

ARKANSAS BAPTIST

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NUMBER 3

The Book
Of Books . . .

The World's
Greatest
Literature . . .

Cornerstone
of the
Christian
Home . . .



—H. Armstrong Roberts.

A Layman Endorses . . .

THE COOPERATIVE PROGRAM

By JOE W. WEBB
Fayetteville

Shall we as Baptists finance our programs by careful planning and the pooling of our offerings given on a scriptural basis, or shall we finance them by making special competitive appeals and impulsive giving?

For years Baptists tried the latter plan. Those institutions represented by the best money getters, who made sensational appeals and took a collection on the spot, were well supplied with funds. Those institutions not so fortunate survived on a shoestring basis or died. Money was given because of the personality of the collector rather than the relative importance of the institution or its needs.

Collecting money is a specialized talent possessed by only a few. Seldom is a good administrator a good money raiser. Probably good money-raisers as a rule are not good administrators. At least both qualities seldom reside in the same person. Administrators of colleges, hospitals, orphanages, mission fields of any kind have full time jobs without taking time off to seek funds for operation. It is far better for them to stay on the job to direct and to supervise the institutions assigned to them. For them to spend considerable time in the field seeking funds means neglect and inefficient operation. Arkansas Baptists and Southern Baptists have had years of disappointing experience of that kind.

A Corrective Plan

The Cooperative Program was intended to correct these evils. No plan, however good, will work itself. We believe if our people are informed about the importance of the work being done, and the needs of the various activities supported by Baptists they will give more liberally to them through the Cooperative Program. Teachers and pastors can easily take too much for granted. Too, to many people the "Cooperative Program" is merely a long unexplained term used in urging people to pay into the church program! The words "Cooperative Program" have no life interests to them. But as in any other educational program it requires energy, patience, explanation, and repetition. The Arkansas Baptist in the church budget will help some. But it will not take the job over and do it well.

But some one will say, "Why all this ado? We have had the Cooperative Program in operation both in Arkansas and throughout the South for years." That is very true—but we are drifting from it. By reading the last quarter's report from the churches and associations you will see that only 12 of the associations gave more through the Cooperative Program than through designated gifts. So 28 out of 40 associations gave much more by designated gifts. Some associations gave two, three, five, six, and eight times as much to designated objects as to the Cooperative Program. Read it for yourself in November 7 issue of Arkansas Baptist. This tendency as shown by these reports is not confined to the rural, village, and small town churches. It is true with some of our large city churches. It is a general condition I am calling attention to. Have we just drifted into this situation or is there a reason back of it?

The Right To Designate

Brethren, I am a Baptist. I believe in the right of the individual and the church to choose the objects they support and the method. No Baptist would dare deny any one that right. But that right of freedom of choice may be exercised in choosing to pool our offerings and thus support all objects according to their relative importance and needs.

I am not arguing that we should never make a designated gift. Some Baptist will give little or none except under the impulse from a special appeal. What I am trying to say is that we are putting emphasis there instead of on a well rounded Cooperative Program. We have emergencies and great needs requiring special emphasis—as Relief and Rehabilitation and the Ouachita Campaign. I am for both. But if this drift continues we shall soon have no Cooperative Program. Do you want to see that day again? Is your freedom as an individualist more important to you than a well-planned, well-balanced financial program for our institutions? Men, are we planning, working to-gether, or drifting?

—OO—

"The World's Redeemer," a Christmas cantata, was presented by the choir of First Church, Benton, December 22. Mrs. Virgil A. Rose was director; Edward Harris, pianist; and Miss Sarabel Leach, organist.

A HYBRID RELIGION

A Devotion By B. H. Duncan

"Our fathers worshipped in this mountain."

The sinful woman of Sychar was not without a religion. But it was a sort of hybrid religion, a patch-work affair, a commingle of traditional Judaism and paganism.

But her religion served only to salve her conscience while she continued in her course of sinful indulgences. Her religion was a sort of watch-dog over her conscience to keep it from becoming restive and asserting itself as a corrective over her life of sin.

It is a dangerous religion that eases one's conscience in sin. The very first function of religious conviction is to disturb one's conscience because of sin. When religion can be mastered and subdued, so as not only to condone but to encourage the sins of life, it is itself sinful and the agent of sin.

In the presence of Jesus the whole structure of a fabricated religion falls to pieces and one comes to know the awfulness of sin and the foulness of his own heart. The only reason that people can live in known sin is that they will not allow themselves to think on the Christ of Calvary. One clear vision of Him is enough to drive any sinner to his knees in repentance and confession.

The only way for sin to live in the thoughts of men is to put Jesus out of their thoughts. The only way for the love of sin to live in the hearts of men is to keep the love of Christ out of their hearts.

"Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. . . . Ye worship ye know not what; we know that we worship . . . the hour cometh, and now is, when the true worshippers shall worship in spirit and in truth" John 4:1-30.

—OO—

"Holy Hours in the Holy Land," a new book by Dr. Walter R. Alexander, contains a wealth of historical data and a vivid accounting of the experiences of a trip to the Holy Land. Dr. Alexander is associate executive secretary of the Relief and Annuity Board of the Southern Baptist Convention. The book is beautifully printed and bound with a very attractive jacket in three colors. It is published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., and sells for \$2. It may be purchased from the Baptist Book Store.

ARKANSAS BAPTIST

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IONE GRAY, EDITORIAL ASSISTANT

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Across the Editor's Desk

Baptist World Alliance

According to instructions from Dr. W. O. Lewis, general secretary of the Baptist World Alliance, all messengers from the Southern Baptist Convention must be certified by the office of the Southern Baptist Convention Executive Committee. Forms for application for membership are now available. They should be secured at the earliest possible moment by all who expect to attend the meeting in Copenhagen, Denmark, July 29-August 3, 1947.

To secure this form write to Dr. Duke K. McCall, Executive Secretary, Southern Baptist Convention Executive Committee, 127 Ninth Ave. N., Nashville, Tenn.

The following information must be given when the form is requested in order that the certificate may be filled in before it is mailed from the Nashville office to the individual: (1) Full name, indicating whether Rev., Dr., Mr., Mrs., or Miss; (2) mailing address; (3) name of church in which membership is held and state in which church is located; (4) name of the pastor of the church.

Upon receipt of the above information, the certificate will be forwarded to the individual. The individual will then sign the application for membership and forward it to Dr. Walter O. Lewis with the registration fee of \$5.00.

Religious Census

The Director of the Census is authorized by Congress to take a Census of the religious bodies in the United States every 10 years, the first census having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations.

Preparations are now being made for the 1946 Census and the schedules will be mailed to the churches early in 1947. This inquiry is important, and it is vital that the pastors or clerks of the churches, as well as all religious leaders and officials, give their utmost cooperation.

The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also

questions on church expenditures, Sunday Schools, etc.

If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete. They should cover, as nearly as possible, every church or religious organization in the United States.

The census can be accurate only if every pastor participates wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of Census. It is a tremendous task to obtain returns from more than 250,000 churches in the United States. It is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

Pastor's Homes

W. S. Daniel, state director of the National Housing Agency of the Federal Housing Administration, announces that it is now possible for a church to obtain a permit to build a pastor's home. The only restrictions are that the building cannot have more than 1,500 square feet of floor space, exclusive of open porches, and bathroom fixtures are limited to the number usually required for one bathroom.

Loans are available to finance the cost of construction through the National Housing Agency. The loans may be in an amount up to 80 per cent of the value of land and improvements, and for a term of 20 years. The interest rate is 4½ per cent per annum on the declining balance of the loan.

Director Daniel says: "It has always been my opinion that full-time churches should provide housing accommodations for their pastors. These homes should be located in good residential districts and not adjacent to the churches. The pastor is entitled to the same privacy in his home life as any other person."

If any churches in Arkansas are interested in building a pastor's home they should file an application for a permit with the state office of the Federal Housing Administration. Also, if they desire to finance the cost through this agency, they should communicate with Mr. Daniel.

President Truman promised a group of us last June to terminate the appointment of Myron C. Taylor "at an early date." Also to call home the U. S. Embassy at the Vatican. The President has very recently reiterated that promise. Mr. Taylor's "thirty-day visit" has ended. I confidently count on the President keeping his promise.—Louie D. Newton.

Is Your Pastor Going?

Is your pastor going to the Baptist World Alliance?

We trust that he wants to go, and that perhaps he is holding back in his decision because of finances. The cost of the trip is estimated at less than \$1,000, but few pastors of our acquaintance have that money available. And likely too, even more money will be needed if his wife also attends the meeting.

No pastor will be able to attend the World Congress or even to associate with fellow Baptists on the trip without becoming a better Baptist and a better pastor. Certainly every church will profit by its pastor going to Copenhagen.

Many churches have included the Alliance trip in their 1947 budget, and told their pastor to make plans to attend. Others are handling the matter as a special item, and in still others certain laymen are personally "giving" the trip to their pastor. Is your pastor going?

Pastor Niemoeller, in Atlanta, January 1, said: "Hitler was mistaken when he thought he could silence the Christians. He was a wolf in sheep's clothing. We suffered greatly, but it was God's way of letting us know that His grace is sufficient. Nothing can silence the church so long as we preach Christ crucified—the hope of the world."

A million tithers among Southern Baptists in 1947! A shockingly low estimate of the willingness of Southern Baptists to adopt the irreducible minimum of stewardship! But think what it would mean in the furtherance of the Kingdom of God! I earnestly and fraternally urge my fellow pastors to lead their people to tithe in 1947.—Louie D. Newton.

You've Played Too Long

By BIRDIE FITZGERALD JOLLY

You've played with life too long,
The days and months and years have piled
While you, in carelessness, beguiled
By artful siren's song,
Have missed the highest goal of man
To live the best a mortal can.

You've played with friends too long,
Who are not friends indeed, but bound
On trails that boast of dangerous ground
And customs of their throng,
Till you've forgotten how it feels
To know the quiet peace that heals.

You've played with sin too long,
Its creeping stealthiness besmears
The loveliness of other years;
Oh, wake you up, be strong!
Find grace and power to live anew,
God and His hosts will welcome you!

All-American Party Is Being Arranged For Travel to Baptist World Alliance

Congressman and Mrs. Brooks Hays of Arkansas will be among guest leaders of the All-American Baptist Party which will attend the seventh world congress of the Baptist World Alliance at Copenhagen, Denmark, July 29-August 3.

Other leaders and speakers on the attractive shipboard programs, being planned for the party enroute, will be Dr. Kenneth Scott Latourette, Dr. Chester Swor, Dr. H. Cornell Goerner, Dr. R. Paul Caudill, Mr. Harold Stassen, Miss Marjorie Moore, Dr. Edwin T. Dahlburg, Dr. and Mrs. Duke McCall, Mrs. Leslie Swain, Dr. and Mrs. J. M. Dawson, Dr. and Mrs. Theodore F. Adams, Dr. and Mrs. Frank Means, Dr. and Mrs. M. Theron Rankin, Dr. and Mrs. George Sadler, Dr. and Mrs. Ellis A. Fuller, and Dr. Dana Albraugh.

In order to facilitate travel arrangements and special itineraries the Baptist Party with Dr. J. W. Marshall, personnel secretary of the Foreign Mission Board, as chairman has agreed to let the world-wide travel agency, Thomas Cook and Son, Inc., handle all shipping arrangements. This agency will care for travel accommodations, either ship or plane, special tours, hotels, lectures, and orientation programs. The cost of the trip, depending upon the length of time and the type of accommodations, ranges from approximately \$600 to \$1200 including the stay in Copenhagen.

Dr. Marshall says it is imperative that those interested in the trip make reservations immediately. The Passport Division of the Department has assured that messengers will be granted passports if they have return passage, and Cook has agreed to handle these details.

Dr. Marshall promises that every effort possible will be made to get all the members of the party together on the same ship, but if this should fail, those whose reservations are made first will receive priority.

It is necessary that persons planning to make the trip send \$100 per person deposit to Thomas Cook and Son, Inc., 587 Fifth Avenue, New York; that they write to Dr. Duke K. McCall, 127 Ninth Avenue, N. Nashville, Tenn., for credential blank; and that this credential blank along with the registration fee of \$5 be mailed to Dr. W. O. Lewis, General Secretary of the Baptist World Alliance, 715 Eighth Street, N. W., Washington, 1, D. C. The \$100 deposit is refundable should reservations be cancelled.

* * *

Arkansas gave \$12,254.14 to Southwide causes in December according to the monthly report of the Executive Committee of the Southern Baptist Convention. Of this amount, \$11,514.70 was given through the Cooperative Program, \$28 for designated causes, and \$711.44 for world relief. Southwide total was \$508,862.83.

PASTORAL CHANGES

H. A. Zimmerman from Southwest District as state missionary to Mississippi County as associational missionary.

Frank F. Eaton to Troy Church, Hope Association.

Warren Nutt to Trinity Church, Hope Association.

W. O. Miller to Union Church, Liberty Association.

Cooperative Gifts 2 Per Cent Short

In 1946 we gave \$356,435.31 through the Cooperative Program. We needed \$7,710.69 more. Our budget called for \$364,146.00. Of course we raised more than \$100,000.00 for Relief and Rehabilitation, and the Ouachita Campaign, and received a good deal of money for other things. But we need more distributable funds. We must not allow the Cooperative Program to become secondary. It is the mainspring of financial support for the work. Let's build it up for 1947. Suppose we set a goal like this: "Every church giving something every quarter through the Cooperative Program."

West Helena Church Has Kindergarten

A kindergarten started experimentally by the West Helena Church last September is proving a definite success, with a capacity enrolment of 20 children now in regular attendance. The undertaking is a pioneer venture and is indicative of growing realization of the need for churches to touch the lives of children throughout the week.

Pastor D. D. Smothers announced that Mrs. Smothers and one assistant are doing the work, and that the enrolment could be possibly doubled if a larger teaching staff were available. Expenses of the project are met by a \$50 monthly allocation by the church and a \$5 per month fee paid by parents of each child.

Pastor Smothers says: "It has created much good will for the West Helena Church on the part of people who are not Baptist. Several denominations are represented in the school. Many of these children would have gone to the convent had we not opened this school."

Plans are under way to make moving pictures of the children going through each activity. These films may be secured by churches and associations interested in this work.

* * *

Miss Agnes McWhinnie, graduate of Moody Bible Institute of Chicago, has been employed as the educational secretary of First Church, DeWitt, where Douglas White is pastor. She was employed for nine years by the Chrysler Corporation.

* * *

Frank Jeffrey, pastor of Mt. Olive Church near Oden, was ordained to the ministry by Norman Church on January 5. The ordination council was composed of pastors and deacons of Norman, Amity, Glenwood, Mt. Ida, and Oden Churches. Pastor Lenox Medford, Norman, was moderator and led the questioning; Pastor W. B. Essman, Amity, was clerk and led the ordination prayer; Pastor Calvin Ussery, Glenwood, gave the charge to the candidate; Pastor Claud Hughes, Oden, gave the charge to the church, and Pastor A. L. McDaniel, Mt. Ida, preached the ordination sermon. Mr. Jeffrey will enter Ouachita College second semester.

* * *

The WMU of Third Church, Malvern, gave \$41 to the Lottie Moon Christmas Offering.

One Brings Many

The influence of one individual following God's leadership may be glimpsed from a story coming from a mission revival in Oklahoma City.

Twelve people have joined Fourth Street Baptist Church, Oklahoma City, because Bob Stanfill was converted and joined the church during an open-air mission revival last July. The revival was sponsored by Olivet, Exchange, and Fourth Street Churches.

Since July, Bob's mother, sister, two cousins, and two uncles have been baptized by the church; his grandmother has joined the church by statement, his aunt by letter; and another aunt has been saved but has not yet been baptized. One of Bob's friends has joined by letter. Now he is praying for his father that he may be saved.

Guy Bellamy, employee of the Home Mission Board as superintendent of Oklahoma City missions, was the evangelist in the mission revival. L. M. Rice is pastor of Fourth Street Church.

* * *

Dr. Dobbins Says:

"We Need Your Help"

Early in December a questionnaire was mailed to all pastors in the Southern Baptist Convention from the Committee on Church Organizations. The request was made that the questionnaire be returned by January 1 if possible, since the Committee would meet soon thereafter. Many of the questionnaires have been received, but the Christmas rush may have prevented a number of pastors from giving the matter attention. Returns from these first questionnaires have been organized and will serve the purpose of the Committee in its January meeting.

Brother Pastor, if you have not filled out and returned the form, please do so right away! The more returns we have, the more valuable will be the results and the more valid our interpretation of the opinions and wishes of Southern Baptist pastors and the churches they represent. Let this be a reminder to every pastor who has not yet done so to mail the questionnaire, with all the items carefully checked, immediately to the Chairman of the Committee.

—G. S. Dobbins, Chairman, Committee on Church Organizations, 2825 Lexington Road, Louisville, Ky.

* * *

Rev. W. J. Morris, evangelist and singer, 1415 West 16th Avenue, Pine Bluff, has some open dates in 1947.

* * *

Inmanuel Church, Little Rock, has supplied every member with an attractive 1947 calendar containing a schedule of all regular church meetings for the year. The schedule reveals a busy and ambitious program.

* * *

The 20-year-old building of First Church, Marion, was virtually destroyed by fire January 5. The blaze, believed to have started in the furnace room, was discovered by Pastor Basil Martin just before Sunday School was to open. Damage was estimated at approximately \$65,000.

* * *

Dr. W. W. Hamilton, former president of the Southern Baptist Convention, has accepted the position of hospital pastor in the Southern Baptist Hospital in New Orleans, it has been announced by Louis J. Bristow, hospital superintendent.

God's Redemptive Plan: LOST

By A. B. PIERCE, Pastor
First Church, Pine Bluff

Baptists have long been known for their distinctive beliefs. One of the fundamental doctrines of our faith is that salvation comes to one by the grace of God through faith in the Lord Jesus Christ. Regeneration is not the result of anything man can do, but the creative act of God wrought by the regenerating power of the Holy Spirit upon everyone who accepts Christ.

The text that leaps to our memory when we consider this all important subject is found in the second division of the letter of Paul to the Ephesian church which reads thus, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, and not of works lest any man should boast, for we are His workmanship created in Christ Jesus for good works."

Four Truths

Four truths stand out in this great second Chapter of Ephesians. Paul writing from Rome where he was held prisoner, instructed this church, where he had spent more than three years of continuous service, in the way of Christ more perfectly. Most of its members were gentiles who had been converted from idol worship to Christianity only a short time. The Judaizers were trying to lay upon these young Christians the burden of the ceremonial law, so Paul writes this letter to set them straight on this matter.

First, he calls attention to what they WERE before they were saved that is, their lost condition.

Second, Paul points out to them what they BECOME—their state and condition as redeemed souls.

In the third place he calls their attention to how this change was brought about, and, fourthly, the purpose God had in working this regeneration in their lives.

Hopeless Without Christ

Let us now look with Paul and these Ephesian Christians at the benighted and hopeless condition they were in before they accepted Christ. This condition is identical with that of every lost person today.

They were dead through their trespasses and sins. Everybody understands what is meant by physical death. A person who is dead is insensitive to the things going on around him. A corpse is not concerned about how it is treated—whether it is wept over, or thrown out for the dogs and fowls to devour. Neither is one who is dead in trespasses and sins concerned about moral degeneracy, or juvenile delinquency. He is not perturbed by waves of crime or the ravages of war as far as the right or wrong of it is concerned. Physical death also means decay, putrefaction and disintegration. This condition is analogous to the spiritual condition of the lost man. Sin separates man from God. It separates husband from wife, children from parents, the soul from the body, and most terrible of all—it separates the soul from God.

Before they became Christians these Ephesians walked accordingly to the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Many forget, and some even deny today that there is a personal devil. Always in the Scripture he is spoken of as a person with great wisdom and power.

+ +

The first in a series of four radio messages on the Second Chapter of Ephesians, "the alpha and omega of God's redemptive plan."

+ +

Christ never spoke lightly of this enemy of God and man, but was strong in warning all men against the father of lies. Satan is wiser and far more powerful than man, and only can man meet him and overcome him in the blood of the lamb. He rules the hearts and lives of lost people today.

Separated From God

The unsaved man lives in the passions of the flesh, and follows the desires of the body and the mind. The carnal mind is enmity against God—it is not subject to the law of God, neither indeed can be. The man who loves the world and serves it, cannot at the same time love God and serve Him—"Ye cannot serve God and Mamman." There is that wall of hostility that separates man from God. This wall is too high and too steep for man to scale, and too strong and thick for him to tunnel through. Only God can remove this barrier which man has erected.

Being separated from Christ by sin, alienated from the commonwealth of Israel, strangers to the covenants of promise, man is left without hope and without God. As far as man is concerned, he can do absolutely nothing to change his condition, but God can and has made provision through Christ to change this entire picture and save a lost, fallen and rebellious humanity. This change can only be made through repentance on the part of the sinner and faith in the Lord Jesus Christ.

As a minister of the gospel, I have found it very difficult to get men to acknowledge that they are lost and in need of a Saviour. They will agree that "All we like sheep have gone astray, we have turned every one to his own way, and God hath laid on Him the

iniquity of us all;" that "None are righteous, no not one," and "All have sinned and come short of the glory of God," yet they do not seem to take it as meaning themselves.

Christ Is The Way

Why should it take so much to wake lost men up? Can they not see that sin blots and blasts and blights? It blinds, and binds and grinds. It enslaves the appetites, destroys the will, and deranges the mind. Sin is the problem that has challenged the wisdom of philosophers, and the logic of theologians. Man has had to deal with it in his home, his community, the state, the nation and the world. The results of sin can be seen in the prisons of the country, the asylums, the dens of vice, huts of poverty, Sabbath desecration, drunkenness and death. One sin drove a spotless soul from eternal felicity and hurled it from the battlements of heaven to the depths of despair and brought death, disease and woe upon the entire human race.

The word lost has a disturbing sound, and especially when a man realizes that it described his own condition.

Lost—what terrifying implications.

Lost—what distress and hopelessness.

Lost—what suffering and separation.

Lost—what word in all languages expresses more tragedy and destruction and yet it was the reason for God's coming to the earth to die. Christ said, "I come to seek and save that which was lost."

Could it be possible that your condition is the same as that described by Paul? If so, you are a child of wrath, yet God has made it possible for you to become a child of His—an heir, and joint heir with Jesus. "Believe on the Lord Jesus Christ and thou shalt be saved."

—000—

First Church, Roswell, N. Mex., A. A. DuLaney, pastor, had 305 additions, 95 for baptism, during 1946, bringing the membership to 2,100. The budget receipts for the year totaled \$47,851.28, of which \$19,775 went to missions. The Roswell Church is the largest in New Mexico. Pastor DuLaney is president of the State Mission Board of New Mexico.

Levels of Giving

1. *The "tip" level.* A nickel or dime or, maybe, a quarter — whatever may be left over, provided it is among the small change.
2. *The "entertainment" level.* Some casual outward token of appearing to pay one's admission for sake of respectability.
3. *The "emotional" level.* Putting whatever one happens to have at hand when confronted with an impressive appeal.
4. *The "promise" level.* Pledging, but never paying, thus subjecting one's conscience to a terrible strain, and forfeiting all respect of God and man.
5. *The Bible level.* Tithes and Offerings — systematic, proportionate, cheerful, Scriptural giving as an act of obedience and gratitude and love.

—LOUIE D. NEWTON.

Ouachita Million Dollar Campaign

January, 1947

OTTO WHITINGTON, Director

We want to heartily thank everyone who had a part in the Ouachita Campaign the past year, especially those Churches and Pastors who paid their entire quota for 1946 and more especially those who have paid their entire quota for three years.

We also thank those who made individual contributions which were from beyond the borders of our State, those whose contributions did not come through any Church, and those who are not members of our own Baptist denomination.

In the last few months, we have erected two new dormitories 169 feet in length, 40 feet wide and two stories high. These permanent, steel and concrete buildings are fireproof and are said to be worth \$100,000 each. They are paid for.

We plan to start immediately on the erection of a Science Building, which is to be three stories high. The money coming in now will go to the erection of this building. The Federal Government will cooperate with us in the erection of the building as a part of its G. I. Education Program.

Besides this Science Building, we have as our goal in 1947 also the erection of a Library Building at a cost of \$100,000. We believe that when we get these last two buildings finished we will be in line for some contributions that will insure the success of our Million Dollar Campaign.

Many Churches are placing the Campaign in their budget for 1947. We sincerely hope every Church will either do this or make a cash offering as soon as convenient.

If your Church did not make an offering for the Ouachita Campaign in 1946, won't you please consider this vitally important matter now. If you think your quota is too high, please present the matter to the Church and let it set its own goal for the Campaign. Your Church will surely want to do something.

Several men have lately sent us a check each for \$1,000. There are many men and women in Arkansas, who could send us \$1,000 to \$5,000 and some more, for this very worthy and urgent denominational need. Why not do it now?

We wish each of you health, happiness and prosperity for the New Year.

Make Your Checks Payable to Dr. Ben L. Bridges, 200 Radio Center Bldg., Little Rock, Ark.

The Liquor Traffic . . .

WHAT OF THE FUTURE?

By MRS. LEWIS S. TALLEY
Russellville

This is our "sixty-four dollar question" addressed to all concerned about the liquor situation in Arkansas: "What of the future?"

Our convention theme is "Go and Tell." Go where? Tell whom? We have come to realize the smallness of the earth and that our neighbors often live beyond our back fence boundary lines. Jesus speaking to His disciples said: "And ye shall be witnesses unto me in Jerusalem, and in Judea and in Samaria and unto the uttermost parts of the earth." If he were speaking to us, in all probability He would say "You are to spread the gospel of abstinence in your community, in your state, in your nation and unto the uttermost parts of the world."

Before facing the future, let us peek at the past and ponder the present.

Peek At The Past

Looking into the past, we see the distinguished leader, Frances E. Willard, the only woman to be honored by having her statue placed in Statuary Hall in our Nation's Capitol, whose name stands for a cause which appeals to the human interests of the civilized world. We catch a glimpse of Lillian N. Stevens, in whose memory we pay the Annual Legislative Fund. We see Anna Gordon and many others whose hearts are stilled to earth, but who live on in every forward movement of the Woman's Christian Temperance Union which today has a world-wide membership and is enrolling and enlisting thousands of new members each year.

Peeking into the past we see pictures which arouse different emotions. We behold the legalized liquor traffic taking more than 100,000 lives by auto accidents since repeal. The percentage of automobile fatalities in which the driver had been drinking has doubled since the United States "put thumbs down" on the 18th Amendment. The same percentage is true of the drinking pedestrian in auto fatalities. Statistics show that at least one in each four deaths caused by car accidents is the result of either a drinking driver or a drinking pedestrian.

Glimpsing the past, we see Arkansas, in 1915 closing her saloons. We see the adoption of the 18th Amendment and the closing of the saloons in the United States. We recall that many temperance advocates thought that the battle won would remain without any effort on their part. We witness repeal and hear the sugar coated promises of the liquor forces. We hear politicians' powerful persuasions as they assured us that the "old saloon" would not return, that the legal sale of intoxicants would bring an end to the bootlegger, that there would be less drinking and much revenue. We still have the bootlegger. There is far more drinking than at any time in our nation's history. The "old saloon" has not returned, but the evils of the tavern and the cocktail lounge are much worse than the bars of pre-prohibition days. There is the revenue but how can a so-called Christian nation become reconciled to the thought of seeking taxes from such a nefarious business?

Yes, we see Arkansas and a nation where

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This article is made up of excerpts from an address delivered by Mrs. Talley, president of the Woman's Christian Temperance Union, to the 1946 Convention.

+ +

crime has been increasing by leaps and bounds—a result of repeal.

Pondering The Present

"Wine is a mocker, strong drink is raging," may be spoken of the land over which waves Old Glory today. We are inclined to agree with the Massachusetts editor who said: "If liquor sales climb much higher, we shall have to climb trees to get away from the drunks." Today's drinking is made romantic. The aesthetic attracts and the anesthetic of the products ensnares and holds the victims.

In pre-prohibition days the relationship between prostitution and alcohol was well known. Today we seek to drop the word prostitution from our vocabulary, substituting "laxity of morals," "questionable character," "over-sexed." But prostitution is prostitution whether it is found in the old red-light district or in the luxurious hotel suite. Since alcohol is the strongest sex stimulant known, is it any wonder that the nation is experiencing a crime wave, an increase in the divorce rate, a rapid rise in venereal disease and that one child out of every 12 born in 1944 in the United States was born out of wedlock.

While pondering the present, we see many service men who are returning with the taste for alcohol acquired because the liquor traffic increased the manufacture and the sale of the poison, using precious materials, transportation facilities and man power which was much needed for the prosecution of the war. Many of these young men and women will become alcoholics. While the liquor forces are using grain and food products for distilling and brewing many people are starving, but a day of reckoning is approaching.

The July Brewers' Digest said: "Talk about a beer drought his summer doesn't bother the Navy in the Pacific area as the bell-bottom boys have approximately 1,800,000 cases on hand. In fact, the Navy is literally drenched with beer. . . . Now the only restrictions on the amount allowed are dictated by man's thirst." That statement was made by a brewer not a reformer.

The nation should be protected from foreign enemies. So should her sons be protected from the enemy within—beverage alcohol. We hang our heads in shame when we are brought to face the facts that during World War II beer was given priority over Bibles when space on our ships was limited. Beer was welcomed and Bibles were tolerated.

A recent Methodist Board of Temperance Clip Sheet gave a report from the Department of Commerce which disclosed some startling figures. The citizens of the United States are spending annually \$7,770,000,000 at retail liquor stores. These figures are beyond my power to visualize. However, I can form a hazy mental picture of the vast amount when I am told that

in bills stacked tightly together, this sum would reach 533.6 miles into space. Or in one dollar bills they would have a 60 foot highway 2,714 miles, approximately the distance from Brunswick, Maine, to Los Angeles, Calif.

Today, Colliers, Life, Liberty and many other magazines have become mere Charley McCarthy for the liquor propagandists. The sum spent by the liquor advertisers in these three periodicals exceeds \$10,000,000 annually. Vast amounts are spent for advertising, not only to present the product to the public but because this may be deducted from the manufacturers' income tax. Why do we continue to spend our dollars for magazines which are paid to glamorize despicable damp dangers? With all the colors known to the artists and poetic words from facile pens they are cleverly and subtly portraying the "Romance of Alcohol." Robert V. Seliger, M. D. of John Hopkins Hospital, in the August issue of the Ladies' Home Journal, said, "We must destroy the legend of the romance of alcohol." This legend is diligently propagated by liquor advertisement and indoctrinated by novelists and motion picture producers.

If you studied Life's 15 page liquor article (May 27, 1946,) you found a few facts but far more misrepresentations of science. Did you find on these pages a mention of the dangers when 5,729,438 gallons of whiskey, made from food stuffs were added to the reserve stock in April 1946 at a time when people were perishing for lack of food? Was your attention called to the fact that Americans are spending \$6 for alcoholic beverages to \$1 for God? Were you told that every one of the nation's increasing number of alcoholics began his experience as a moderate drinker? Even Yale experts agree that there is no way of telling in advance if a moderate drinker may become an alcoholic. It is a known fact that one in each nine persons committed to the nations insane asylums during the first 10 years of repeal was a new alcoholic.

Facing The Future

Churches are beginning intensive programs of education in regard to the effect of alcohol on the mental, physical, and the spiritual life of the drinker. They are calling their members to prayer for the Divine guidance for the political leaders of America. Sentiment must be crystalized into a sound conscience on liquor issues. Why shy around the word "prohibition." While it may not be musical enough to soothe the savage breast" it has power to keep Americans from acting like savages.

To predict the return of prohibition is far more than just "wistful thinking." Mrs. D. Leigh Colvin, National WCTU president, declares that the National Woman's Christian Temperance Union plans to increase rather than abandon its fight for the return of national prohibition. She made the statement: "The liquor forces hope to prevent another uprising on the part of the people against the liquor traffic by dominating politics." The money of the wets talks. So did the 30 pieces for which Judas betrayed our Lord, but we also know the tragic end to which it brought Judas.

A recent Gallop Poll showed that one-third
(CONTINUED ON PAGE EIGHT)

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an opportunity for fellowship with Southern Baptists and others on a trip which will afford you significant experiences with Christians abroad.

BUT you must make your reservation NOW. Shipping companies will be unable to care for all those who want to travel abroad in 1947. Tomorrow may be too late to assure you a place in the All-American Baptist Party to Copenhagen.

For Further Information Write Directly to Thomas Cook and Son, Inc., or to J. W. Marshall, Baptist Foreign Mission Board, Richmond 20, Va.

What of the Future?

(CONTINUED FROM PAGE SEVEN)

of the nation's voters indicated that they would vote for the return of National Prohibition if given an opportunity. One-third of the people of the United States are "dry" and always will be. From one-fourth to one-third are "wet" and probably are becoming wetter. That leaves at least one-third in the middle and today that man in the middle is beginning to think dry and will vote dry as he sees alcohol strikes closer and closer to his home—when he sees criminals like Heirens, the Chicago college student who after taking six shots of whiskey kidnapped, murdered and dissected an innocent six-year-old girl. From the six shots of whiskey 12 cents were paid as revenue. "What price revenue?" even the wets would say if that little girl had been their daughter. We who desire a sober nation must call upon One who is able to bring it to pass. A Methodist minister said, "It is not Christ or chaos but Christ or destruction."

The Job For Christians

Christians must "Go and Tell" what alcohol is and does—our neighbors should know the financial facts of the liquor traffic so they may recognize and refute the false claims made that the government cannot survive without the revenue from alcoholic beverages. We shall continue our plan to "educate, agitate and legislate." We shall "Go and Tell" our neighbor, his responsibility to his fellowman—that he is his 'brother's keeper' and that one way to fulfill that obligation is to exercise his power at the polls for the abolition of bottled poison. We shall continue to noise abroad that the wets are the fanciest falsifiers and the most subtle schemers turned loose upon this earth.

It is gratifying to know that we have 31 counties that have voted to outlaw the manufacture and the sale of intoxicants and only five have put the stamp of approval upon beverage alcohol.

Since Local Option is our only law of protection we must ever be on the alert or some lawmakers and lawbreakers will slip in to our State Legislature and pass a bill which will cripple the Local Option Law.

A bitter fight confronts us which should bring every Christian in Arkansas to his knees. There is a movement on to put Arkansas in the liquor business. Martin Luther said: "If I wish to compose, or write or pray or preach well I must first be angry. Then all the blood in my veins is stirred and my understanding is sharpened." It is righteous indignation that Arkansas Christians need. We are telling our legislators that such disgraceful, degrading and damnable laws will not be tolerated. The constituency of the Wonder State does not want liquor controlled by the state. They want liquor abolished by the state. To meet this challenge calls for devotion, diligence and determination.

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Southern Baptists and Foreign Missions

M. THERON RANKIN
Executive Secretary

E. C. ROUTH
Editor, The Commission

Missionary John Abernathy writes from Tsinan, Shantung, China, that about 100 new converts were baptized the past summer in the churches there. Two new pastors were ordained and one new church organized. At the time he wrote there seemed to have been some improvement in the political situation in that part of China. Recently a lieutenant general in the Chinese army became interested in Christianity. He comes to church regularly with his wife and daughter and reads his Bible daily. By his invitation Missionary Abernathy has the privilege every Friday morning of visiting his army headquarters and witnessing for Christ to some 250 officers, many of whom make inquiry about the Christian way.

* * *

A dear friend who is a member of the First Baptist Church, Eastman, Ga., recently sent \$1,000 to the Foreign Mission Board as a memorial to her son who gave his life for his country during World War II.

* * *

Dr. Everett Gill, Jr., sends word of a very significant and encouraging step taken recently by the Argentina Senate. A bill had been pending before the Senate which would have required the registration of all denominations except the Roman Catholic. Such a bill, had it become a law, would have imposed rigid restrictions on all evangelical work. Although the Senate approved more than 1,000 decrees in one session, this decree was omitted, largely as a result of the protest of the evangelical forces. This is counted a victory for religious freedom continuing a policy which has existed in Argentina for generations.

* * *

Our forces in Columbia are publishing a Baptist paper called "Heraldo Bautista" recently moved to Bogota with Missionary Gerald Riddell as head. The purpose of this publication is to keep the people informed concerning Baptist progress around the world.

* * *

Here is a very gratifying word from Dr. Baker James Cauthen concerning evangelistic opportunities in China: "November has given fresh evidence of the remarkable evangelistic opportunities of the present day. Meetings in the Cantonese High School in Shanghai resulted in 112 professions of faith. During evangelistic services of the Leung Kwang Bible Conference in Canton, which were attended by hundreds of students, 224 came forward in public surrender to Christ as Saviour. In the two high schools conducted by the North Gate Baptist Church of Shanghai, Dr. H. H. McMillan led meetings resulting in approximately 200 professions of faith in each. Great interest prevailed at the University of Shanghai as the Religious Emphasis Week was led by a Chinese pastor."

* * *

Dr. Cauthen writes, "While publicity is being given in China to unite St. John's University, Soochow University and Hangchow Christian College into one institution on one campus, Chinese Baptists are grateful for their decision to maintain the University of Shanghai as a definite Baptist university and

are determined to stress its Christian purpose without apology."

* * *

With reference to rehabilitation Dr. Cauthen reports gratifying progress in a number of places and that church buildings have been reconstructed. "During the summer when Dr. Rankin and I were in South China, we were in the midst of wrecked or damaged buildings. When I was in Canton two weeks ago, I saw an entirely different situation which has been made possible by rehabilitation funds.

"The beautiful Tungshan Church is now repaired and more than 1000 people fill the auditorium each Sunday morning for worship. Approximately 8000 students study in Baptist schools in Canton, Hongkong, and Macao. Nearly 200 children sing and play in the kindergarten while Bible women visit their homes to tell the story of Christ. Well constructed buildings now provide comfortable quarters for the Leung Kwang Orphanage, the Leung Kwang Old People's Home, and the Mo Kwang Blind School. Work is in progress over a wide territory making possible the repair of churches and chapels. Fully reconstructed residences are ready for missionary families shortly expected.

"Much remains to be done, but progress already made is nothing short of remarkable. Special mention should be made of the untiring work of Dr. Eugene Hill who has done much to bring this about."

* * *

"A growing interest throughout Japan in Christianity is reported from Tokyo. Huge crowds are attending evangelistic meetings conducted by Dr. Kagawa. At Hokkaido more than 3000 conversions were reported; at Shikoku 1100; and at Kyoto 400. One Protestant minister has been invited to give a series of lectures on Christian leaders to provide six lectures on Christianity during the current term."—(Religion in the News, November 9, 1946.)

* * *

On January 3, our dear comrade Rev. P. W. Hamlett, was released from his suffering of many months and entered into his eternal reward. He received his appointment to China 40 years ago and rendered glorious service as a missionary of our Board.

* * *

The Foreign Mission Board joins with other agencies of Southern Baptists in the effort to enlist one million tithers this year. Such an achievement would insure an increased income for a long-range missionary program.

* * *

Among the proposed objectives of the Foreign Mission Board for 1947 is the appointment of 100 new missionaries.

* * *

Recent arrivals on furlough from foreign fields are Miss Eva Sanders and Miss Ruth Walden from Nigeria, J. J. Cowser from Brazil, and Miss Marjorie Spence and Miss Ethel Singleton from Chile.

* * *

Miss Amanda Tinkle has returned to Nigeria. Miss Virginia Hagood is a recent accession to the force in Nigeria. She made

the trip by air in two days from New York to Lagos.

* * *

Many churches have already voted to send their pastors to the Baptist World Alliance meeting in Copenhagen, July 29-August 3. The cost will range from \$500 to \$1200, depending on accommodations and length of time. Quite a number of messengers will wish to visit various mission fields in Europe if the way opens to enter those countries. Itineraries for several groups are being arranged, the largest being the "All-American Baptist Tour," the chairman of which is Dr. J. W. Marshall.

President Louie D. Newton of the Southern Baptist Convention has announced the appointment of a committee of which Mr. Porter Routh of Nashville is chairman to serve Southern Baptists in every way possible by giving information and helping to arrange transportation and hotel accommodations in Copenhagen. We hope that great numbers of our people will attend that meeting. Credentials must be secured and reservations made as soon as possible, as several months advance notice will be needed to insure adequate transportation facilities.

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Dr. Newton Welcomes Discussions of Report

By LOUIE D. NEWTON

Several Baptist Editors have sent me copies of letters and articles from O. K. Armstrong, Missouri, in which he takes issue with my report on what I saw and heard in Russia. As I have written Brother Armstrong, I welcome discussion on this and any other matter that has to do with our Baptist people in Russia or elsewhere. I have reported on what I saw and heard. Let each person be free to do the same.

I said that insofar as I was able to see and learn, during my brief trip throughout Russia, they appeared to enjoy complete freedom of worship. In the signed statement by the Baptist leaders of Russia, addressed to the Baptists of the United States of America, and published, I believe, in practically all of our Baptist papers, they go much farther to declare, "We have complete freedom of religion."

The latest letter which I have seen to the Editors from Brother Armstrong deals with the new Testament for Stalin. As I have everywhere stated, this incident was entirely off-record. It was the only way I had to get the New Testament to him. Since this question has been raised, I am happy to report that there are at least two New Testaments in the Kremlin—the simply bound pocket edition, which I carried with me in my vest pocket, and which had to be used while I was in the Kremlin, due to the fact that the special copy, prepared for me by the American Bible Society, with his name on the cover in gold lettering, did not reach me before leaving. I sent it to Stalin immediately upon my return to the United States. On the fly leaf of each Testament I wrote, "From One Georgian to Another Georgian."

Our delegation did not secure audience with Stalin, though we did see him as he sat in his box at the sports parade in Moscow on July 21.

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Rev. Euel V. Philpot has accepted the position of associate pastor of First Church, Osceola. He is a graduate of Oklahoma Baptist University and has attended Southwestern Seminary, Fort Worth. E. T. Smith is pastor at Osceola.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER

Sunday School Superintendent

RALPH W. DAVIS

Training Union Director

Radio Center Building, Little Rock

T. D. McCULLOCH

Student Union Secretary

MRS. B. W. NININGER

Church Music Director

Leadership Conference Will Be Held In Every Association at Early Date

During the first five months of 1947 three members of the Religious Education Department, Ralph W. Davis, R. O. Barker, and Mrs. B. W. Nininger, will make a tour of the associations of Arkansas in order to get better acquainted with the leaders and help with the planning of the associational work.

These conferences will be for all associational Sunday School officers, associational Training Union officers, associational music superintendents and musicians from the churches, associational missionaries, moderators, and all pastors. In other words, these will be leadership conferences for the purpose of planning a co-ordinated program of work for each association.

These meetings will begin with a supper at the host church at 6 p. m., followed by conferences with Sunday School, Training Union, and music leaders. The tentative program is as follows:

6:00-6:30—Policy - Planning Conference for the associational Training Union director, associational Sunday School superintendent, associational music superintendent, associational missionary, moderator, and pastor.

6:30-7:00—Supper.

7:00-7:15—Song service and devotional.

7:15-7:30—The work of the Department of Religious Education.

7:30-8:30—Conferences:
Sunday School Workers.

Training Union Workers.

Music Leaders.

8:30-9:00—Inspirational message.

9:00—Adjourn.

From time to time, the schedule of these meetings will be published. The first seven meetings will be held in the following associations and churches:

January 23—Bartholomew Association, First Church, Warren.

January 24—Carey Association, First Church, Fordyce.

February 3—Red River Association, First Church, Arkadelphia.

February 4—Hope Association, First Church, Hope.

February 5—Little River Association, First Church, Nashville.

February 6—Caddo River Association, First Church, Norman.

February 7—Central Association, First Church, Benton.

Bible Reading Crusade

Training Union workers are launching a crusade to enlist 2,000,000 Daily Bible Readers in 1947. The Training Union readings are to be used. The Arkansas part of this goal is 100,000. Every church in Arkansas is invited to enter the crusade, under the direction of the pastor and the Training Union director. Churches that have no Training Unions should also enter the crusade under the leadership of the pastor or some church leader. The following suggestions are given for those who will enter the crusade:

Scripture References. A few pamphlets containing the Bible Readings for the first quarter are being sent to the pastors of the state. Because of the paper shortage, a sufficient number of the pamphlets cannot be sent. We are suggesting that the pastors run the references each week in their church bulletins, if they use the bulletin. References will be printed each week in the Southern Baptist Church Bulletin Service. All who attend Training Union will find the references in the quarterlies. The references could be placed each week on a bulletin board in the church.

Commitment Cards. The pastor or the Training Union director will write to the State Training Union director for the number of commitment cards that are needed. It is likely that the supply cannot be fully met. Our only suggestion is that the churches mimeograph a supply of commitment cards. These cards will be needed each quarter.

Your Church Goal. Your church

IMPORTANT 1947 DATES	
January	21—Southwide Sunday School Day. A rally in every association.
January	30-31—State Training Union Convention, First Church, Pine Bluff.
February	—Sunday School Rally held in every church by associational Sunday School officers and helpers.
March	9-16—Sunday School Clinic, First Church, Fort Smith.
April	4-5—State Student Union Spring Retreat.
July	1-9—Arkansas Baptist Assembly.
October	20-21—State Sunday School Convention.
November	10—State Planning Meeting for associational Training Union officers.

goal should be your Training Union enrolment, multiplied by three. This means that all Training Union members should sign the commitment card, and seek to enlist all other church members, and even people who are not church members to enter the crusade. If you do not have a Training Union, you can decide what your goal should be.

Putting On The Crusade. The pastors and Training Union directors are being asked to lead in this crusade. Near the beginning of each quarter the pastor could explain the crusade from the pulpit on Sunday morning, tell the people where the readings may be found, hand out the commitment cards, and have them signed at that time.

The Training Union should endeavor to get all of its members to sign the commitment cards, and these members in turn will enlist the other members of the church. Near the close of each quarter, the Training Union director, or the pastor will notify the State Training Union Director of the number of cards that were signed during the quarter. That will be the only method of knowing how many Bible readers have been enlisted. There will be no further check-up.

The very thought of 100,000 Daily Bible Readers in Arkansas stirs the imagination. Two million Southern Baptists reading their

Bibles every day and praying, would transform the denomination.

During 1947 and 1948, the Bible readings will be on great topics. The people can thus see what the Bible teaches about these great subjects. With the cooperation of the pastors and the Training Union directors in Arkansas, we can enlist 100,000 Daily Bible Readers in Arkansas.

Southwide Sunday School Day—

Southwide Sunday School Day is January 21, at which time simultaneous Sunday School planning meetings will be held in all of the associations of the South. These meetings will be planned by the associational Sunday School superintendents, and the other Sunday School officers. The purpose of these meetings is to plan bigger

(CONTINUED ON PAGE FIFTEEN)



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DO YOU HAVE
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Blytheville Pastor Asks, "Is Alaska Southern Baptists' Responsibility?"

By H. W. WOOTEN, Pastor
Clear Lake Church, Blytheville

Alaska is one-fifth the size of the United States and has only four Baptist churches. They are located at Kodiak, Anchorage, Juneau, and Fairbanks. The harvest truly is plentiful, but the laborers are few. Vast fields are untouched by Baptists. There are Aleuts, Indians, Eskimos, Filipinos, Negroes, part breeds, and whites living in Alaska. English is the leading language.

I have always been proud of the fact that I am a Southern Baptist because of the stand we take on the Scriptures. The Gospel of the Lord Jesus Christ is not bound or limited, but some people try to say that certain lines or statues are out of bounds of the Southern Baptist Convention. No where in God's Holy Word did He say His grace or His power was limited.

Yonder on the beautiful soil of Alaska are some of the great preachers of our modern time who need the support of the Southern Baptist Convention. These men of God have left some outstanding churches of our Convention. Just as the Apostle Paul heard the call to Macedonia and heeded it, so did these good brethren.

I think it high time that we wake up to the fact that Jesus meant His message was for all men.

The Northern Baptist Convention has made the Alaska churches an offer. But their pastors are Southern Baptists. The Northern Baptists are saying: "If you will sign your property over to us and get your present pastor to resign you will be admitted into our Convention." Oh, how the devil would like for these God-fearing men to leave Alaska.

I challenge the Executive Board to check the record of Dr. J. T. Spurlin who is pastor of the First Baptist Church at Juneau. This church was organized February 3, 1945, and since that time, under the leadership of Dr. Spurlin, it has had a 60 per cent increase in membership. You will find him an outstanding Baptist leader and in full cooperation with the Southern Baptist Convention. He has held successful pastorates in Missouri, Michigan, and Kentucky.

While he was pastor of the Antioch Baptist Church in Detroit he traveled 600 miles to Kentucky and brought with him a committee and joined Graves County Association at Mayfield, Ky. He wanted to be affiliated with the Southern Baptist Convention. He would have traveled 4,000 miles to Miami and met with the Southern Baptist Convention to ask for membership for the Baptists of Alaska, but he

did not get any consideration from the Convention. Dr. Spurlin is also president of the Alaska Baptist Convention.

I understand that we have a comity agreement with the Northern Baptist Convention. I cannot see where that should be considered when thousands are lost and doomed in their sins.

Jesus did not say compromise with forces of evil, but "tarry in Jerusalem until you be endued with power from heaven, then carry the Gospel to every creature." This included lost Alaskans. Then I ask you—regardless of money, boundary lines, or comity—are the lost of Alaska not our responsibility?

—000—

What is the plan of salvation? What is the sinner's resolution which the plan demands? In almost any chapter in the book there is a Scripture verse that answers directly. John 3:16 has all of it. If all the Bible were lost but that one verse, it would be enough to point the way to Christ. —Robert E. Naylor, The Sunday School Builder.

Why Not Alaska?

By ANDREW HALL, Pastor
First Church, Hartford, Ky.

Some few months ago the Vacation Bible School of our church took a mission offering which amounted to more than \$50. In a couple of moments I related to the boys and girls my friendship with Bill Petty through high school, college, and seminary days, also telling them of the work which he is now doing in Alaska. Unanimously, the pupils voted to send our offering to him for the work now going on there.

We received in reply a gracious word of appreciation along with one of his bulletins put out by the Alaska Baptist Convention. I was sorry to learn through his bulletin that the Executive Committee of our Convention turned down the Alaska petition for mission help in that territory, although Dr. J. B. Lawrence did say that if gifts were designated to them, he would immediately forward the offerings.

Brethren, it is my feeling that they should have help and ought to have it immediately. I am asking the missions committee of my church to bring recommendation at our next business meeting that

we send at least a part of our contributions to the work in Alaska.

As in every other new territory, the Catholics are working hard and speedily to gain first foundations. Why do we sleep? What was wrong with our Southern Baptist Missions Committee that they could not at least give a small portion to this worthy work?

When they refuse, I feel it is the duty of the pastors to see that offerings get there anyway. The bulletin stated that a large number of railroad men are now coming into one section and that one of the small churches is establishing a mission point already. Let us all go to Alaska through our gifts and our prayers. First Church, West Memphis, already has Alaska in her budget. I hope Hartford, Ky., will be next. What about you?

—000—

The open Bible in the hands of our fellow Americans will make a better America. God's Word hid in the hearts of our people will keep them from sinning against God. There are challenges beyond our reach for the open Bible made available to all men.—John Caylor.

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Everywhere Preaching The Word .50



For Juniors

By Josephine R. Medlin

This book for Juniors gives 10 stories of how the gospel has been carried: by foot, on horseback, by horse and buggy, boat, automobile, train, trailer, street car, station wagon, and by airplane.

Tell50



For Intermediates

By Virginia Wingo

The first chapter states the reason why the good news should be told. Subsequent chapters give illustrations of how the gospel was given and received, how those who received it passed it on to others, and clinches the argument by challenging all readers to soul-winning.

Katie Of The Canyon50



For Primaries

By Una Roberts Lawrence

This is a picture story-book. There are more than a hundred pictures. The type is 18 point. Readers declare this is Mrs. Lawrence's best work.

A resource book on the series is being prepared by Mrs. Lawrence, but the manuscript is not yet in hand.

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Baptist Center at New Orleans Serves As Shipping Base for Relief Clothing

The Church World Service Center established at New Orleans in September by the Relief Committee of the Southern Baptist Foreign Mission Board is turning out 25 100-lb. bales of clothing and bedding daily, Director Clovis A. Brantley reported at a meeting of the committee December 31.

Mr. Brantley, who is superintendent of the Baptist Rescue Mission and who made his building available for receiving and processing used clothing from evangelical Christian groups in the Gulf coast area of ten states, gave an enthusiastic statement of the first four months.

"It is thrilling!" he said. "I volunteered for this job because I wanted to have some part in relieving human suffering around the world. I am greatly pleased and surprised at the quality as well as the quantity of stuff coming in. We have already received 37,000 pounds. It is in good condition and is usually well packed, and we are getting it out first."

The two representatives of Church World Service, Inc., at the meeting, both of whom have helped establish eight other warehouses in the United States, congratulated Mr. Brantley on the low costs at the new center. The goods are being processed at a cost of 10 cents a pound, and are being shipped to Europe and Asia for about the same cost. For a quantity of goods valued at \$20,000, the processing cost is \$2,500 at the New Orleans center.

"Until clothing and textile industries can be rehabilitated by the governments of the war-devastated countries, the need for this type of material relief will be great," Dr. George W. Sadler, relief committee director, states.

The committee authorized Mr. Brantley to get larger floor space if possible and to engage a promotional agent for the center. It also approved a budget for 1947, and made plans to continue the Center through 1948, longer if necessary.

Miss Tinkle Arrives in Africa

The Foreign Mission Board is in receipt of a cable from Miss Amanda Tinkle advising them that she arrived safely in Lagos on December 21. Miss Tinkle made the trip by plane from New York. Her friends in Arkansas will rejoice to know that she reached Nigeria so quickly. Her permanent address is Shaki, Nigeria, West Africa.

A Correction for Your 1947 Year Book

An unavoidable error occurs in the WMU Year Book, 1947, page 51, in that "Livingstone, The Liberator" is listed at 95 cents instead of \$1.25. Please make this correction in your Year Book.

WMU

Auxiliary to Arkansas Baptist
State Convention

209 Radio Center
Little Rock, Arkansas

The Lottie Moon Christmas Offering

A total of \$33,837.56 has been received for the Lottie Moon Christmas Offering for Foreign Missions as of January 8. While the State goal has been surpassed, we confidently expect the offering to reach the \$40,000 mark in the near future. Continue to remit all funds for this cause, please.

GA's Mark March 14 On Your Calendar

Intermediate girls all over Arkansas are already looking forward to an important date in March, the 14th, the beginning of the annual Intermediate GA Conference at Central College, Conway. Plan now to have your GA represented. Organizations which were A-1 in 1946 are entitled to enter a contestant in the Missionary Reading Contest. Watch for further announcements about this important meeting.

Anniversary Goals Set For YWA In 1947

1947 is an important year for the YWA girls over the South. It is their 40th Anniversary. They have set some high goals to accomplish during this Anniversary year including 400 new organizations and 4000 new tithers. The YWA girls of Arkansas will be seeking to reach their portion of this goal. An individual citation is to be given to each YWA girl who accomplishes all of the following worthwhile objectives during 1947:

(F) Help organize and foster for 4 months a new YWA.

(O) Teach or assist in teaching a week of mission study.

(R) Secure at least 4 new sub-

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(T) Make definite effort to win at least one soul to Christ.

(Y) Be responsible for presentation of a missionary play.

Pastors and leaders, be sure to call on your young women when any of these tasks need to be performed this year.

—000—

Figures to Inspire

January 5, 1947

Church	Adns.	S.S.	T.U.
Arkadelphia, First	2	450	225
Camden, First	—	436	110
Conway, First	4	386	92
El Dorado Churches:			
First	1	595	162
Second	—	301	85
Fordyce, First	—	284	120
Fort Smith, Immanuel	2	491	147
Hamburg, First	—	198	103
Hot Springs Churches:			
Park Place	—	392	117
Second	—	401	123
Including Mission	—	444	—
Walnut Valley	1	73	40
Little Rock Churches:			
Calvary	—	147	60
East End	—	57	—
Gaines Street	3	274	224
Grace	—	84	22
Immanuel	—	881	301
Pine Grove	—	46	40
Reynolds Memorial	—	149	71
Second	—	536	91
South Highland	3	232	95
Tabernacle	3	351	80
Woodlawn	2	115	68
McGehee, First	1	341	106
Malvern, First	6	263	43
Mount Ida, First	—	91	64
Paris, First	—	281	151
Pine Bluff Churches:			
First	1	573	178
Including Mission	—	622	213
Matthews Memorial	—	90	90
Rogers, First	—	216	80
Springdale, First	—	225	124
Including Mission	—	267	—
Warren, Immanuel	—	52	44
West Memphis, First	8	415	142

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Home Mission Week

This year Home Mission week at Ridgecrest is scheduled to begin Thursday evening July 31. Rural evangelism will be featured in the summer assembly. In cooperation with state boards and rural pastors, it is expected that a thousand rural evangelists and pastors will attend the assembly program for that week.

While other phases of Home Missions will be presented and conferences will be held on all types of mission work, this special feature will attract our rural people who are to be given special attention in the summer program.

East Texas Baptist College

Marshall, Texas

New dormitory for young women makes possible the acceptance of sixty young women and fifty young men for the Spring Semester which begins January 27, 1947.

Reservations are now being accepted.

For information contact:
H. D. BRUCE, PRESIDENT

Youth Has Part At Copenhagen

By FRANK H. LEAVELL

Young Baptists, and the interest of young people, are to have special consideration at the seventh Baptist World Congress at Copenhagen, Denmark, July 29-August 3, 1947.

Today as never before young people should be alert to world conditions and international relations. Youth are the guardians of our international destiny. Youth are the trustees of posterity. And this is true for the Kingdom of God, as well as the kingdom of man. In an international age it is a superlative that youth in their early years become internationally minded and advised.

A Young People's Conference will be a part of the Alliance program. Dr. T. G. Dunning, chairman of the Youth Committee of the Alliance, will preside and Frank H. Leavell, secretary of that committee, will read the report of the Committee's activities since its last meeting at Zurich, Switzerland, in 1937. There are to be speeches by youth leaders from various countries.

Immediately following the Copenhagen Congress there will be a three day Baptist Youth Conference arranged and promoted by the Youth Committee. The suggested theme is "One Lord, One Faith, One Baptism."

Many young people are definitely planning to attend these meetings in Denmark, and in connection therewith to visit parts of Europe. Others should do so. Today, a brief bit of time between an awful yesterday and an uncertain tomorrow, is their chance, and this is an occasion for their intellectual and spiritual preparation for a new international age into which they are now emerging.

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The current Brotherhood-Royal Ambassador tour of the eight regions of the state is under way. The tour began on January 13 at First Church, Hope, and moved on to First Church, McGehee, for a meeting on Tuesday evening, and then to Baring Cross Church, North Little Rock, on Thursday evening. Following a Royal Ambassador Congress at Immanuel Church, Little Rock, during the week-end, the tour of the North Arkansas regions will begin Monday evening, January 20, at First Church, Van Buren. The schedule for the remaining meetings is as follows:

- Tuesday evening, January 21:** First Church, Rogers.
- Wednesday evening, January 22:** First Church, Mountain Home.
- Thursday evening, January 23:** First Church, Jonesboro.
- Friday evening, January 24:** First Church, Tyronza.

The tour is being held for the purpose of setting before our whole state the general programs of both Brotherhood work and Royal Ambassador work; and we are hoping that every church in the state will be represented at the regional meetings.

Laymen's Revival

During the past few months the Baptist Brotherhood of Arkansas has been sponsoring what we have been calling Laymen's Revivals. These have been evangelistic efforts in which the men of the churches have accepted the major responsibility for every phase of the revival effort.

For a much longer time a different type of Laymen's Revival has been sponsored by the Baptist Brotherhood of the South; an enlistment effort in which soul-winning is not the primary objective.


To avoid confusion and to be perfectly cooperative with the general program of the Baptist Brotherhood of the South, we suggest that revivals of the type being held in Arkansas be changed to Brotherhood Revivals.

A Brotherhood Revival, then, is a positive, aggressive, evangelistic campaign in which the church Brotherhood presses the claims of Christ upon every person within reach of the church.

Quoting from a tract, "A Laymen's Revival," by Mr. Lawson Cooke, secretary of the Baptist Brotherhood of the South, we find that "A Laymen's Revival is not a revival in the popular use of the word. It is not a series of evangelistic services. Soul-winning is not the primary purpose, but rather the enlistment of men whose souls already have been won. A Laymen's Revival is an enlistment effort, a series of reconsecration services."

This type of revival has met with marked success, and meets a definite need in many of our churches.

BROTHERHOOD



NELSON F. TULL
Secretary

212 Radio Center
Little Rock

Write your State Brotherhood office for Mr. Cooke's tract.

Log-Fire Revival

While on the subject of revivals, it may be well to name another type of revival, the Log-Fire Revival. Missionary W. H. Lansford of the Little Red River Association has conceived the idea of a gathering of men around a log-fire out in the woods, and preaching the Gospel to them. Such a revival was held recently in Cleburne County near Edgemont. Although the weather was bitterly cold the men responded well; and we are led to believe that some of the men who attended heard the Gospel for the first time in many years.

We also believe that the Log-Fire Revival will meet an acute need in many localities within our state.

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Salvation in the New Testament is presented as a relationship between two persons. One is the sinner who needs to be saved and cannot save himself. The other is Christ who is sinless and is able to save everyone coming to Him on the basis of his sacrifice for Him. Salvation is Christ in person, loving, forgiving, freeing, keeping an individual sinner in person, in response to his faith.—H. H. Hargrove, The Sunday School Builder.

Mission Money for Choctaw Indians Of Mississippi Brings Rapid Results



A group of Choctaw women, showing their native dress, long skirts, attractive aprons, simple "hair-do" and such. In spite of the opposition of the pastors and older members, the young people ape the dress of white folk.

By JOHN D. FREEMAN
Rural Field Worker, Home Mission Board

Mississippi has in its bounds a tribe of Choctaw Indians, full descendants of the once proud warrior people who roamed the game areas of the Mississippi River Valley. When their ancestors were departed to Indian Territory, one band in Mississippi succeeded in getting a reservation where they have since lived.

There are less than 2000 in the tribe on the reservation which is located between Philadelphia and Carthage, but their number is now increasing, and they are rising rapidly in the social and economic scales.

The Southern Baptist Home Mission Board, through its Department of Indian Missions, is rapidly improving the lot of these long mistreated people. The State Board is also putting money and workers into their midst.

W. W. Simpson of Philadelphia is supervising the Home Board's work. The native pastors of the 11 Baptist churches are being help-

ed by Bible institutes, by special literature and by being given good helpful books.

This winter 13 splendid girls from the reservation are attending colleges, five in the Baptist school at Newton, Miss. (Clarke College). A new day is dawning for these people when, thanks to Baptist mission dollars, they will be judged by these cultured members and not, as has so often been true in the past, by a few unfortunate victims of the greed of ungodly white liquor vendors.



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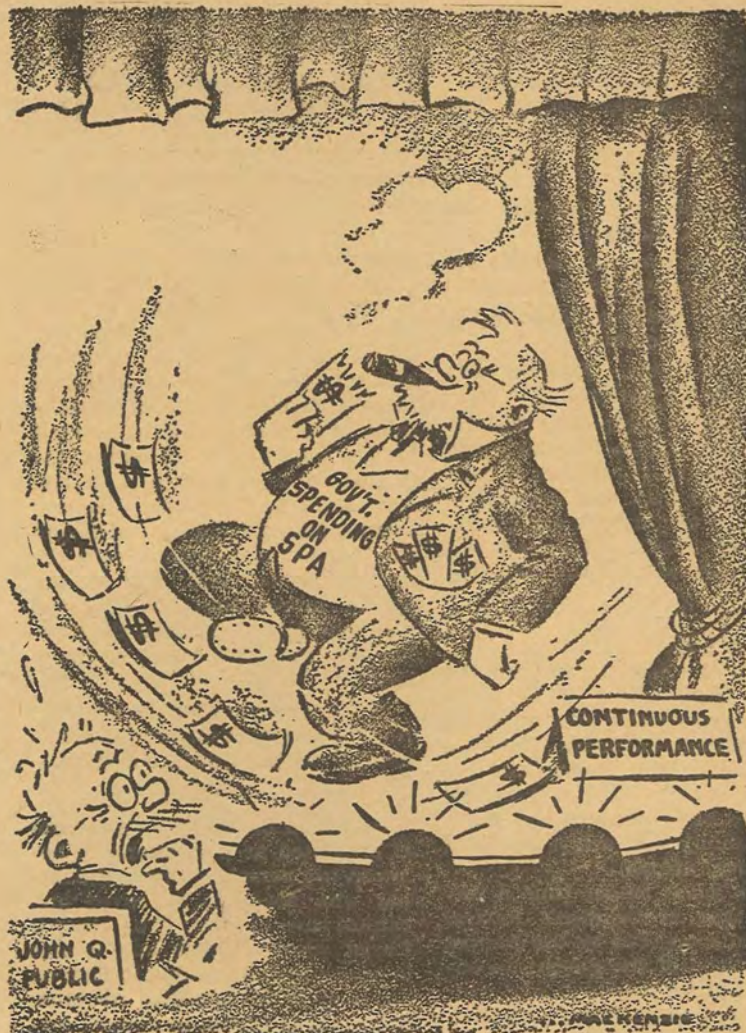
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HELPING BUILD ARKANSAS

Jesus Explains Miracle of Second Birth to Nicodemus

By R. PAUL CAUDILL

In Nicodemus we have a true representative of the old order. Well instructed and thoughtful, as were most of the Jews of his position, he looked for the consummation of the national hope of Israel to follow in the line along which he himself had gone. That realization was not to involve a new beginning, but rather a continuation of the old pattern.

One is persuaded, however, that the interest of Nicodemus was genuine. His words to Jesus have the ring of sincerity. "That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others." (Robertson).

The Second Birth

Nicodemus does not proceed far in his interview with Jesus until he comes face to face with the necessity for the second birth: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

The Lord at once checks any anticipation Nicodemus may have had for a continuation of the old order. If he is to see the kingdom of God, then he must experience a new birth. The order which the Lord came to usher in is of a new character and wrought by a new power. "It has an external element, because it belongs to men now in life: it has an internal element, because it carries men into a new world." (Westcott).

Jesus made it clear that man can neither see the kingdom of God" (v. 4) nor "enter into the kingdom of God" (v. 5) except he be born from above—born "of water and the Spirit."

To enter into the kingdom of the Messiah one must experience a birth from above by the Spirit. It is in truth a second birth, a regeneration, a revolutionary transformation of the inner man by the all-powerful spirit of the living God.

"Without this new birth—this introduction into a vital connection with a new order of being, with a corresponding endowment of faculties no man can see—can outwardly apprehend—the kingdom of God. Our natural powers cannot realize that which is essentially spiritual. The impossibility lies in the moral characteristics of the man and not in any external power" (Westcott).

Much is said by the commentators concerning the phrase "water and the Spirit" (v. 5). Of it Dr. T. Robertson has this to say: "Some insist on the language in

Sunday School Lesson
For January 19

John 3:1-11; 16, 17

verse 6 as meaning the birth of the flesh coming in a sack of water in contrast to the girth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us."

By using water (the symbol before the thing signified) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of 'water' here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being a means of baptism."

An Impossibility

The Lord's answer presented for Nicodemus overwhelming difficulties: "Nicodemus said unto him, How can a man be born when he is old? Can he enter a second time unto his mother's womb, and be born?" (v. 4). In other words, how can a man whose whole nature represents the sum total of all his past life start life over afresh? "How can he undo, or do away with, the result which years have brought and which goes to form himself?" (Westcott).

Mature manhood represents an accumulation of boyhood, youth and maturity. How could the true "self" remain if the contribution of these periods of one's life to the personality be removed?

The only way Nicodemus could conceive of such a transformation as that referred to by the Lord would be for physical birth actually to be repeated. Man's complex personality, so far as he is able to see, could be transformed only in such a way. How could the endless change of influence which began with one's physical life and continues all the way through one's existence until the years of full maturity be broken?

Christ meets the difficulty of Nicodemus by enlarging upon his original statement concerning the new birth, and by reminding him of the fact that the flesh can only generate flesh. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Man is related to two spheres of being. One of the flesh and the

other of the spirit. Our complex nature is united by the "Spirit" to heaven and by the "flesh" to earth.

If transformation is to come, then, it will come by the power of God through the workings of the Holy Spirit.

"Ye" Not "We"

Jesus' words "Ye must be born from above" (v. 6) should be read with emphasis on the word "ye." The "ye" should be emphatic for the simple reason that there is an implied contrast between the Lord who had no need of re-birth and all other men who must experience re-birth if they are to see and to enter the kingdom of God. "He does not say, as a human teacher, 'We must be born again.'" He says "ye" are the ones who must experience the new birth.

Jesus Christ is the only sinless man who ever lived. Adam and Eve had a glorious beginning, but the glory did not last for long. Both of them succumbed to the tempter. So it has been with every succeeding generation. The wave of sin has rolled on and on until it has touched life at every point in the whole world. No one could convict Jesus of sin. "He did no sin."

A Continual Sign

In the metaphor of the wind (which one is able to hear but whose origin one cannot perceive and whose ultimate destiny one cannot know) Jesus is saying that we have an illustration of the working of the Spirit. "The believer shows by deed and word that an invisible influence has moved and inspired him. He is himself a continual sign of the action of the Spirit" (Westcott). The form of the comparison may be irregular but it is never-the-less true. Those whose lives have been transformed by the Spirit become living examples of His power. They become visible evidences of the invisible influence of the Holy Spirit.

The Mission of the Son

In John 3:16, 17, we have a brief commentary on the nature of the mission of the Son. He came into the world to save all mankind by faith. We see this universal aspect of God's love appearing also in 2 Corinthians 5:19; Romans 5:8. His primary mission was to save, to redeem, unto eternal life. The source of Christ's mission with all of its blessings is, of course, the love of God for the world of men. It was love that prompted Him to give his son. It was love on the part of his Son that led Him to die on Calvary as the Lamb of God "which taketh away the sin of the world" (Jon. 1:29).

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By M. RAY MCKAY
Second Church, Little Rock

"Great Christian Books" by Hugh Martin offers more spiritual food and intellectual stimulation than is usually found between the pages of so small a work. Dr. Martin has put down the central concern of the seven great books which he discusses with remarkable clarity and strength. There is a unity and continuity of thought which is rather unusual. The reading of the book will make any minister better acquainted with the thought life of a few great men in religious history. This does not mean, of course, that one will agree with all the material presented.

If one desires a sample of the excellence of the material, the following quotation by Nicolas Herman, known in religion as Brother Lawrence, from "The Practice and Presence of God" will suffice:

"The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament."

"Great Christian Books" is published by Westminster and sells for \$1.50.

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Religious Education

(CONTINUED FROM PAGE TEN)

and to do better Sunday School work in 1947. The Associational Calendar of Activities for the year will be adopted and launched, and final plans will be made for the church planning meetings in February in every church. A few suggestions in the interest of a good meeting in your association are:

1. Let this be the regular meeting of your association for January.
2. Use this meeting to launch the year's work.
3. Work for representation from every church; particularly those churches that do not usually attend your meetings.
4. Set a goal for attendance.
5. Present a program that will excite action.
6. Make final plans for the Church Planning Meeting in February.

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Workers Are Needed

The work of Baptists in Arkansas has enjoyed a remarkable increase and development, especially in the last twenty-five years, but there is still much destitution. There are not enough Baptist churches. In some sections you can travel mile upon stretching mile without passing a Baptist church house. In some sections people would have to travel ten miles before reaching a Baptist church house. A number of associations are suffering for want of pastors. In several sections of the state the crying need is for more preachers and workers.

Every year your state office makes a new survey of conditions as they exist. We know about how many pastors there are in each association. We know approximately how many white people live in the territory of an association. At present we are giving you the latest figures we had when we made up the last report. It is an interesting study. Within 60 days we hope to be able to bring these figures up to date. Meanwhile send us any information that you think we need in bringing this survey up to date.

Association	White Population	Number Baptists	Number Churches	Resident Pastors	Square Miles	Pastors Per 1,000 White Population	Pastors Per 1,000 Baptist Population	Pastors Per 100 Sq. Mi.
Arkansas Valley	38,000	4,690*	22	12	1,896	.31	2.5	.6
Bartholomew	34,000	8,341*	44	19	3,426	.56	2.2	.55
Benton County	37,000	3,684	19	14	876	.37	3.8	1.6
Big Creek	12,000	733	12	21	625	.08	1.3	.16
Black River	32,000	2,371*	23	7	1,632	.22	2.9	.4
Boone-Carroll	22,000	2,790	25	13	2,095	.41	4.6	.6
Buckner	14,000	2,419	34	5	970	.36	2	.5
Buckville	8,000	740	7	3	612	.37	4	.5
Caddo River	10,000	1,772	21	9	727	.9	5	1.2
Carey	28,000	2,591	13	4	1,791	.14	1.5	.22
Caroline	35,000	4,258*	26	11	1,800	.31	2.5	.6
Centennial	15,000	2,000	8	7	1,000	.47	3.5	.7
Central	70,000	7,821*	23	11	1,791	.15	1.4	.6
Clear Creek	54,000	2,372*	27	12	1,672	.22	5	.73
Concord	80,000	14,412*	28	22	1,098	.27	1.5	2
Current River	26,000	2,262	16	8	818	.31	3.5	.97
Dardanelle-Russellville	74,000	3,427	29	12	2,616	.16	3.5	.46
Delta	20,000	4,673*	35	12	990	.6	2.5	1.2
Faulkner County	24,000	3,355*	24	7	651	.29	2.1	1.1
Gainesville	23,000	2,094*	15	4	490	.17	1.9	.8
Greene County	32,000	5,551*	35	12	561	.37	2.1	2.2
Harmony	64,000	10,837	31	23	2,817	.36	2.1	.81
Hope	80,000	7,562	36	19	2,804	.24	2.5	.68
Independence	27,000	2,305*	15	6	762	.22	2.6	.8
Liberty	40,000	12,225*	40	23	1,231	.57	1.9	1.8
Little Red River	14,000	1,996	14	7	596	.5	3.5	1.2
Little River	46,000	4,201	27	10	2,534	.22	2.4	.4
Mississippi County	60,000	8,318	33	26	792	.43	3.1	3.3
Mt. Zion	47,000	6,232	26	15	687	.32	2.4	2.2
Newton County	10,881	94	5	1	846	.1	.1	.1
Ouachita	17,000	1,137	16	7	826	.41	6.2	.85
Perry County	9,000	925	8	1	498	.1	.9	.2
Pulaski County	120,000	21,079	53	37	779	.31	1.8	4.7
Red River	32,000	5,560*	30	19	1,475	.59	3.4	1.3
Rocky Bayou	17,000	967*	15	3	786	.17	3.1	.38
Stone-Van Buren	34,000	1,445*	16	9	2,014	.26	6.2	.45
Tri-County	30,000	4,908*	27	10	1,622	.33	2	.62
Trinity	38,000	2,982*	23	9	928	.24	3	.96
Washington-Madison Co.	60,000	3,712	15	11	955	.18	3	1.2
White County	38,000	2,730*	25	12	1,037	.32	4.4	1.2
White River	22,000	1,509	17	5	1,232	.23	3.3	.41
Woodruff County	14,000	1,436*	9	5	577	.36	3.5	.86

* 1945 Figures.