmission lines. When they fail, then at one end are needs not met. At the other end is power unused. So is it with every church.

Quality, Not Quantity

In every church God puts emphasis not on quantity, but on quality. A danger to the churches is that the lordship and leadership of Christ may be by mass psychology eclipsed by human leadership. The words that Bunyan in his allegory put into the mouth of Mr. Honest were the keynotes of his own life; "Wherever on earth I have seen the foot prints of my Lord, there have I earnestly coveted to set my own feet." That is God's test for every church. In no other way can it in God's sight be a church.

In the field of advertisement we have often seen these words: "You will eventually buy; why not now?" God's tests for a church are what every church must finally face. Why not face it now?

Goodbar in New Position

By J. S. ROGERS, SR., *Conway*

The right kind of men solve problems—empower issues, give wisdom to policies, determine the life of institutions and under God bring on good success. We had as well confess that failures have been made at dear Central College. Baptist Boards and even Conventions are not immune to mistakes, but for fifty years Central College had a glorious history and rendered large and fruitful service. It has been a big factor in Baptist life in Arkansas. Even now it has magnificent property in Conway.

The Central College Board has just made a wise movement, as the writer sees it, in the selection of Brother Fritz E. Goodbar of First Church, Russellville, for Vice-President and Business Manager of the institution. The writer knows the Goodbars well, having worked with them for a time in this institution and having known them for years otherwise. Brother Goodbar is in every way a trustworthy man, well educated, in the full vigor of manhood, a thorough-going Christian and Baptist, has been a success in business, is highly cultured, a star preacher without

doubt, knows the Arkansas spirit and life, gets along with people well, has that indispensable good common-sense, is a hard worker, honest as the multiplication table, frank, open to suggestions and has had some school experience. His sincere humility needs to be mentioned apart from other things except his optimism and faith in God and people.

Mrs. Goodbar is on his level, and they are Arkansas people. We are glad for others to come to the state. Of course we are, more than glad. However, Arkansas is not all out of date and behind times. Look at our record.

Let us pray for Brother and Mrs. Goodbar and give them the best cooperation. God bless them in their new undertaking for the kingdom.

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Baptists Laud Governor

Raleigh, N. C. — The State Sunday School Baptist Training Union Convention of North Carolina, meeting in 66th annual convention here, adopted a resolution praising Governor Gregg Cherry of N. C. for ordering a rehearing of seven white men charged with attempt-

ing to lynch a negro in Northhampton County. The Baptist group also commended the Raleigh, N. C., News and Observer for its "staunch advocacy of human justice and for its vindication of the rights of all minority groups."

Another resolution endorsed and praised the action of Dr. P. A. Bishop, President of the General Baptist State Convention, in seeking to protect the intended-lynch victim and to conserve interracial good will in Northhampton County.

The group expressed its "gratitude" to Governor Cherry "for the stand taken in repudiation of the action of the grand jury of Northhampton County, in exonerating the perpetrators of a lynch mob. . . ." and in requiring the judge presiding over the court "to convene another court for the purpose of hearing the evidence and of bringing just indictment against said perpetrators."

In its resolution on the News and Observer, the group stated that its editorial expressions and news columns are "presented with characteristic fairness, courage and effectiveness . . ." and that its "releases were a definite influence in bringing justice to the perpetrators of the lynch mob in Northhampton County."

PREVIEW OF A DIVIDED AMERICA

By HAROLD FEY
In *The Christian Century*

A quiet suburb of Cincinnati offers today a preview of what may happen all over America in the not distant future. Outwardly North College Hill is a peaceful community of small homes. Inwardly it is trembling on the verge of an open outbreak of civil strife. Already violence has occurred. Its 5,000 people are savagely divided into two hostile camps. Life-long neighbors refuse to speak to one another or to permit their children to associate.

Property values are falling sharply, although there is no such slump in communities nearby, and real-estate dealers have more houses on their hands than they can sell. People even divide their purchases in accordance with the communal difference which has split the town in two, and several undeclared boycotts are in force. This splitting apart of an American town has resulted from what the National Education Association, after an investigation on the spot, calls "probably the most serious school situation now current in the nation."

Disruption of Schools

The fundamental reason for the state of affairs in North College Hill is sectarian exploitation of the public treasury for the benefit of a church. After studying the situation on the spot, I am convinced that the Most Rev. John T. McNicholas, Roman Catholic archbishop of Cincinnati, is using this town as a guinea-pig community to determine how deeply he can dip into public funds and how far he can go by using these and other funds to capture control of a community in which members of his church are still in a minority. Beyond that, the distribution of Catholic population in the adjacent suburbs indicates that his over-all intention is to ring Cincinnati with communal enclaves until he can take over the whole metropolitan area. Nothing less than some strategic conception of this kind explains what is happening in and to North College Hill.

The trouble began in 1940 with the incorporation of the St. Mary Margaret parochial school into the educational system of North College Hill. This was done after Roman Catholics secured a majority of one on the local board of education. By the vote of the board the community was obligated to pay salaries to the nuns who operated the parochial school and to pay rental for the school-rooms in the building.

The basement was reserved for the use of the parish, which continued to run highly profitable bingo games there. Within a short time after the original action, the rental and salaries were substantially raised. This overreaching brought a reversal of opinion among the voters of the community. The result was that the Catholics lost the election of 1942. The new school board terminated the arrangement with the parochial school.

Two Concepts of Education

A long series of crises ensued which involved the budget of the school district, the administration of school buildings, relations between the superintendent and the teachers, and the ever present question of teachers' salaries. On the surface the dissension had the appearance of an ordinary row between a conscientious school executive and an ignorant and overbearing school board majority.

Underneath everybody knew that it was a struggle between the American and the Roman Catholic conceptions of education. The real question was whether the public schools

of the community could maintain their integrity once they had admitted the parochial school into the public system.

The conflict reached its climax over the issue of who should nominate new teachers for the public schools. If the Catholic board members could get control of this function, which is placed by law in the hands of the superintendent, they could flood the schools with Catholic teachers and so put the entire system into the hands of the church. Realizing this, Dr. William A. Cook, superintendent of schools, took his stand. He refused repeatedly to turn over to the board his confidential files of teacher applications and the correspondence relating to them. He was threatened with dismissal and with legal proceedings, but he stood his ground. In this action he was supported by almost all the teachers and a majority of the community.

Thereupon he was charged with "insubordination" and at the February 1947 meeting of the board the Catholic majority voted not to renew his contract when it expires in July. This dismissal of a competent superintendent came after the minority had been given only ten minutes to state its case and to present petitions signed by more than 1,200 taxpayers and others asking for renewal of his contract.

This high-handed action inflamed the crowd of several hundred who were present. The next day students of the public schools attempted to strike, but were dissuaded by the superintendent. He managed to keep them in school until the March meeting of the board, when an attempt to win reconsideration of his dismissal failed by the usual vote of three to two. The next morning the student strike was on. The N. E. A. investigated three days later. Its report roundly criticized the school board and upheld the superintendent and his staff.

Citizens Weep Over Their Schools

With the majority in the community circumvented at every turn, the school board met on April 15 in a highly inflammatory atmosphere. Both the Schools Improvement Association, which supported the Protestant minority on the board, and the Citizens School League, which supported the Catholic majority, had urged citizens to attend. They came, over 1,000 in number, crowding a school gymnasium.

First an attempt was made by a member of the minority to present more petitions in support of the superintendent and to move reconsideration of his dismissal. This failed. Then the secretary of the board read, one by one, letters of resignation from 29 of 33 teachers in the system. The cumulative effect of these letters on the impressionable students produced an amazing scene.

When they realized what was happening, all over the room these youngsters began to cry. By the time the last letter was read, literally hundreds of people, students and their parents, were in tears. One man who was present told me that not 200 people in the room were dry-eyed, and he said the only way he kept control of himself was by leaving the room.

"I never saw anything like it," Superintendent Cook said to me: "I have seen children cheer for their schools, parade for their

schools and work for their schools, but I never before saw hundreds of children cry for their schools."

At the end of the reading a minority member once more attempted to get the superintendent reinstated as the only way the teachers could be retained. This failed and a majority member stood and said, according to the report given me, "Well, now I hope you understand that Dr. Cook is not going to be your superintendent any longer."

This was too much for one citizen, who jumped to his feet. "How can you be so heartless?" he cried. "Don't you see how much these children care? Can't you see their tears?"

"I don't see any tears," retorted the majority member. The protesting citizen immediately took the arms of the two nearest high school pupils and marched them down the aisle to the platform. "Now can you see?" he demanded. (Newspaper photographers were present, and this scene appeared the next day in Cincinnati papers.)

Violence—and Retaliation

In that emotionally tense situation this taunt was more than could be borne by some persons, said to include a number of veterans, who were sitting near the front of the crowd. They leaped across the intervening seats to the platform and struck the board member. A fracas ensued which the police, who were present all the time, could not suppress for some time. When they finally managed to get the majority members out, the offending man had part of his clothes torn off and a black eye. Others had saved themselves by getting under a table. The meeting was never formally adjourned, but broke up at this point.

Four hours later, at about two o'clock in the morning, five persons were arrested and charged with assault with intent to commit murder, riotous assembly, aggravated assault, and battery. Significantly, these persons were the husband of the woman taxpayer who had filed a suit to stop payments of public funds to the Archbishop of Cincinnati, a nephew of hers, two persons of families which had left Catholic churches to join Protestant churches in the community, and a minor.

The bail was set at \$5,000 in cash or \$10,000 in property. The accused were locked up without being given opportunity to call counsel. A lawyer who had learned of what happened, however, arrived and secured their release. The grand jury later dismissed charges against three for lack of evidence and held the other two for trial on charges of simple assault and battery.

A Warning to the Nation

Here then stands North College Hill, preview of Catholic America. Its tragic division serves fair warning on the country of what will happen in thousands of other communities when the public treasury is opened to the disruptive violence of sectarian competition. Federal aid to education which intensifies this competition by increasing the subsidies which some states offer to sectarian schools will only add fuel to the flames of communal strife. Senator Robert A. Taft ought to visit this community in his own state—in fact, on the outskirts of his own city—and then move to amend his bill, S. 472, to provide that no federal funds shall be available for sectarian schools.



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AUGUST 21, 1947

LIMITED VISION . . .

A Tragedy

Editorial in Western Recorder

"Hello, over there! I can see you now." These are the elated words of one who had from youth been afflicted with myopia, but had a little while before been fitted with glasses. He had lived in a small world—seeing only the objects near. Now a new world had been opened. He could recognize people across the street.

Near-sightedness is by no means confined to physical sight. The Book speaks of those who "having eyes, see not." Many see clearly the things that are nigh, but objects beyond their immediate sight-circle (or should we say "interest-circle") take on a blurred appearance or else do not register at all. The Master said to his disciples who were concerned only about immediate needs, "Lift up your eyes and look on the fields." They had neglected to take the long look. Millions who name Jesus as Lord, refuse to follow his index finger which points out and on to the distant fields. Spiritual myopia, a present tragedy!

One could write volumes, revealing catastrophic results of this intellectual and spiritual myopia in the field of economics and ethics and religion. Paul earnestly admonished: "Look not every man on his own things, but every man on the things of others" (Phil. 2:4.) Jesus said: "Thou shalt love thy neighbor as thyself" (Matt. 19:19). The world is rapidly going to pieces interracially because man too many times sees only the things that are near. One must see across the street. One must be able to cry: "Hello, over there! I can see you now." The Priest and the Levite could not "see" across life's highway, where a man was dying. He was out of their line of vision, out of their interest-circle. They were too concerned about the temple and the temple-routine to be deeply interested in men. Perhaps they loved themselves too well to have room for the larger affection. It never occurred to them that one day the Lord of the temple would hold them up to the nauseated gaze of succeeding Christian centuries, instances of spiritual rear-sightedness.

The Master in his statement recorded in the twenty-fifth chapter of Matthew, spoke of the day when "before him shall be gathered all nations." There were those, busy enough about "religious matters," all lacking the long look toward those who were thirsty and naked and sick and in prison. They were outside their interest-circle. They had eyes which saw not.

In The Local Church

No where is this spiritual myopia more deadly than in the local church—the body which sees only the things that are near. The outlying communities near the meeting place go unreached, untouched. Such opportunities come to their unseeing eyes only in blurred perspective. There are communities immediately adjacent to large churches, for which nothing is being done. Far out through the counties and the State there are today (the writer has the facts) sections almost if not entirely untouched by the gospel of Christ; children by the thousands and parents, who never had the opportunity of sitting at the feet of a teacher of the glad tidings. They are lost. They are on their way toward eternity without God and without hope, while the "Priest" and the "Levite" go about the temple routine, seeing only the things that

are near, satisfied with having "done something for missions" when they ought to have "lifted up their eyes and looked on the fields which are ripe unto harvest."

We have done a little when we ought to have done a lot. We have looked at the man lying by the road, when we should have stopped and gazed, dismounted, worked, bound up the wounds and provided healing through large giving of self and means.

Are our consciences so easily satisfied? Is the Word of God to be taken so lightly? Do the commandments of our Master mean so little? Is man's lost condition so unimportant that we may regard it casually? Is the spiritual mission of a New Testament church and a born-again Christian to be taken only as a "beautiful ideal?" Can we listen complacently to the pitiful cries of those who have fallen among thieves? If we can, then we ourselves need that one should come to us and open our eyes that we may see, touch our hearts that we may love our neighbor as ourselves.

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NEW BOOKS

The Suffering of the Saints

By DOUGLAS M. WHITE,

*Pastor, First Baptist Church, DeWitt, Ark.
Publisher - Moody Press, price 75c (1947)*

This book contains eight sermons from the pen of a busy pastor. The author conducts the reader into the chambers of human suffering and there interprets the experience of suffering in terms of Christian virtues and graces.

Nights With Christ

By G. E. CANNON, M. D., *Hope, Ark.*

The author of this little book, a Christian physician, depicts with great vividness some of the night experiences of Jesus as recorded in the Gospels. The messages contained in the book are enlivened and illuminated by the personal experiences and observations of the author as he has ministered to the sick and suffering.

Survey of Old Testament

By J. WASH WATTS,

New Orleans Baptist Seminary

*Publisher-Broadman Press, price \$3 (1947)
In Two Volumes*

To quote from the author, "The purpose of this study is to guide students of the Bible to their viewpoint from which they may continue Old Testament interpretation independently."

Chemical Illustrations

By BASIL MILLER

Publisher - Zondervan, price \$1.50 (1947)

The author says, "My main purpose is to make these illustrations available to every Christian worker, whatever his or her edu-

cational background or training in chemistry. . . Do not look upon these object lessons merely as magic and bizarre tricks to lure an audience just for a passing occasion, but as practical, chemical demonstrations of Christian truth."

Youth For Christ

By MEL LARSON,

*Associate Editor of the Evangelical Beacon
Publisher - Zondervan, price \$1.50 (1947)*

A historical and interpretative discussion of the "Youth for Christ" movement.

Sermons From Paul

By GEORGE W. TRUETT

*Publisher - The Broadman Press,
price \$2.50 (1947)*

A book from the pen of the late George W. Truett, the prince among preachers, needs only to be mentioned to make its appeal to all Southern Baptists.

John: The Universal Gospel

By CHESTER WARREN QUIMBY

*Publisher - The MacMillan Company,
Price \$2.75 (1947)*

Dr. Quimby succeeds in his purpose to present the Gospel of John in a simple but vital manner which will have the widest popular appeal.

These books may be purchased from the Baptist Book Store, 303 West Capitol Avenue, Little Rock.

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One hundred Mennonites from the United States and various European countries will take part in a two-day international Spiritual Life Conference at Basel, Switzerland, which opens on August 16. Reports will be presented on Mennonite churches in the United States, Canada, Holland, Luxembourg, Germany, Switzerland and on the Waldensian Church in Italy.

—Religious News Service.

Guilford College, N. C.—Reaffirmation of the Quaker stand against war and a denunciation of racial discrimination are contained in a new discipline, or book of Quaker principles and procedure, adopted at the 250th session of the North Carolina Yearly Meeting of Friends after four years of study.

—Religious News Service.

Christ's Name

*I give Him my burdens
He gives me His blessings.
I give Him my trials,
He gives me His patience.
I give Him my sorrow,
He gives me His peace.
I give Him my weakness,
He gives me His strength.
I give Him my blindness
He gives me His light.
I give Him my cold heart,
He gives me His love.
I give Christ my all,
And He gives me heaven.*

1947 ASSOCIATIONAL MEETINGS LISTED

Annual meeting dates of Arkansas Baptists' district associations are given below. These are important meetings, when reports of all the denominational work are brought to central meeting places in every section of the state so that many Baptists may attend, learn of the kingdom work, and be inspired.

Very likely there are errors in this list. If you will inform us, we will be glad to make corrections. Some data is incomplete, but this is the best information received to date in the State Secretary's office.

White River — Sept. 4-5, Gassville; D. F. Yates, Cotter, moderator; H. D. Morton, Mountain Home, clerk.

Stone-Van Buren — Sept. 11-12, First Church, Marshall; Claude Jenkins, Clinton, moderator; Gus Poole, Mountain View, vice-moderator; Mrs. May Roberts, Timbo, clerk.

Clear Creek — Sept. 16-17, Webb City Church, Rt. 4, Ozark; Don Hook, Ozark, moderator; T. H. Jordan, Van Buren, vice-moderator.

Little Red River — Sept. 18-19, First Church, Heber Springs; Delbert Garret, Floral, moderator; Othar Smith, Heber Springs, vice-moderator; Mrs. G. F. Moore, Heber Springs, clerk.

Buckville — Sept. 21, Sweet Home Church, Avant; Jack Harper, Cedar Glades, moderator; J. D. Bradley, Buckville, clerk.

Boone-Carroll — Sept. 23-24, New Hope Church, Omaha; Gray Evans, Berryville, moderator; E. E. Griever, Harrison, vice-moderator; W. A. Odell, Omaha, clerk.

Perry County — Sept. 26-27, Bigelow; Luther Whitfield, Casa, moderator; Mrs. Verne Smith, Perry, clerk.

Big Creek — Oct. 1, Mt. Zion Church, Union; Tom Shell, moderator; Milus Rogers, vice-moderator; Roy Roby, Viola, clerk.

Concord — Oct. 2, South Fort Smith, First Church; A. L. Hart, Charleston, moderator; B. V. Ferguson, Ft. Smith, vice-moderator; W. A. Crow, Ft. Smith, clerk.

Ouachita — Oct. 2, Vandervoort Church; J. M. Holman, Gillham, moderator; H. V. Wilson, Gillham, vice-moderator; M. L. Wallis, Grannis, clerk.

Buckner — Oct. 2-3, Pleasant Grove No. 2 Church, Abbott; Karl McClendon, Mansfield, moderator; C. G. Davis, Waldron, vice-moderator; Herman Highfill, Mansfield, clerk.

Caddo River — Oct. 6-7, Lower Big Fork Church, Opal; A. L. McDaniel, Mt. Ida, moderator; Claud Hughes, Oden, vice-moderator; Roy Wright, Mt. Ida, clerk.

Centennial — Oct. 9, DeWitt Church, DeWitt; Ralph D. Dodd,

Stuttgart, vice-moderator; P. C. Greer, Stuttgart, clerk.

Little River — Oct. 7, First Church, Nashville; W. E. Perry, Nashville, moderator; R. E. Baucum, Murfreesboro, vice-moderator; Lawson Hatfield, Ashdown, clerk.

Benton County — Oct. 7-8, Gentry; Carl Nelson, Gentry, moderator; Rel Gray, Rogers, vice-moderator; John B. Stephen, Gravette, clerk.

Dardanelle-Russellville — Oct. 9, Atkins; J. A. O. Russell, Dardanelle, vice-moderator; Fritz E. Goodbar, Russellville, clerk.

Carey — Oct. 9, Manning; John Basinger, Sparkman, moderator; H. S. Coleman, Bearden, clerk.

Central — Oct. 9-10, Owensville Church; T. K. Rucker, Malvern, vice-moderator; H. A. Kelly, Benton, clerk.

Current River — Oct. 9-10, Success; W. Harry Hunt, Pocahontas, moderator; C. F. Gwinup, Pocahontas, vice-moderator; L. C. Tedford, Corning, clerk.

Mississippi — Oct. 9-10, Dell Church; C. J. Rushing, Manila, moderator; P. H. Jernigan, Blytheville, vice-moderator; L. G. Scott, Blytheville, clerk.

Pulaski County — Oct. 13-16, First Church, North Little Rock; W. H. Hicks, 610 North Oak, Little Rock, moderator; W. O. Vaught, 1000 Bishop, Little Rock, vice-moderator; Taylor Stanfill, 1611 North Tyler, Little Rock, clerk.

Bartholomew — Oct. 14-15, Marsden Church, Bradley County; Paul Aiken, Warren, moderator; R. D. Washington, Monticello, vice-moderator; H. C. Barnes, Monticello, clerk.

Mt. Zion — Oct. 14-15, Central Church, Jonesboro; Frank Waite,

217 Baker Street, Jonesboro, moderator; W. E. Speed, Lake City, vice-moderator; H. B. Stone, Lake City, clerk.

Red River — Oct. 14, Beech Street Church, Gurdon; Fred A. White, Prescott, moderator; J. D. Bledsoe, Arkadelphia, vice-moderator; Ned L. White, Curtis, clerk.

Tri-County — Oct. 14-15, First Church, Marion; Nall Brantley, Forrest City, moderator; Minor E. Cole, Forrest City, vice-moderator; Seibert H. Haley, Parkin, clerk.

Harmony — Oct. 14, First Church, Rison; Paul Fox, Pine Bluff, moderator; T. T. Newton, Rison, vice-moderator; L. G. Whitehorn, Pine Bluff, clerk.

Delta — Oct. 14-15, First Church, McGehee; Clarence Cutrell, Eudora, moderator; R. L. Blackwell, Jennie, clerk.

Liberty — Oct. 14-15, Village; Hugh Cantrell, moderator; T. L. Harris, vice-moderator; Garland Anderson, clerk.

Hope — Oct. 16-17, Stamps Church, Stamps (1st day), Shiloh Church, Texarkana (2nd day); Roy L. Hunnicutt, Magnolia, moderator; Waif Hamilton, Stamps, vice-moderator; L. B. Burnside, Texarkana, clerk.

Washington-Madison — Oct. 16-17, Johnson; O. E. Williams, 515 Forest Ave., Fayetteville, moderator; Norman Drake, Fayetteville, vice-moderator; J. W. Webb, 347 Rollston Street, Fayetteville, clerk.

White County — Oct. 16-17, L. M. Keeling, Judsonia, moderator; L. C. Langley, Kensett, vice-moderator; C. S. Maynard, Bald Knob, clerk.

Rocky Bayou — Oct. 16, Sidney; W. E. Davis, Sidney, moderator; W. G. Wiley, Violet Hill, vice-moderator; Herman Dover, Melbourne, clerk.

Newton County — Oct. 18-19, Deer Church; R. M. Abell, Jasper, moderator; Mrs. E. R. Casey, Parthenon, clerk.

Black River — Oct. 21, First Church, Newport; Ray Rhyne, Tuckerman, moderator; C. F. Wilkins, Newport, vice-moderator; D.

B. Westmoreland, Walnut Ridge, clerk.

Caroline — Oct. 21-22, Des Arc; W. B. Pittard, England, moderator; Ernest Baker, Des Arc, vice-moderator; Dale McCoy, Cabot, clerk.

Trinity — Oct. 21-22, Lepanto; R. L. Franklin, Marked Tree, moderator.

Faulkner — Oct. 23-24, Formosa; Hugh Owen, Conway, moderator; H. B. Tillman, Conway, vice-moderator; T. W. Hayes, Conway, clerk.

Arkansas Valley — Oct. 23, First Church, Helena; Reese S. Howard, Brinkley, moderator; D. D. Smothers, West Helena, vice-moderator; J. B. Measel, Barton, clerk.

Independence — Oct. 23, Sulphur Rock; E. P. J. Garrott, Batesville, moderator; Byron King, Batesville, vice-moderator.

Woodruff County — Oct. 23, Pleasant Grove Church, Howell-Wiville; R. H. Dorris, Cotton Plant, moderator; J. M. Hitt, Wiville, vice-moderator; Mrs. Homer Randall, Cotton Plant, clerk.

Greene County — Oct. 28-29, Walcott; J. Ed. Thompson, Paragould, moderator; J. Harold Griffin, Paragould, vice-moderator; J. Sam Thompson, Paragould, clerk.

Gainesville — Oct. 29-30, St. Francis; E. Clay Polk, Rector, moderator; E. G. Ward, Piggott, vice-moderator; Frank Carpenter, Rt. 1, Piggott, clerk.

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I find the name of Jesus Christ written on the top of every page of human history.—George Bancroft.

The image of Christ shall never be effaced. It shall be painted in the hearts of men.—John Huss.

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Regular Session September 15, 1947

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Church Music Director



Baptist Teachers of Bible and Religious Education.

The Centerton Church is making splendid progress under the pastorate of Melvin Coffelt. Six years ago Brother Coffelt was ordained by the Centerton Church and has been pastor of the church since his ordination with the exception of one year in which he served the Gravette Church. During this time the church has gone from fourth-time to full-time services. The finances and organizations of the church have increased steadily. There have been 45 additions to the church in the past 11 months. A new educational building is now in the process of construction.

The Mount Hebron Church was led in revival services by Rev. B. L. Dorman, pastor of the First Church, Alpena Pass, Ark. There were 28 professions of faith, 12 additions to the church by baptism and two by letter. Rev. O. B. Smythe is pastor of the Mount Hebron Church.

Pastor Jesse Reed of the Park Place Church, Hot Springs, reports a gracious revival in which Rev. H. A. Elledge of Baring Cross Church, North Little Rock, did the preaching and Rev. Glen E. Crofts of Crowley, Tex., led the singing. There were 31 additions to the church, 18 of these coming for baptism.

"Not By Bread Alone" is a 16mm sound motion picture film, running time approximately 17 minutes and is available at Church World Service, 740 Esplanade Ave., New Orleans 16, Louisiana.

Bread, man must have. His spirit, too, must be restored and this especially is the task of the churches working together amid the misery and despair in Europe; in Asia a similar story can be told.

This is the story of the churches working through Church World Service.

"Some go to church to take a walk, Some go to church to laugh and talk,

Some go there to meet a friend. Some go there their time to spend. Some go there to doze and nod, But the wise go there to worship God."

—The American Lutheran.

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Figures to Inspire

August 10, 1947

Church	Add.	S. S.	T. U.
Little Rock, Immanuel		376	217
Including Missions	4	1292	445
El Dorado, First	3	695	149
Benton, First		499	121
Including Missions		570	
Paragould, First	1	493	228
Hot Springs, Second		473	137
Including Missions	1	529	159
Camden, First		433	109
Little Rock, Baptist			
Tabernacle	6	398	75
McGehee, First	2	387	90
Hot Springs, Park Place	1	374	116
Fordyce, First		331	147
Hot Springs, Central	1	325	80
Paris, First		307	108
Arkadelphia, First		277	80
Rogers, First		273	100
Malvern, First	5	273	51
Hamburg, First	2	271	145
Cullendale, First		271	81
Siloam Springs, First	4	248	147
Little Rock, South			
Highland		248	66
Mena, First	2	242	85
El Dorado, West Side		229	71
Hot Springs, First		229	33
Monticello, First		212	57
Smackover, First		209	52
Ashdown, First		166	57
Including Missions	1	190	
Atkins, First		149	40
Little Rock, Biddle		39	22

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SPIRITUAL BLESSINGS, TOO

The Watchman-Examiner, national Baptist paper published in New York, comments: "Southern Baptists are out to enlist a million church members as tithers. They figure that, if this is accomplished, contributions to the Lord's work would be doubled. It might even be more than that. Think of the spiritual blessing that would come to those who took this step."

Missionary E. H. Acuff of the Bartholomew Association reports three revivals during the month of July with seven additions to the churches by baptism and four by letter.

Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, announces the Ridgecrest Bible Conference August 21-29, which climaxes one of the best seasons in the history of Ridgecrest, both from the standpoint of attendance and spiritual power. The following list of conferences are scheduled for this closing period known as the Ridgecrest Bible Conference: Relief and Annuity Board Conference, Southwide Church Music Conference, School for Church Librarians, Social Service Conference, Meeting of the Southern Baptist Historical Society, Christian Education Conference and Association of Southern

sions, 68; additions to the churches, 45; Bible readers enlisted, 2,318; unions organized, 76.

Honor Roll for Standard Sunday Schools

At our coming State Sunday School Convention at First Church, Little Rock, October 20-21, there is to be an Honor Roll for Standard Sunday Schools in our state. This Honor Roll will have the name of the church, the pastor, and the superintendent.

If your Sunday School has met the standard requirements it deserves it will receive this recognition. If it is almost standard it deserves the efforts which those in places of leadership should put forth to make it become a standard Sunday School before that time. There are a good many Sunday Schools in our state which lack only one or two points, and some only part of one point, of being standard.

Ask yourself the question, "Will my Sunday School be on the Honor Roll, if not why?" If the answer to this question is one which you can overcome, do your best to reach that point in time to get your Sunday School on the Honor Roll of Standard Sunday Schools.

Speakers' Tournament

The 1948 Speakers' Tournament subjects are: "Follow Me," "The Cost of Following Christ," "When I Survey the Wondrous Cross," "How to Be Happy," "Adventure of Conquering Evil," "Let Your Light So Shine," "Youth and Missions," "Making Our Homes Christian," "Prayer—a Source of Spiritual Power," "Lean on Me," "Are Ye Able?" "Uniting the Nations Through Missions," "Youth and Materialism," "Becoming Fishers of Men," "Adventures in Christian Living," "Using All for Christ," "So I Send You," The Contribution of Christian Education to Our Nation," "Beverage Alcohol Weakens Character," and "Beverage Alcohol—A National Menace."

The Arkansas State Speakers' Tournament will be held at the State Training Union Convention which will meet with the Immanuel Baptist Church, Fort Smith, March 19-20, 1948. The church tournament should not be held later than February, 1948, and the Associational tournament not later than March 10, 1948.

Mrs. Nininger Will Conduct Conference



Mrs. B. W. Nininger, State Music Director, will conduct a conference at the State Sunday School Convention for Sunday School musicians. This State Sunday School Convention is to be in First Church, Little Rock, October 20-21. Music is a vital part of Sunday School work. Trained musicians mean much to the success of good Sunday School work. If you work with the music in the Sunday School, you should plan now to attend this State Sunday School Convention.

Register Boards

The Book Store now has for immediate delivery the Training Union Register Board. The prices are: Metal \$7.50 plus tax and Wooden \$9.00 plus tax.

Summer Field Work

The fourth week of Summer Field Work, which was conducted in Harmony Association, with Star City as the Central Point, resulted in 481 Bible readers enlisted, 20 conversions, 19 additions to the churches, 97 rededications, and 23 unions of the Training Union organized. There were 683 enrolled in the meetings with an average attendance of 531.

During the first four weeks, the enrollment has been 2,917; average attendance, 2,215; conver-

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

The Forty-First Assembly

The forty-first annual assembly was the largest and, in the minds of many, the very best ever. From the opening session to the closing one the program was inspiring and helpful. The large number of young people in attendance and their fine spirit of cooperation and consecration was one of the outstanding features. Dr. Harry Rimmer, inspirational speaker, was gladly heard twice daily and his messages were the high hours of the Assembly.

The Woman's Missionary Union promoted ten classes, the total enrollment being 866, which was an all-time high record for the mission hour. Missionary teachers were Miss Ruth Walden of Africa, and Mr. and Mrs. Donato Ruiz, missionaries to the Spanish speaking people of El Paso. Teachers from within the State were: Miss LaVerne Ashby, Mr. and Mrs. Alvin Hatton, Mr. and Mrs. Lawson Hatfield; Mrs. Hatfield was assisted with the Sunbeam class by Miss Aileen Ritchey, Miss Jo Galloway and Eugenie Davie. Mrs. C. H. Ray served as dean and conducted a conference on W. M. U. work at the period for the preachers one day. The W. M. U. period was used one day as a general assembly at which time Miss Ruth Walden spoke of her work in Africa.

The following statistics will give information concerning enrollment and awards:

	No. Enrolled	Awards
W. M. S.	136	99
Y. W. A.	140	94
Intermediate G. A.	257	208
Junior G. A.	90	68
Intermediate R. A.	154	89
Junior R. A.	59	54
Sunbeams	30	23
Totals	866	635

A Call For Help

Mrs. Ray received the following letter from Mrs. Trutzza, whose husband is Financial Secretary of the War Relief Committee of The Roumanian Baptist Association of America.

5317 Kimbark Ave.,
Chicago, 15, Illinois.

Dear Mrs. Ray:

At long last we have the names

and addresses of some of the neediest of our desperate people in Roumania. We are wondering if your women would be so good as to pack the 22 lb. boxes of used clothes and send to the enclosed names. Tags are procured at any Post Office of course. There is only one customs declaration required now.

It seems to us the best way to send food is thorough C A R E—the \$10 packages. It is so simple—just the money and the correct name and address. That may appeal to some groups.

Do you know of some circles who would like to send the \$10 for wool material for a suit for some of the pastors? Materials are beyond all reach. One pastor wrote that he receives 500,000 lei per month but an ordinary shirt costs 750,000 lei.

This pastor is also editor of the Baptist paper. He is begging for books and periodicals (Religious). He is a graduate of our Seminary and reads English. In many churches books lie around unused. Old quarterlies are helpful.

D-lui Alexa Popouici
Blvd. Regele Ferdinand 62
Arad, Roumania.

We shall be so grateful if you will present these needs if it comes within the plan of your work.

Yours sincerely,
Mrs. Peter Trutzza.

The addresses to which material may be sent are:

Rev. Isaac Ioan, Str. Berzel 29,
Bucharest II, Roumania.

Rev. Alexandru Pop, Gradina
Bas 22, Baia Mare, Jud. Satul
Mare, Roumania.

Rev. Ioan Ordeanu, Colentina
Str. Cotofeni 72, Bucharest, Rou-
mania.

Rev. Toma Iacobici, Str. Valea
Mica 310, Moldova Noua, Jud.
Caras, Roumania.

Rev. Gheorghe Pop, Str. Papi
Ilarian 32 bis, Bucharest, Rou-
mania.

Rev. Sava Nicolae, Str. Stefan
cel Mare 31, Com. Sanicolaul
Mare, Jud., Timis-Torontal, Rou-
mania.

State Mission Season of Prayer

The W. M. S. program material for the observance of State Mission Season of Prayer has been mailed to every W. M. S. president and B. W. C. chairman. If, for any reason, you fail to receive your package within a reasonable length of time, write your state W. M. U. office and a duplicate package will be sent immediately. Also, order sufficient number of offering envelopes to distribute to every woman in your church in advance of the meeting. The theme is "Arkansas—White unto Harvest." The suggested date for the observance of this season of prayer is September 15.

Ridgecrest WMU Week

Arkansas was well represented at Ridgecrest during WMU Week, a total of 27 being present. A report of this important meeting will be presented next week.

Pointers For Preachers

A layman visited a great city church in Ohio during a business trip. After the service, he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."—The Brethren Missionary Herald.

The Cooperative Program is not simply a means of raising money. It is an adventure in united educational effort. It is the means of pooling Baptist promotional energy.



Chalk
it up



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VACATION BIBLE SCHOOL REPORTS

(From Official Reports Sent Religious Education Department)

Association — Church	Enrolled	Av. Attend.
Arkansas Valley—Marianna, First	145	113
Arkansas Valley—Helena, First	94	114
Bartholomew—Crossett, First	342	290
Bartholomew—Monticello, First	133	106
Benton County—Gentry, First	104	86
Benton County—Monte Ne, First	57	41
Boone-Carroll—Eureka Springs, First	92	67
Caddo River—Black Springs	28	27
Caddo River, Washita, First	24	24
Caroline—Cabot, First	75	64
Caroline—Carlisle, First	104	91
Centennial—Almyra, First	123	97
Centennial—DeWitt, First	159	106
Centennial—Stuttgart, First	168	139
Central—Bauxite, First	215	184
Central—Benton, First	304	233
Central—Hot Springs, Walnut Valley	57	49
Central—Malvern, First	209	188
Concord—Booneville, First	247	195
Concord—Booneville, Glendale	51	31
Concord—Charleston	91	77
Concord—Fort Smith, Immanuel	244	191
Concord—Paris, First	304	240
Concord—State Sanatorium, Masonic School	50	
Current River—Pocahontas, First	127	97
Dardanelle—Russellville—Dardanelle, First	85	66
Dardanelle—Russellville—Morrliton First	120	113
Dardanelle—Russellville—Russellville, First	198	148
Delta—McGehee, First	293	203
Gainesville—Piggott, First	129	120
Greene County—Paragould, First	151	109
Greene County—Paragould, East Side Mission	58	41
Greene County—Paragould, North End Mission	39	33
Greene County—Paragould, South Side Mission	86	58
Harmony—Pine Bluff, Immanuel	222	194
Harmony—Pine Bluff, Matthews Memorial	120	98
Harmony—Pine Bluff, Second	140	100
Harmony—Rison	130	96
Hope—Lewisville, First	114	92
Hope—Magnolia, Central	152	113
Hope—Stamps, First	148	116
Hope—Texarkana, Beech Street	154	124
Hope—Texarkana, Shiloh	70	64
Hope—Texarkana, South Texarkana	110	68
Hope—Texarkana, Trinity	59	46
Liberty—Cullendale, First	195	152
Liberty—El Dorado, Ebenezer	44	39
Liberty—El Dorado, West Side	126	102
Liberty—Norphlet, First	180	128
Little River—Ashdown, First	98	85
Little River—DeQueen	123	102
Little Red River—Heber Springs, First	152	116
Little Red River—Heber Springs, Pleasant Ridge	28	23
Little Red River—Heber Springs, Pleasant Valley	13	13
Mississippi County—Blytheville, Calvary	186	113
Mississippi County—Etowah	68	51
Mississippi County—Leachville	144	83
Mississippi County—Luxora	72	53
Mississippi County—Osceola, Community School	21	18
Mississippi County—Tyronza, Whitton	45	40
Mount Zion—Jonesboro, First	140	125
Mount Zion—Nettleton	92	61
Pulaski County—Ironton	146	99
Pulaski County—Jacksonville, First	136	117
Pulaski County—Levy, Crystal Valley	55	37
Pulaski County—Little Rock, First	218	168
Pulaski County—Little Rock, Second	132	90
Pulaski County—North Little Rock, Central	114	100
Pulaski County—North Little Rock, First	179	143
Pulaski County—Plainview	121	108
Pulaski County—Wrightsville, (negro)	147	95
Red River—Arkadelphia, First	149	114
Rocky Bayou—Melbourne	86	62
Tri-County—Forrest City, First	179	142
Tri-County—Parkin, First	44	38
Tri-County—West Memphis, First	275	211
Trinity—Harrisburg, First	99	77

Trinity—Tyronza, First	132	97
Trinity—Weiner	91	67
Washington-Madison—Springdale, First	177	142
White River—Batesville, Calvary	112	79
White River—Flippin, Rehobeth	83	62
White River—Mountain Home	72	
Woodruff County—Hunter, First	92	70

Breaking Home Ties

Within the next three or four weeks thousands of Baptist young people will be leaving home for college. For many this will be their first experience away from home. For all it will be a challenge to preserve their Christian loyalties, their high ideals of living and customary serving through their church.

The Southwide Department of Student Work is suggesting that the home churches fittingly recognize these students during some service of the church—preferably at the morning, evening, or weekly prayer hour. This might be known as "Off-to-College Day." It is intended as a special feature only of the services of the day. During these few moments the pastor might call for these students to come forward or stand. He could then deliver a brief charge expressing the hope of the church for them and stating what the home church confidently expects of each. (Some churches may prefer to have the students give brief testimonies on, "What I Propose in My Heart to do While at College.")

Included in this brief message of the pastor will be an appeal for supreme loyalty to Christ and the church. Each will be urged to join the church at the college center on the very first Sunday after arrival. This Sunday is designated as Student Join-the-Church Day. Each student will be advised to carry his

church letter or have his new pastor write for it.

They will be counseled also to join a Sunday school class, a Baptist Young People's Union, a YWA or a Young Men's Brotherhood, and perhaps the choir. Many will offer themselves for service as a teacher or leader in some department of the younger ages. Each one should get to know the pastor, the Baptist Student Union officers, and the leaders in the local church. They will wish to make friends among this group. By choosing the right type of friends and extra-curricular activities, each student may get the most out of every phase of college life.

A prayer of "dedication to preparation" for greater service might conclude this brief service. Some churches may wish to present a New Testament or some memento as a reminder of this occasion.

In connection with this "Off-to-College Day" in the home church, it would be an excellent plan for the churches to order several copies of THE BAPTIST STUDENT magazine for their pastor, and the young people's leaders of the church. There should also be several copies included in the regular church order for the high school seniors in the membership. The magazine is for nine months—not being published during the months of July, August and September. The price is thirty cents per quarter. Order with the regular church literature from the Baptist Sunday School Board, Nashville, Tennessee.

Baptist World Alliance Aids European Relief

By MARJORIE E. MOORE

Copenhagen — The Baptist World Alliance has appointed a relief committee with Dr. R. Paul Caudill, pastor of the First Baptist Church, Memphis, Tenn., as chairman and he got underway immediately by offering the Congress a chance to give clothing for the needy persons of Europe and Baptists attending (from America chiefly) gave extra suits, dresses, coats, shoes, hose, soap, etc., from their European travel wardrobes. A table top three feet wide and 20 feet long was filled to overflowing.

A cash offering of \$2,000 (American money) was received.

Southern Baptists are urged to increase their cash gifts through their churches for world relief and send all the used clothing they can spare to the nearest warehouse (For Arkansas Baptists, 740 Esplande Avenue, New Orleans, La.).

A final characteristic of the dedicated worker is that he undertakes his duties with constant enthusiasm and vision. Such a worker in office or shop or market is really a "minister" responding to his calling of God in that place.—John Oliver Nelson, The Baptist Student.

The Prove-Me Hour

Eight radio programs promoting the current Baptist tithing campaign to enlist a million tithers will be broadcast over three stations in Arkansas, KELD, Eldorado, 2:30 p. m., Sundays; KWFC, Hot Springs, 9:30 p. m., Sundays; KLCA, Pine Bluff, 8:15 a. m., Sundays, for the next eight weeks, as announced by the Executive Committee, Southern Baptist Convention, Dr. Duke K. McCall, Executive Secretary, Nashville, Tenn.

The Radio Commission which produced these programs states this is the best series of radio programs they have produced to date. Featured in short talks in the programs are five leading ministers, viz., Dr. J. Clyde Turner, Dr. Ellis A. Fuller, Dr. Duke K. McCall, Dr. J. B. Lawrence and Dr. M. Theron Rankin; and five laymen, viz., Maxey Jarmon, Nashville, Tenn.; Ralph Newton, Macon, Ga.; V. L. Reese, Birmingham, Ala.; H. E. Long, Jr., Shreveport, La.; Dr. Robert P. Noble, Raleigh, N. C. Though brief, the talks are all tops. One program is a drama entitled, "The Trial of a Robber"; one is a round table discussion of tithing. Both of these were professionally produced.

A good balance of music by the Baptist Hour Choir is rendered in six of the programs.

Pastors and other leaders will advance tithing in the churches substantially by announcing these broadcasts in every possible way.

Ninety-one stations within the territory of the Southern Baptist Convention are carrying these programs.

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If Christ be not divine, every impulse of the Christian world falls to a lower octave, and light and love and hope decline.—Henry Ward Beecher.

Little Willie was asked by his Sunday School teacher which Bible story he liked best.

"I like the one where everybody loafs and fishes," he replied.

Cocktail Christians are not the foundation on which the Kingdom of God can be built with lasting security.—H. La Rue Cober.

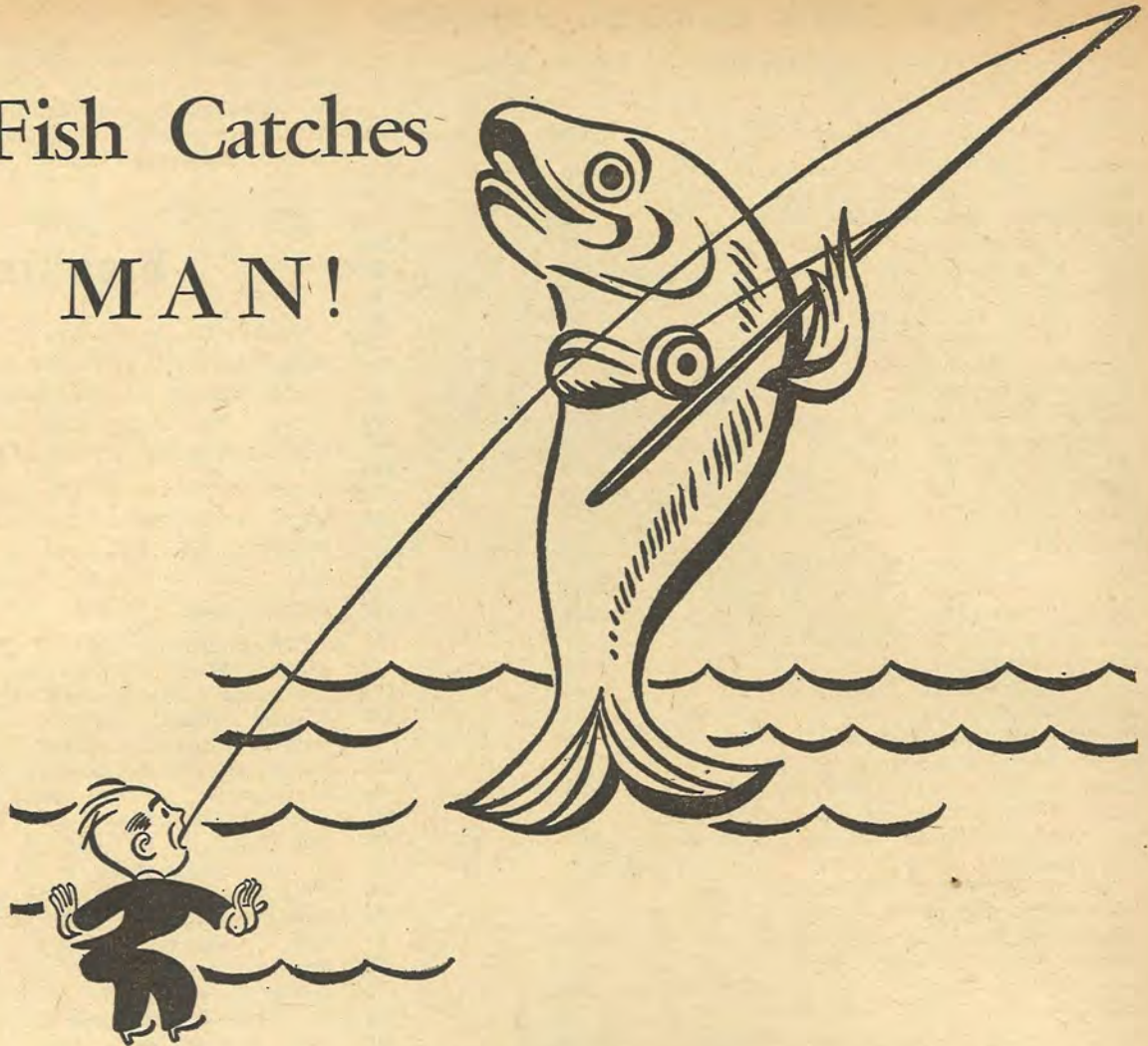
A world of material efficiency will no longer tolerate spiritual mediocrity.—Edward H. Pruden.

When the world is at its worst we as Christians ought to be at our best.

Lord, lay some soul upon my heart
And love that soul through me,
And may I nobly do my part
To win that soul for Thee.

We cannot know Christianity until we know Christ. — Robert James MacCracken.

Fish Catches MAN!



If we saw a headline like that in the paper it would seem to us to be just as much news as MAN BITES DOG!

Yet, our particular "FISH CATCHES MAN" story is really not new . . . it's our representation of something that has been going on a long time . . . something that has "hooked" many a person who doesn't take the time to think things through. It concerns the entry of the Government into competition with private business.

If such competition were on an equal basis it wouldn't be so bad—even though we think the business of the Government is to govern—but when the Government sets up business, a great many inequalities develop. Such business operates almost tax free; it pays virtually no interest on any money borrowed; it makes up any loss from the general tax funds. In other words, YOU as a taxpayer dig down to help pay the losses on government-owned business.

So don't think that government ownership of ANY business is bound to mean lower costs to you. Lower cost MAY be an outcome, but somebody has to pay for it, and that someone is you—Mr. Taxpayer.

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

Scriptures Are Specific in Passages Concerning Honesty

By R. PAUL CAUDILL

One of the greatest problems of society today is that of dishonesty. We see its manifestations in every walk of life. Recently a guest speaker at a faculty meeting on a southern university campus expressed the belief that this is the most pressing ill on the campuses of our schools and colleges throughout our land.

Kindness And Truth

"Let not kindness and truth forsake thee: Bind them about thy neck; Write them upon the tablet of thy heart: So shalt thou find favor and good understanding in the sight of God and man" (Proverbs 3:3-4).

Kindness and truth do not come by nature to man. Man is not naturally kind, nor is he naturally truthful. These are manifestations of the grace of God—virtues that come to us as we grow in the knowledge of things divine. It may be said that some are more kind "by nature" than others, and that some have more of a disposition to be "truthful" than others, but the fact remains that kindness and truth are Christian virtues, virtues that were never known to the world in exceeding great measure until the coming of Christ, the son of God.

Take, for instance, love for little children. Ruskin, who perhaps knew as much about Greek art as any other, tells us that there were no little children in Greek art until the coming of the Saviour. We know also that there was little regard for woman until the coming of the Son of God. Orphanages, benevolent hospitals, and institutions of nursing were unknown factors in the world until the coming of our Saviour. Kindness and truth are the results, in their highest form, of Christian disciplines.

Jesus, of course, is the supreme Truth. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6).

The Bible constitutes God's self-disclosure through the written message, and is full of truth concerning His relationship with the

Sunday School Lesson For August 24

Proverbs 3:3-4; 11:1; 12:17-22; 14:5; 23:10-11; Matt. 5:37

sons of men as He endeavors to lead them into the Kingdom of God. The Bible is the source book of truth, and only as we glean from its pages the wisdom of the ages shall we grow in our understanding of kindness and truth.

An Abomination

"A false balance is the abomination to Jehovah; But a just weight is his delight" (Proverbs 11:1). The problem of "false" balances was very real in the days of the prophet Amos: "When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit" (Amos 8:5).

In Proverbs 16:11 we have these words: "A just balance and scales are Jehovah's; All the weights of the bag are his work," and in Proverbs 20:10 the evil is again referred to: "Diverse weights, and diverse measures, Both of them alike are an abomination to Jehovah."

We have, in our own country, evidences on every side of the prevailing lack of honesty. All of our pure food laws, pure drug laws, and laws concerning weights and measurements, have been brought into being on account of dishonest practices of men. If men were fundamentally honest in all of their relations of life, we would not have to have laws concerning weights and measurements. If men wanted to do the right thing in all their business relations, there would be no need for laws concerning the sale of drugs and food.

The devout Christian is zealous to do the right thing. If a transaction is questionable the maxi-

mum Christian does not enter into it. In truth, the problem will never be solved—this problem of dishonesty—until men come to know Christ, and to know him with such devotion that they will put His will first in every era of life.

The Piercings of a Sword

"He that uttereth truth showeth forth righteousness; But a false witness, deceit. There is that speaketh rashly like the piercings of a sword; But the tongue of the wise is health" (Proverbs 12:17-18.)

The rash words of an unkind person can become as grievous to a tender spirit as "the piercings of a sword." And the tragic part about it lies in the fact that words once spoken can never be recalled. One may apologize for unkind remarks, but the scars will ever remain.

There is no delight for Jehovah in the wicked lips and the lying tongue. "Lying lips are an abomination to Jehovah; But they that deal truly are his delight" (Proverbs 12:22).

Those who "devise evil" have hearts that are filled with deceit (Proverbs 12:20). That is why it is so necessary first to change our own hearts if we would change the face of the world. It is from the heart that the issues of life stem. A man is "good" or "bad" according to the kind of heart he has. God weighs our intents and purposes.

"A faithful witness will not lie; But a false witness uttereth lies" (Proverbs 14:5).

Yea, Yea; Nay, Nay

In Matthew 5:37, Jesus in His discussion of the character of the kingdom citizen has this to say: "But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one."

In other words, "Christ looks forward to a time when truthfulness will be so binding a duty that oaths will no longer be necessary even in courts of justice. This is one of the ideal com-

mands which cannot be fully carried out in the present state of society. Our Lord Himself at His trial allowed Himself to be put on oath (26:63) but one day there will come a time when a man's word will be as good as his oath." (Dummelow) That is the day for which all hearts yearn.

I Prayed a Prayer

*I prayed a prayer today
I did not pray for wealth or even health
I did not pray for might or even sight
I did not even pray for thee or even me.*

*I prayed for God to work in me
I prayed for God to live in me
I prayed for God to be in me.*

—FRANK G. KELLY.

—000—

When the big Nashville fire was at its hottest (700 houses burned), a wit, living next to a church begged the fireman to turn the hose on the pastor's study. Shouted he: "If the fire ever gets to those dry notes, Nashville is doomed."

We all ought to be patriots, but that does not mean cheering with the crowd and shouting, "My country, right or wrong."—Canon Archibald F. Hood, Oxford, England.

Christ is the great central fact of the world's history. All lines of history converge upon Him. All the great purposes of God culminate in Him.—Charles Spurgeon.

Bombing planes are so expensive and so destructive and missionaries are so cheap and so constructive; yet so much of the world puts faith in the bombing plane.—G. Pitt Beers.

If the task of saving the world takes all of God's time and all of Christ's time, we needn't expect to help much with spare time. God wants the time we can't spare.

The gospel is good news in a world that knows only bad news.—E. G. Homrighausen.

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★ Executive Board — STATE CONVENTION ★

B. L. Bridges, General Secretary, 200 Radio Center, Little Rock, Ark.

Baptist Building

The Executive Board has purchased an office building. The State Convention twice authorized the Executive Board to procure a building and the Executive Board authorized the appointment of a committee to work with the General Secretary in procuring it. The Committee and the General Secretary closed the deal several days ago.

The building is known as the "Enterprise Building," and is located on the corner at West Capitol Avenue and Spring Street in Little Rock. It faces Capitol Avenue. At present the Amis Guthridge Furniture Company occupies the first floor. The second floor is vacant and is suitable for office space. The building is 48 feet 8 inches wide and is 140 feet long. It is two stories high, and is fire proof. It is made of concrete and steel and is sturdy and strong enough to permit another story if desired.

The purchase price was \$75,000. We had a little more than \$30,000 on hand to be used for that purpose. We owe nearly \$45,000 on it. This is to be paid over a period of several years. The payments are to be made semi-annually, with interest at 4 per cent. The building will stand for the obligation.

It probably will take sixty days to put in some partitions and get the second floor ready for us to occupy. There will be ample space for all departments of the work. It is only two blocks from the Post Office. This will be convenient for we have a lot of business with the Post Office.

This property is located in a fast developing business section of Little Rock, and therefore will increase in value. It is a good investment and will satisfy an urgent need. We are now paying \$475 per month for office space. The rent we are now paying would eventually pay for the new building if we wanted to take that long to pay for it. So, it will be a saving for Arkansas Baptists, and will give us assurance that we shall not be moved out at the will of somebody else.

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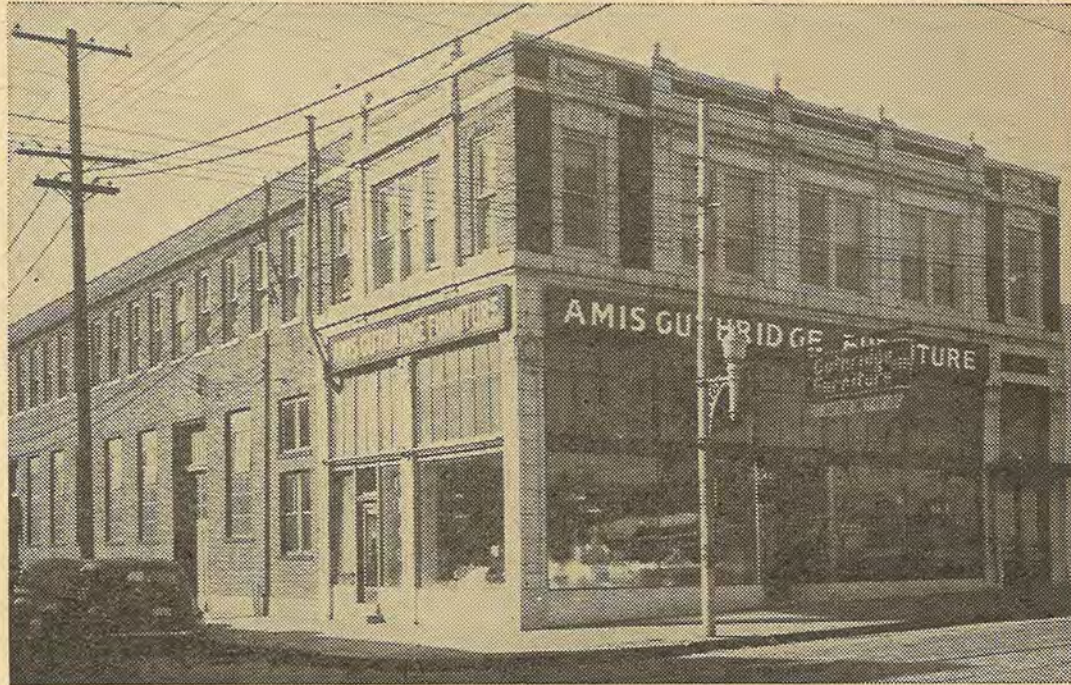
Lifting the Lid

We give below a timely word from Duke K. McCall:

"Some churches have placed a lid, a ceiling, on contributions beyond the local church program. This is done by saying that all gifts beyond a certain amount shall be used for some local project such as a new building. It may take the course of setting a specific amount to be sent from the church for the Cooperative Program each month or year.

"During the period of this special three-month tithing emphasis, let us lift the lid that all state and Southwide causes and our worldwide witness may share in the increased giving of the people. At least three reasons prompt this suggestion:

"1. The vision of giving to the whole world



Baptist Office Building

401 - 403 West Capitol Avenue

Come to Little Rock September 2nd

September 2 will be a great day for Arkansas Baptists. Come to the Rally and Conference which is to be held there on that day. The meeting will begin at ten o'clock and go through the night service. A great program is being arranged. Speeches will be made by strong laymen and by preachers. Dr. J. E. Dillard will be one of the chief speakers. Other speakers will be named in the paper next week.

The meeting will be held in the interest of the great Southwide tithing movement of Southern Baptists. Baptists in all the southern states are pressing on in this campaign. The slogan is: "EVERY BAPTIST A TITHER." Every non-tither will be asked to try the "Prove Me" plan for at least three months. We need 40,000 tithers in Arkansas, and a million in the southern states.

will stimulate the giver and immediately justify the higher level of his giving.

"2. It is only fair that state and Southwide agencies which have contributed greatly to this effort should share in the results.

"3. By lifting the lid to allow increased giving to flow through the channels of the Cooperative Program, we will avoid developing the habit of designation of gifts to state and southwide objects.

"Christian statesmanship counsels us to respond adequately for all calls and causes

Rally and Conference

Second Baptist Church
Little Rock, Sept. 2nd.

10:00 a. m. Song and Praise

10:15 a. h. Announcements

10:20 a. m. Talks—Laymen and
Preachers.

11:15 a. m. Address—Dr. J. E. Dillard

2:30 p. m. Conferences

7:30 p. m. Address.

within the purpose of God. No Christian can limit his witness to Jerusalem for Christ said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). A Baptist serves but one Master yet serves Him through many channels."

Dr. S. G. Posey, pastor, Baptist Temple, San Antonio, Tex., has become head of the Department of Religious Education of Golden Gate Theological Seminary, Berkeley, Calif.