

ARKANSAS BAPTIST

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If All Southern Baptists Would Tithe

By J. E. Dillard

If all Southern Baptists would tithe their income through their churches we could double our local church budgets, triple our mission gifts, quadruple the endowments on our institutions, and have a hundred million dollars left for improvements and emergencies.

Here Are the Figures

1. Per capita income in Southern states 1946 -----	\$813.00
(These are government figures and include all ages, colors, and conditions.)	
2. Per capita income of Southern Baptists -----	\$813.00
(It is really much larger since our membership includes few little children and no Negroes.)	
3. Per capita tithe of Southern Baptists -----	\$81.30
4. Membership of Southern Baptist churches -----	6,079,305
(See Southern Baptist Annual or Handbook.)	
5. Tithe of Southern Baptist Income -----	\$494,247,496.50
(\$6,079,305 x \$81.30.)	

What We Could Do

1. Double local church budgets -----	\$175,972,490.00
(2 x \$87,986,245.00)	
2. Triple Mission Gifts -----	81,722,112.00
(3 x \$27,240,704.00)	
3. Quadruple Endowments -----	136,427,208.00
(4 x \$34,106,802.00)	
TOTAL -----	\$394,121,810.00

Subtract the total from Southern Baptist tithe and it leaves more than a hundred million dollars. This is what would happen if all Southern Baptists would tithe their income through their churches this year.

★ TRENDS AND EVENTS ★

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

Facts of Interest

Estimated total population of the Washington, D. C., metropolitan counties on July 1, 1946, was 1,255,000 compared with 927,056 on April 1, 1940.

The U. S. labor force gained 600,000 in March to reach a total of 56,700,000 employed persons in April. There was a gain of 400,000 in the female labor force during the month.

Frank Braucher, Magazine Advertising Bureau, told the Senate committee hearing evidence on the Capper bill, to prohibit advertising on alcoholic products, that 32 national magazines carrying liquor advertising with a circulation of 32,018,398 had received only 10,043 complaints on their advertising policy.

Of the 131 advertisers in the United States spending more than \$1,000,000 in advertising in 1946, 10 were sellers of alcoholic products.

Magazine sales for the last six months of 1946 reached a record high of 161,022,740 per issue, a nine per cent increase over 1945. According to the survey by the Magazine Advertising Bureau, between 1933 and 1946, magazine circulation gained 131.5 per cent, newspaper circulation jumped 44.8 per cent, yearly motion picture attendance climbed 66.7 per cent, homes with radios increased 71.5 per cent, the nation's population grew 12.5 per

A Benefactor

YOU become a benefactor to our aged and infirm preachers and their wives or widows and orphans through our ANNUITY PLAN.

At the same time you secure a generous income during your entire lifetime.

A gift on the ANNUITY PLAN helps others and provides guaranteed income.

Help brighten the eventide for the old preachers. What more blessed service could you render?

Fill in this coupon and mail to:

RELIEF AND ANNUITY BOARD
206 Baptist Building
Dallas 1, Texas

Please send me information concerning your ANNUITY PLAN.

Name _____

Street Address _____

City _____ State _____

Date of Birth _____

cent and income payments to individuals 256.8 per cent.

In the World of Religion

The Episcopal Church will use a national advertising campaign in its 1948 membership drive.

Methodists will sponsor a national rural life conference in Lincoln, Neb., July 29-31.

The 100th anniversary of the founding of the "ragged schools" in Edinburg by Thomas Guthrie was recently observed.

The World Conference of Christian Youth will be held July 22-31 at Oslo, Norway.

The seventeenth convention of the World's Woman's Christian Temperance Union will be held June 5-10 at Asbury Park, N. J.

Baptist Highlights

The Sunday School Department of the Sunday School Board issued the largest number of teacher training awards in April in its history, 40,053, a gain of 9,334 over the 1946 total.

The Training Union Department issued 61,579 awards in April as compared with 60,790 in 1946.

W. R. Roberts has been elected as Brotherhood secretary in Mississippi.

John Tubbs has been elected as Training Union secretary in Virginia.

The Northern Baptist Convention met in Atlantic City last week.

San Antonio Baptists are in a campaign to raise \$750,000 for a hospital in that city.

Messengers to the Southern Baptist Convention included Dr. A. U. Boone, now 84, and an eight-year old girl who had been baptized the Sunday before the Convention opened.

Dr. L. S. Sedberry was recently elected chairman of the Southern Baptist Convention Commission for the American Baptist Theological Seminary. Dr. E. P. Alldredge is business manager and financial agent.

Dr. Johannes Norgaard, Copenhagen, is president of the Danish Baptist Union, host to the Baptist World Alliance.

At the suggestion of Dr. W. A. Criswell, he and Dr. T. F. Adams, pastor of First Church, Richmond, exchanged pulpits last Sunday. Dr. Adams preached at the First Church, Dallas, and Dr. Criswell preached in Richmond.

The W. M. U. reported total gifts of \$7,817,774.87 given by members for mission causes during 1946.

Dr. Paul Caudill, Memphis, was named president of the Southern Seminary Alumni at the recent meeting in St. Louis.

A CLOUD OF WITNESSES

A Devotion by the Editor

"Wherefore seeing we also are compassed about with so great a cloud of witnesses."

We are in the spotlight and all around us eyes are peering at us out of the shadows and the semi-darkness. With the most penetrating gaze the eyes of others are fixed upon us as we play the game of life.

We are being watched by those who have gone before us. In the previous chapter the author of the Hebrews conducts us through the gallery where are displayed the portraits of the heroes of the past. He is suggesting that these heroes are witnessing the manner in which we are taking hold of the unfinished tasks which they laid down.

Added to this list of heroes are the apostles, the early Christians, and all who lived and wrought in the kingdom of God before us. What a company they make, what a work they have committed to us, what a challenge they have left us!

Our contemporaries are also watching. We cannot escape the scrutiny of our generation. There is a great throng of people in the grandstand looking on as we take our position in the game of life. Every play we make is seen by them. If we play with all our might and stick to the rules, the gallery will take notice and approve. If we let the team down, if we are yellow, if we shun the hard blows, this also will be observed by those who are looking on.

More significant still is the fact that we are being watched by our great Captain. Our Lord is looking on while we are engaged at work, in social contacts, and in religious activities. We are living our lives within the radius of His vision and nothing we do or say escapes His notice.

Instead of making us self-conscious and afraid, we should receive great encouragement from this "cloud of witnesses," because they are cheering us from the sidelines. They are boosting us; they want us to win.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

ARKANSAS BAPTIST

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IONE GRAY _____ EDITORIAL ASSISTANT

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Across the Editor's Desk

Religious Liberty

Many protests are being registered against the recent Supreme Court decision upholding a New Jersey law which provides that public tax funds may be used to transport pupils to parochial schools. Other protests are being voiced continuously against keeping Myron Taylor and his staff at the Vatican in Rome. It is encouraging that these protests are being voiced from every section of the country and by practically all protestant and evangelical denominations and religious bodies.

The Southern Baptist Convention in its recent meeting in St. Louis renewed its demand that the president recall Myron Taylor from the Vatican and also voiced its uncompromising attitude against the Supreme Court decision. The great throng of Southern Baptists assembled in St. Louis, numbering 8,378 messengers, was a unit in its vigorous protests against these two actions, the one by the president of the United States, the other by the Supreme Court of the United States, which violate both the letter and the principle of the Constitution.

The 4,000 delegates to the Northern Baptist Convention, recently meeting in Atlantic City, N. J., passed resolutions, first calling for a constitutional amendment to bar parochial schools from federal aid, and also calling for "immediate action" by President Truman to recall Myron C. Taylor as his special representative to the Vatican.

The Dover Baptist Association of Virginia and the Richmond Ministerial Union have passed resolutions protesting the Supreme Court decision upholding the New Jersey law referred to above.

Rev. Donald P. Cloward of New York City, executive secretary of the Department of Christian Social Progress of the Northern Baptist Convention, speaking to the Wisconsin Baptist Ministers Conference, said: "We must, in a way we never have in protestantism, get in the thick of things." He was referring to this question which has been raised both by the president's representative at the Vatican and the Supreme Court decision.

The Wyoming Conference of the Methodist Church, attended by 500 clergymen and lay delegates, in a report declared that grants for such purposes (paying the transportation of pupils to parochial schools out of tax funds) are "an infringement upon the historic American position of separation of church and state."

A resolution protesting the recent Supreme Court decision was passed at the 146th annual convention of the New Hampshire Congregational-Christian Conference. Similar action was taken by the General Council of the Presbyterian Church meeting at Grand Rapids, Mich. The Council also declared

that it would continue the fight for the separation of church and state in the General Assembly of the church. Southern Presbyterians are also joining in this fight to maintain inviolate the principle of the separation of church and state.

The Federal Council of Churches of Christ in America has issued a pamphlet setting forth the Council's position as opposed to the president keeping a representative at the Vatican and also opposed to the Supreme Court decision. This pamphlet issued by the Federal Council of Churches of Christ in America also calls attention to certain bills pending in the Senate of the United States which, if passed, would make further inroads on the historic American position of separation of church and state.

Christian people everywhere should be aroused to the danger which immediately threatens our religious liberty and the separation of church and state. These protests should become even more widespread until every church, every association, every religious body voices its disapproval and makes that disapproval known to our representatives and senators in the Congress of the United States. The only thing that is going to save the situation is an aroused public which makes its voice heard in Washington.

The School of Grace

Grace is central in our faith and in the teaching of the New Testament. "By grace are ye saved through faith" is the classic statement of the doctrine of salvation by grace.

Emphasis is placed very largely upon the work of grace in removing from us the condemnation of sin in this life and finally securing for us a place of eternal rest in heaven. In the popular mind the work of grace is thought of in relation to the beginning and the end of salvation, whereas, the work of grace between these two ends is often neglected.

Paul gives the whole scope of grace. It is presented to all men for their salvation; it holds before men the blessed hope of ultimate glory with God; but between these two events grace is engaged in the process of teaching, instructing, disciplining, and polishing the saved, preparing them for that final glory.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

The woodsman rescues a piece of timber from the forest. We have that same piece

of timber in a beautiful, highly polished, and glistening piece of furniture. We seldom pause to think of the process of refinement through which the timber of the forest has gone until it finally graces our home in the form of beautifully designed and artistically fashioned furniture.

Two things have happened to the timber which is made into furniture. The rough exterior has been removed and the internal beauty of the natural grain of the wood has been brought out and accentuated by planing and polishing.

We gladly accept the grace that saves from sin. We rejoice in the grace that gives us the hope of eternal glory. Shall we not gladly yield to the chastening, refining, polishing work of grace between the initial act of salvation from sin and the realization of final glory?

Grace is our instructor in the school of life, "teaching us" that we cannot at the same time be ungodly and godly, lustful and righteous, drunken and sober. Grace teaches us what not to do as well as what to do, notwithstanding some misguided and self-styled intellectualists who claim that we should never say "don't" to the child.

If a person is studying electricity he must learn what not to do, else there is danger ahead. If a person is studying drugs and chemicals he must learn what not to do. This principle obtains in every field of human endeavor. It would be passing strange if the same principle did not obtain in the discipline of life in general and in Christian discipline in particular.

However, the teaching of grace is not all negative; the greater emphasis is placed upon the positive. "We should live," is the major challenge. The most successful disciplinarian, the greatest teacher, is the one who can most quickly and successfully switch from the negative to the positive in discipline and in teaching.

Temptation to sin must be overcome by the winsomeness of righteousness. An absorbing interest in God's service will subdue the vagrant tendencies to godless living. "Taste and see that the Lord is good," said the Psalmist, and you will lose your taste for sin and wickedness.

It is easy to give up something that is blighting a person's life if he substitutes something else which enriches life. Such is the work of God's grace—not merely to make our lives negatively good, but to make them positively good; not merely to keep us from living sinful lives, but to enable us to live lives of positive goodness.

Harmony

I am
The violin,
And life, the moving bow—
God plays the only harmonies
I know.

—Elberta Leisure.



OUACHITA

Million Dollar Campaign

EDUCATION DAY

June 29, 1947

1. Director of this special program—Dr. Edgar Williamson.
2. An offering from every Baptist church for the Ouachita Campaign.
3. Sunday School lesson on Christian Education. Copies of this lesson furnished by Dr. Williamson's office on request. Write 203 Radio Center, Little Rock.
4. Executive Committee approves. Let's make it unanimous.

OUACHITA HAS GREAT COMMENCEMENT

1. Enrollment over 1,100 for the year. Many turned away.
2. Seventy-two graduates.
3. L. L. D. degree conferred on Mr. John Snyder of Washington, D. C., member of the President's Cabinet, and on Brig. Gen. E. L. Compere, Little Rock.

CAMPAIGN FUNDS STEADILY INCREASING

1. Mr. and Mrs. Ernest Bailey, Cabot, give \$10,000 to Ouachita Campaign . . . thanks a million!
2. Who will be the next to do likewise?
3. Money is coming in from church budgets and from individuals all over the state.

Help Us Finish the Job Now!

We Will Build and Make Safe the Denomination and the State by Building Ouachita.

Send All Money to Dr. B. L. Bridges, Radio Center Bldg., Little Rock

Sunday's Worship— Monday's Attitudes

By JAMES A. OVERTON
First Church, Mena

betake ourselves to the house of God to open our best mouths and bless God. All this is as it should be, for I remind you that James keeps before us that we should bless God.

Monday's Attitudes

But Monday!

What a test Monday is!

How Monday does put Sunday on trial!

On Monday we don our work clothes, put on our week-day faces, take our ordinary hearts, betake ourselves off to the "house of business," to open our mouths. And the real test of what we did on Sunday is what "proceedeth out of our mouths"—the attitudes we take—on Monday.

In the first part of his book, James has been striking at various forms of self-deception, such as that a man should conceive himself to be all right because he, as we would put it nowadays, goes to church on Sunday, sings, bows his head for the prayer, listens courteously to the preaching of the gospel, and then forgets it all on Monday.

There are too many of us—and one would be too many—who go out and live on Monday a life which contradicts all we claimed to be part of on Sunday. There is no greater sin among church people today than the fact that our Monday attitudes do not harmonize with our Sunday worship. And there is no greater handicap to the ministry of our churches than the "all too prevalent" disagreement between how we try to live on Sunday, and how we live on Monday.

I have been alarmed at the gross inconsistency of spending two hours in God's house on Sunday building up with our presence, our service, and our money, all our churches stand for and then going out on Monday to spend the week of our time, lending our presence, giving our service, putting our money into those things which counteract our Sunday's effort. How inconsistent we are! How we do compete with ourselves! How we do allow Satan to blind us to reality!

And whether our lives are a blessing or a curse depends more on Monday's attitudes than on Sunday's worship. I do not mean to minimize Sunday's worship. It is fundamental, basic, necessary. But Sunday's activities are not worship at all if Monday's attitudes and actions are un-Christian. So, Monday's attitudes must be in keeping with Sunday's worship or both are vain.

We are not to sing "Amazing Grace" on Sunday and jazz on Monday.

We are not to pray on Sunday and prate on Monday.

We are not to read the truth of the Word on Sunday and the trash of the world on Monday.

We are not to have the attitude of worship on Sunday and the attitude of revelry on Monday.

Whether we worship or work, sing or play, pray or plead, teach the Scriptures or teach arithmetic, go to school, sing in the church choir or play in the school band, serve as a deacon or serve as a public official, take part in religious service or take part in social functions, we are to do all to the glory of God.

Let us make Sunday's worship and Monday's attitudes strengthen each other that both may bring glory to Jesus Christ.

This is the second in a series of four messages by Pastor Overton being heard in eleven Arkansas radio stations through programs by the Radio Commission of the Arkansas Baptist State Convention.

Judging from his brief letter preserved for us in the New Testament, James, the brother of Jesus, and pastor of the church at Jerusalem, was a great hater of sham and hypocrisy.

Doubtless, as a pastor, he had experienced much heart-ache and grief because, down on the streets, he had heard many uncomplimentary remarks about the Monday attitudes of some of his Sunday worshippers.

So, he is led to write to his fellow-Christians everywhere, especially to those of his own race, voicing his hatred of and warning against the attempt to be good on Sunday and at certain places, and then "letting go" to evil at other times and elsewhere. He expresses his contempt and warning in such statements as:

"A double-minded man is unstable in all his ways"; "be ye doers of the word, and not hearers only"; "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain"; "even so, faith if it has not works, is dead, being alone"; "doth a fountain send forth at the same place sweet water and bitter?"; "can a fig tree, my brethren, bear olive berries?"; "out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Sunday's Worship

James describes Sunday's worship. He says, "Out of the mouth proceedeth blessing." Everything we do in our churches on the Lord's day ought to be for the praise and glory of God. And we ought to be in the Lord's house on the Lord's day. Worship must be central in the life of a church and in the life of the individual Christian.

Everything we do in our services ought to be done with the design of blessing God. That ought to be the aim of all our music and singing. Our prayers, more than a mere asking God for something we want, should be a means of blessing God as we recognize He has what we want, and can give it, when by all our wisdom and human might we are not able to provide it. To ascribe unto God greatness and goodness—is not that the reason we engage in periods of prayer in our worship?

By our offerings we mean to bless God. There should be the full recognition that God is worthy to receive our gifts of money, and to bring them ought to be to render praise and blessing to Him who is the giver of every good and perfect gift.

We open God's Book and teach it in our Sunday Schools and study it in our Training Unions, with the desire to bless God. The sermons of our pastors are not a parade of eloquence; they are aimed at glorifying and exalting the Saviour.

So, we go to our churches on Sunday for worship. We don our best clothes, put on our best faces, put inside our best hearts, and



By RUTH NININGER

"Dear Lord and Father of Mankind"

JOHN GREENLEAF WHITTIER FREDERICK C. MAKER

Dear Lord and Father of Mankind,
Forgive our foolish ways;
Re-clothe us in our rightful mind;
In purer lives, Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind and fire,
O still small voice of calm.

No more fitting and appropriate prayer could be uttered by bewildered Christians than this great poem by one of America's

beloved poets, John Greenleaf Whittier. Like many of his works, this one reflects the strict up-bringing of the writer amid Quaker influences and deep religious conviction.

Its message generates repose and tranquillity in troubled hearts, and records the personal experiences of a great man who knew hardship, privation, and the stress and strain of striving.

Coupled with the simple strains of Frederick Maker's melody, Elton, the hymn is doubly effective. It is based on two familiar and treasured passages from God's Word:

"For thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isaiah 30:15).

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks . . . and after the wind and earthquake . . . and after the earthquake a fire . . . and after the fire, a still small voice" (I Kings 19:11-12).

The fact that Whittier makes no claim to being a hymn writer but rather states his poems were fortunate in being set to music, proves his belief that "A hymn is the best use to which a poem can be devoted."

Northern Baptists Make Soul-Winning Their Major Task

The Northern Baptist Convention meeting in annual session in Atlantic City, N. J., launched a program similar in many ways to that adopted by the Southern Baptist Convention in its recent meeting in St. Louis.

A two-year program to be known as "The Crusade for Christ Through Evangelism," was begun. This spiritual campaign follows a great financial drive in which \$16,000,000 was secured for its World Mission Crusade. Objectives of the campaign will be: to revitalize use of the Bible, to make Baptists more effective in winning people for Christ, and to discover the great mass of unchurched people who have no contact with any church. It will start at the level of the denomination's 7,000 churches and extend into the foreign mission field.

Pointing out that the Southern Baptist Convention, the Methodist Church, and other denominations are either conducting or planning similar evangelistic campaigns, the delegates were told that the drive "has spontaneously and automatically become a movement of protestantism."

Plans are underway to make the Crusade for Christ "100 times harder than the World Mission Crusade."

"America is fast becoming a pagan nation and countless thousands are being lost to Christ and His way of life," said Pastor Winfield Edson, First Church, Long Beach, in the opening address of the meeting. "The present state of our world, plus the terrible possibilities of the future give us a new urgency. All of us are in agreement that something must be done, and done soon, or some greater catastrophe may befall us."

A unified budget of \$6,100,000 for 1947-48, largest in the history of the denomination, was approved.

The 4,000 delegates approved a resolution calling for a constitutional amendment to bar parochial schools from federal aid and for "immediate action" by President Truman to recall Myron C. Taylor as a special representative to the Vatican.

Members were called upon in a resolution to "make every effort to restore a spirit of friendly cooperation between Russia and the rest of the world by interpreting all international agreements upon a Christian basis of brotherhood and the desire for world peace."

The Convention asked Congress for legislation that would open the United States to immigration of European displaced persons; urged its leaders to intensify a program against liquor advertising and drinking scenes in motion pictures; asked President Truman to grant general amnesty for all conscientious objectors and opposed compulsory military training.

The delegates were told by Dr. William G. Mather, associate professor of rural sociology at Penn State College, that society must be made "alcohol-proof." "As we build our cities so they are fire-proof, so we must rebuild our society that persons can find peace, financial security, happiness in marriage, and general success in the living of their lives without the necessity of turning to alcohol to dull the bitter edge of failure," he said.

Dr. Edwin T. Dahlberg, pastor, First Church, Syracuse, N. Y., was reelected president.

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Our School of Sacred Music is unique in the sacred music field—a pioneer—and now the largest of its kind in the world.

Its purpose is to develop every type of church musician needed by our churches. A faculty of highly trained musicians offers courses of instruction comparable to the best music in the United States.

DEPARTMENTS—Theory, Organ, Piano, Voice, Choir, and Conducting.
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COWDEN MUSIC HALL

Beautiful, spacious George E. Cowden Hall, built in 1925 at a cost of \$325,000, is dedicated to sacred music. It is equipped with a four-manual pipe organ, two Hammond organs, scores of pianos, sound-proof class rooms, studios and practice rooms.

NOTE WELL—This faculty salutes the music faculties of New Orleans and Southern Seminaries as we labor together in the same great cause. We are contributors and comrades—not competitors.

DR. E. D. HEAD, President

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

Seminary Hill, Fort Worth, Texas

Snyder Challenges Ouachita Graduates To Fill Constructive Role in Society

Seventy-two seniors received their degrees from Ouachita College at commencement exercises May 26. Thirty-nine members of the summer graduating class went through the entire procedure of commencement with the exception of receiving their "sheepskins." This was the largest graduating class in the history of the school.

Dr. R. C. Campbell, pastor, First Church, Little Rock, preached the baccalaureate sermon, May 25. The commencement address was delivered by Secretary of the Treasury John Snyder, first native Arkansan to be a member of the presidential cabinet.

Secretary Snyder and Brig. Gen. E. L. Compere, Little Rock, a graduate of Ouachita College in 1906, were given honorary degrees.

General Compere was given the degree for his service to the state as director of Selective Service during World War II. The degrees were conferred by Dr. J. R. Grant, president, acting for the college Board of Trustees.

Secretary Snyder emphasized the importance of the nation's responsibility in a "substantial and orderly reduction of our national debt."

"Not only our own security, but the foundations of world peace depend on our accepting these obligations with a profound sense of trusteeship . . . No matter how difficult the road, you of this generation must make it a part of your creed that we as a people stand inflexibly for a substantial and orderly reduction of our national debt.

"You must never regard your diploma as a passport to a more select social strata or as a ticket of admission to a better-paying job. Rather, you should view your degrees as a challenge to success and to your ability to play a constructive role in society," Mr. Snyder told the graduates.

He commended the work of the church-supported colleges in advancing social and economic consciousness. He said church-directed educational bodies such as Ouachita carry on in historic tradition that recognizes the importance of mental and spiritual education.

Mr. Snyder said: "The world today demands the highest ethical standards both for leaders and those who serve. The survival of our free enterprise system depends upon the maintenance of our high ideals." He told the class that the fact that so many millions of our people have come through the maelstrom of war unspoiled is the greatest tribute to the fundamental soundness of the American character.

The Shining Lights Class, 10-year-old girls, of Hamburg Church, have been 100 per cent for four Sundays in succession. The class has an enrollment of 12 girls, four of which were promoted to the class last October. Eight new members have been gained since that time. Mrs. Floyd Wheat is teacher.

Haston L. Stanfill, son of Rev. and Mrs. Taylor Stanfill, Little Rock, will be graduated from George Peabody College for Teachers, Nashville, Tenn., with a Master of Arts Degree in the field of high school administration June 6. He will remain at Peabody for the summer term to take preliminary examinations for the Degree of Doctor of Philosophy.

Central Graduates 35

Central College awarded the associate of arts diplomas to 35 young women at commencement exercises May 26. Diplomas were awarded by Dr. R. L. Whipple, president.

Pastor L. M. Keeling, First Church, Judsonia, delivered the commencement address. Dr. Ralph R. Moore, missionary of Memphis, Tenn., delivered the baccalaureate sermon to the class at First Church, Conway, May 25.

Dr. Moore challenged the class to a life of service. He said: "There is no greatness apart from service and if you would be great you must serve." He said the world today is lost and that 440,000,000 people around the globe know nothing of Jesus Christ as their personal Saviour.

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Immanuel, Little Rock, Ranks 7th in Baptisms

Immanuel Church, Little Rock, ranked seventh in the Southern Baptist Convention last year in the total number of baptisms. The seven leading churches with the number of baptisms are: Highland Park, Chattanooga, Tenn., 371; Bellevue, Memphis, Tenn., 354; First, San Antonio, Tex., 279; First, Lufkin, Tex., 267; First, Lubbock, Tex., 256; South Elkhorn, Lexington, Ky., 226; Immanuel, Little Rock, 222.

Immanuel set 300 as its goal in baptisms for the associational year, 1947. To date it has baptized 153.

—00—

First Church, Stamps, presented corsages to the oldest and youngest mothers present at special Mother's Day services, May 11.

Mary Hardin-Baylor College, Belton, Tex., is offering five scholarships for the coming year to girls of Southwestern states in honor of Mrs. Fannie Breedlove Davis and the Woman's Missionary Union. One of the scholarships is to be awarded an Arkansas girl. Applicants must be 1947 graduates of accredited high schools and must be in the upper 50 per cent of their classes. Forms for application may be obtained by writing Mary Hardin-Baylor College, Belton, Tex.

Rev. Euel V. Philpot, associate pastor of First Church, Osceola, is available for the pastorate or for educational and music work.

Matthews Memorial Church, Pine Bluff, is staking off the ground for the erection of a new \$13,000 brick veneer building. The new plant will have a large auditorium and 12 Sunday School rooms. The old building will be converted into an educational building and will be brick veneered. The church began a revival June 1 with Pastor A. B. Pierce, and Robert James, First Church, Pine Bluff, leading. L. G. Whitehorn is pastor.

WHEN IN DALLAS
Worship with Ross Avenue Baptist Church
Ross and Moser
HOMER B. REYNOLDS, Pastor

Revivals Should Emphasize Tithe

By C. E. BRYANT

A tremendous impact for Christian stewardship would result if every revival effort this summer devoted at least one major service to emphasis of the Christian's obligations regarding use of his money.

It is suggested that such an hour be observed in each of the approximately 10,000 revivals scheduled for the summer months. The emphasis is fitting in any revival because of stewardship's indivisible connection with Christian growth, and it also paves the way for the three-months "Prove Me" tithing campaign this fall.

Bingen Church to Crown a Century With Homecoming

First Church, Bingen, formerly known as "Ozan Church No. 2," is planning its centennial celebration with a homecoming on August 8. The church was organized in 1847.

All former members, former pastors, those licensed or ordained by the church, those who have served as supply pastor, and those who have served the church as revivalists are especially invited to attend the homecoming services. A full day's program is being planned and dinner will be served.

Evangelistic services will begin the same day with State Evangelist M. E. Wiles doing the preaching.

—00—

Central Church, Jonesboro, dedicated its new educational building May 25. President H. E. Williams, Southern Baptist College, Walnut Ridge, preached the dedicatory sermon, and Pastor P. H. Jernigan, Calvary Church, Blytheville, spoke in the afternoon. J. I. Cossey is pastor.

Dr. H. Guy Moore, pastor, Broadway Church, Fort Worth, Tex., will speak on the Southern Baptist Hour June 8. The Baptist Hour program may be heard in Arkansas at 7:30 C. S. T., on Sunday morning over Station KUOA, Siloam Springs, WFAA, Dallas, Tex.; KWTO, Springfield, Mo., and KSD St. Louis, Mo.; and at 8:30 C. S. T., over WREC, Memphis, Tenn.

Spring Dale Church, near Arkadelphia, will dedicate its new building the first Sunday in July at homecoming services.

WANTED—Cook at Baptist Home. Would like a single woman who could live on the grounds and who could cook and supervise the children and colored help who assist in the kitchen work. If interested, please write: L. B. Snider, superintendent, Bottoms Baptist Home, Monticello, Ark.

PASTORAL CHANGES

Ottis Denney from Hope Association as missionary to Newton County Association.
O. L. Gibson from First Church, Fayetteville.
Ed McDonald, Jr., from chaplaincy to Dermott Church.

ARKANSAS

July 1-9

BAPTIST

Siloam



Dr. Harry Rimmer

THE DATE, July 1-9. The first meal will be served and the first service held on Tuesday night, July 1. The last meal served and the last service held will be on Wednesday night, July 9.

WHEN TO ARRIVE. Any time Tuesday, July 1. All reservations will be held until 9 p. m. Tuesday, July 1. Reservations not taken at that time will be assigned to others desiring accommodations.

NOTE: There will be no services on Monday, June 30, and no meals will be served on this day. It will greatly help all concerned if those coming for the Assembly session will arrive on the grounds on **Tuesday, July 1, and not before.** This applies to all.

WHAT TO TAKE: This is an encampment. Cots, mattresses and meals will be furnished according to rates already published. There will be buckets, dippers and wash basins in dormitories and cabins. **TAKE** pillow, sheets, blankets (at least two), towels and toilet articles. There is no hot water.

WHAT NOT TO TAKE: Do not take **fire works** of any kind. There will be a fireworks display on July 4 under the auspices of the Assembly. Fire works are a hazard to buildings and persons, especially little children. It has, therefore, been thought best to ban them entirely. **Anyone shooting fireworks will be asked to leave the grounds immediately.**

WHAT TO WEAR: Be prepared for dress-up and recreation. Sport shorts are **not** worn at any time. Women and girls taking slacks are requested to wear them only in the afternoon for recreation. Take at least one rain or overcoat or wrap. At times it may be cool and it may rain.

HOW TO GET THERE: From Little Rock take Highway Number 65 to Conway, 64 to Alma, 71 to Springdale, 68 to Siloam Springs. Before entering Siloam Springs at the "Y," turn left on 59 three miles to Assembly grounds. Kansas City Southern trains and several bus lines stop at Siloam Springs.



Dr. B. L. Bridges



Rev. Irving M. Prince



Rev. R. O. Barker



Rev. Ralph Davis



Mr.



EDGAR WILLIAMS

THE DAILY SCHEDULE

- 6:30—Rising Bell
- 7:00—Breakfast
- 8:00—Bible Hour—Dr. Har
- 8:50—Training Union Study
- 9:40—Woman's Missionary Course, Mrs. C. H.
- 10:30—Sunday School Study
- 8:50-11:15—Preacher's School
- 11:15—Recess
- 11:30—General Assembly, R
- 12:45—Dinner
- 2:00-5:30—Recreation
- 6:15—Supper
- 6:45—Visual Education, M
- 7:00—Student Union, T. D. ton
- Christian Home Conf
- 7:45—Evening service, Dr.
- 9:00—Fellowship Hour
- 10:30—Campus Clear
- 11:00—Lights Out

WORLDWIDE Seminars Seminars Seminars

ASSEMBLY

July 1-9

SON, Director

WHAT SHOULD BE UNDERSTOOD: There are some simple rules and regulations that all should understand and accept.

Leaving the grounds: No one will leave the grounds **until after dinner** without emergency permission obtainable at the Business Office. Young people leaving the grounds **during the afternoon** should be properly chaperoned, and have the consent of their pastors or dormitory supervisors. No one will leave the grounds **after supper** without emergency permission obtainable at the Business Office.

Lights Out: Lights in all cottages and dormitories must be out at 11 p. m. Many come to the Encampment for their vacation, and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 11 p. m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted by the Encampment.

Swimming: There will be no mixed swimming. Men and boys will swim at one time, girls and women at another. All are requested to wear robes to and from the pool and to shower before swimming.

Caution: It is understood that those who register for the Encampment agree to abide by these suggestions. Refusal to observe these suggestions, or willful mutilation or destruction of Encampment property will result in immediate dismissal from the Encampment grounds.

THE THEME: "Knowing the Living Word Through the Written Word." John 1:1-14; Phil. 3:7-11.

THE SPEAKERS: **Dr. Harry Rimmer**, California, will speak at the morning and night services.

Rev. J. B. Maxwell, pastor, First Church, Bentonville, will speak at the noonday service.

Volus Norsworthy, Oklahoma City, will be the song leader.

RECREATION DIRECTOR: Rev. Ralph Douglas, Dumas; Hatcher Hoyt, Little Rock; Mrs. Seibert Haley, Parkin.



Rev. J. B. Maxwell



Dr. Edgar Williamson



Mr. T. D. McCulloch



SCHEDULE

mer, Speaker
e, Ralph Davis, Dean
and Brotherhood Study
d Nelson Tull, Deans
R. O. Barker, Dean
Irving Prince, Dean
Maxwell, Speaker
che Mays, C. W. Stephens
och and William Hall Pres-
L. B. Snider
Rimmer, Speaker.



Mrs. C. H. Ray



Mrs. B. W. Nininger



ill

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MRS. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

MRS. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

District Meetings Scheduled For Next Week

West Central—Fort Smith, First Church, Tuesday, June 10.

Southwest—Texarkana, Beech Street Church, Wednesday, June 11.

Southeast—Warren, First Church, Thursday, June 12.

Central—Lonoke, Friday, June 13.

Announcement

Miss Catherine Jordan, daughter of the Rev. and Mrs. T. H. Jordan of Van Buren, and Mr. Alvin Hatton, State RA Secretary, were married in a beautiful ceremony at First Church, Van Buren, Tuesday, May 20, with the bride's father officiating. Their many friends in Arkansas extend congratulations and best wishes to this fine couple.

Board Fills Vacancy

The State WMU Executive Board in its session on Tuesday, May 27, elected Mrs. Faber L. Tyler of Ozark as president of West Central District, succeeding Mrs. Walter Jackson of Fort Smith who had served in this capacity for the past 18 years and who had declined reelection at the annual meeting in Jonesboro last April. Mrs. Tyler has served as associational superintendent of Clear Creek Association for a number of years and is well informed on WMU work. We welcome her into this work and commend her to the fellowship and service with West Central WMU constituency.

Board Accepts Invitation For 1948 Meeting

The Board accepted the invitation to hold the annual meeting in 1948 with First Church, Little Rock. The WMU of Arkansas will observe its 60th anniversary in 1948 and we are grateful to this church for the invitation to hold

this meeting in Little Rock. The program committee is already making plans for this auspicious occasion.

Annie Armstrong Offering For Home Missions

We are happy to announce that the Annie Armstrong Offering for Home Missions has reached a total of \$16,700.61 as of May 26. Please remit any funds you may have on hand at your earliest convenience. We are anxious for this offering to exceed the total for last year.

Commencement Activities At WMU Training School

Miss Elizabeth Provence, State Young People's Secretary for Florida, was the speaker at the annual Vesper Service at the Training School on Wednesday, April 30. At this service the graduating class was formally inducted into the Alumnae Association and the Junior Class into senior responsibility. An impressive part of the service was the transferring of senior garlands. The juniors then knelt and clasped hands with the seniors as the seniors sang "For You I Am Praying."

The 40th annual Commencement was held Thursday evening, May 1. The Senior Class, numbering 71, was the largest graduating class in the history of the school.

Dr. Paul Caudill of Memphis, Tenn., brought the commencement address. His subject was "Missions in the New Day." Dr. Caudill, recently returned from a 15,000 mile tour of South American mission fields, spoke of the pressing need for workers.

"The World is still desperately in need of the Gospel," he said. "It is the only saving force. There is no other strong enough to challenge us to meet our social problems."

Dr. Gibson Resigns Fayetteville Church

By JOE W. WEBB

Dr. O. L. Gibson resigned the pastorate of First Church, Fayetteville, May 21. His pastorate of six years and 10 months is the longest and one of the most successful in the history of the church.

During Dr. Gibson's pastorate there have been 1150 additions to the church, 241 by baptism. The Sunday School has grown from an average of 250 to more than 500. There were 600 present his last Sunday, May 25. The budget in 1941 was \$10,379; last year it was \$23,971. The total receipts in 1941 were \$13,762.77; last year they were \$45,320.

Recently the church paid \$12,000 for property north of the present building. Approximately \$7,000 has been spent the past few months redecorating and lighting

the building. The building fund now has \$17,686.17.

Last year the Fayetteville Church gave \$1,300 to associational missions, assisted two churches with their building programs, and assisted in the rebuilding of two Negro churches.

Under Dr. Gibson's leadership the church has secured a full time student secretary. The Arkansas Baptist Convention has bought a good site adjoining the University campus for a Student Center. On Pastor Gibson's motion the Sunday School Board favored a second Ridgecrest west of the Mississippi River.

A record attendance Fellowship Supper was given in honor of Pastor Gibson and his family. He was presented a check for \$1,000 as a love offering. In turn he and Mrs. Gibson gave \$100 of it for the Negro church fund.

How to beat the summer slump

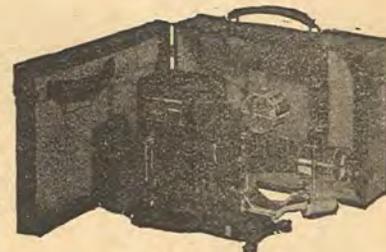
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Heard at St. Louis

When someone asked me why I didn't smoke, I said: "I am too busy to nurse something that is on fire at one end."—Judge Camille Kelly.

We live in the presence of our unfinished tasks.—Robert S. Kerr.

We need to turn to God in humility instead of turning to politics in panic.—R. G. Lee.

The 6,000,000 white Baptists of the South are beginning to realize that if we win all the Mexicans, French, Italians, Germans, Indians, and all other foreign peoples in the South we have won only about 3,250,000 souls whereas there are 11,000,000 Negroes who have prior claim on Southern Baptists.—T. L. Holcomb, reading from report by Dr. E. P. Alldredge.

Courtesy is mental money.—Judge Camille Kelly.

It has been truly said that no generation ever inherited such a mass of ruins as we—ruined cities, homes, and souls. The state of world affairs demands a great spiritual renaissance. — W. Marshall Craig.

We are doomed for a fall unless we have spiritual underpinnings.—Judge Camille Kelly.

When we consider the Four Freedoms for which the world has lately been thinking so much, it will become apparent that the one usually mentioned last—freedom of religion—is basic to all the others. When freedom of religion dies, all freedom dies.—J. M. Dawson.

The true mother is like a candle burning against the darkness in the world.—Louie D. Newton.

All China is anxious and hungry to welcome Christianity. We went to war to fight to end war. Now we, as Christian soldiers, must go forth to fight for peace.—Dr. Henry H. Lin, President of University of Shanghai.

Christianity is as old as the first breath that was breathed; yet it is as new as the hope of our future dreams.—Robert S. Kerr.

"We are so deeply sorry, our faces are in the dust. If we had only been better Christians this war never would have happened. We can't blame you much for Hiroshima after what we did to you at Pearl Harbor." (Signed by 500 Japanese)—Read by C. Oscar Johnson.

Our inheritance is beyond the

blight of winds and frost. The leaf never fades; time does not waste its imperishable bloom. No graves are dug on its evergreen hills. No sin enters its domain. Sorrow and weeping may be for the night, but joy cometh in the morning.—W. A. Criswell.

Every time I look at a radio or a radar set, I'm reminded not of what has been done, but of what can be done.—Irene Chambers.

I plead with Southern Baptists in this Convention and out to the last church to stand up and face this challenge to religious liberty in sleepless vigilance. — Louie D. Newton.

I came back to America literally afraid of our abundance. I had lost something and in China I discovered what I had lost. I had lost sympathy with suffering humanity. We, if we are to be truly missionary, must reach back into that vast reserve of our abundance and give more than ever before to the cause of Christ.—M. T. Rankin.

Let the truths of the world and the truths of God get in a huddle and let God call the signals.—Ellis Fuller.

Baptists have suffered enough in the past from good intentions but unsound expansion. Neither peace nor prosperity are assured in tomorrow's world. — Louie D. Newton.

The foundation of life and the only hope of the world is the Bible.—Robert S. Kerr.

When we depend upon organization we get what organization can do, when we depend upon culture we get what culture can do, when we depend upon man we get what man can do, but when we depend upon prayer we get what God can do.—R. G. Lee.

If we are to reduce crime in America, we must increase Christian homes.—Robert S. Kerr.

Love is greater than faith. By faith we surrender ourselves to God; through love we rise up to fellowship with Him. Faith makes us receptive of the Spirit of God; through love His Spirit is operative in us. Christian love is not natural human love; it is the love of God operating in the human heart. The love of God is creative, free and outflowing; human love is created, determined and inflowing. Christian love is always personal—love of persons, not abstract ideals. It extends to

those who do not return it; service to one's enemies is the highest point of the soul's creativity and freedom. It does not seek to gain but to bestow its riches. It would rather give than receive.—George D. Kelsey.

Send us more missionaries.—(The plea of every foreign visitor.)

When you say it is all right to take taxpayers' money and help support private institutions therefrom, and whenever you say that it is all right to treat one religious group as you treat no other religious group on the face of the earth with a governmental representative and then say that you are for separation of church and state, you are saying: "I believe in the multiplication table, but I believe it is all right sometimes to make '2' and '2' equal '5'." Now you

"And the Younger Men"

By LOUIE D. NEWTON

Southern Baptists may well give thanks for the younger men — preachers and laymen alike. As I sat there and looked at the sea of faces in the St. Louis Convention, my heart was filled with thanksgiving for the younger men. And as they appeared on the program and in the discussions, I was thrilled to think of Southern Baptists tomorrow and tomorrow. Let us, then, lay hold upon the words of Paul as he writes to Timothy: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren" (I Timothy 5:1).

just can't accept the multiplication table and make "2" and "2" equal "5."—W. R. White.

It Happened in St. Louis

When the call for volunteers was given at St. Louis at the conclusion of the Foreign Mission Board program, one young man limped down the aisle, walking with the aid of a cane. "I don't know whether I can go as a missionary or not," he said, nodding at his cane, "but I am willing to go or do whatever I can for Jesus."

Television . . . communication's most modern marvel—was used to broadcast the first public appeal for Southern Baptists to support the denomination's campaign for a million tithers this fall. Standing before the television cameras and microphone of Station KSD-TV at St. Louis, Dr. Louie D. Newton urged all Christians cooperating with the Convention to join in the three months' special tithing emphasis the last quarter of 1947.

One pastor attending the Convention unexpectedly encountered some old friends and was so overjoyed that he went home with them and forgot to return. When he turned up in St. Louis at the end of the week, he discovered that his forgotten roommate had the local police looking for him. They had checked hospital admissions and even canvassed the city morgue.

Lost Men Were There

One of the custodians in the Kiel Auditorium where Convention sessions were held, who had been sitting back in a dark corridor handling the lights, spoke to Dr. Newton as he was leaving one evening and said: "Say, sir, may I ask you a question? I listened to you talking Wednesday morning about being saved. You said that we are not dependent upon any rite or any sacrament or any earthly priest—that all one has to do is to repent and believe on the Saviour.

Tell me, does that go for a man like me?"

Dr. Newton lingered with him until he had to go to a committee meeting. As he walked away, the man wiped the tears from his face, and said: "I see now why the Baptists came to St. Louis. I dreaded another Convention. I thought it would be more liquor bottles to pick up, but now I find that I have something to hope for. Thank you, sir, and say, would you let me pay you something?" Dr. Newton assured him that salvation is the free gift of God's love. The man bowed his head, and wept.

Perhaps the funniest thing about the Convention was announcements of lost articles. Among the lost things were wedding rings and engagement rings. But the prize loss was an upper plate with three teeth. Messengers were amused but sympathetic. They looked under their seats.

A Virginia minister attending the Convention had to call another minister in Newport News. "Long Distance" asked if it were really essential, and upon being informed that it was, asked "parson to person?" "No," answered the minister, "parson to parson."

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Broad Interest in Rural Churches And Soul-Winning Is Encouraging

In the columns of this paper a few weeks ago I stated that I would give a report of an experiment meeting in Missouri. Dr. John D. Freeman of the Home Mission Board and Rev. A. T. Wilkinson, associational missionary, Clinton, Mo., planned some simultaneous meetings in six rural churches for the week following the meeting of the Southern Baptist Convention. I was asked to assist in one of the churches.

In addition to Dr. Freeman and Bro. Wilkinson, the others who participated in the meetings were: Rev. Sam W. Scantlan, superintendent of rural missions in Oklahoma; Rev. R. B. Hooks, superintendent of rural missions in Kentucky; Rev. G. R. Pendergraph, another Kentuckian working with rural churches; and Rev. John W. Wells, district missionary in Alabama. It was a great joy to have fellowship with these men and hear them tell about the type of work they are doing in their respective states.

The Missouri meetings were not evangelistic campaigns. The main objectives were to get a thorough survey of the church fields and to challenge the churches to so organize and work to measure up to their responsibilities.

The surveys were startling in their revelation. In one case, the survey showed over 400 people within a radius of four miles of the church. Yet that church had 28 in Sunday School and about the same number in the preaching service. Approximately 100 adults were prospects for the church either by letter or profession of faith.

The church I served in was perhaps the smallest of the six. According to the survey there were only 52 resident members and about the same number of prospects. There were few children. The school of the community, taught by one teacher, had three pupils.

The church, however, is above the average in progressive ideas and willingness to go forward. The Sunday School doubled in attendance the last Sunday I was there over the first. About two-thirds of the membership agreed to tithe their income. They were looking

Department of MISSIONS

C. W. Caldwell, Superintendent

forward to having a resident pastor. It is encouraging to see rural churches get a vision of their tasks and then determine to do something about it.

Denney to Newton County

For some time I have been distressed about the Baptist work in Newton County. Bro. John Stratton, who has been our missionary there, has had several serious operations during the past year, and because of his health has had to give the work up and has moved away. He did a great job and the people loved him. But for a year now those six churches, with a little more than 100 members in all, have had no shepherd.

Last March in a pastor's conference at Hope I told about the missionary needs in the mountains and especially in Newton County. Some weeks later Bro. Ottis Denney, missionary in Hope Association, wrote me and said he and his wife had talked and prayed and were offering themselves for any needy sections in the mountains.

Well, I do not try to tell missionaries where to go or the associations whom to call. But I did inform the moderator of Newton County that Bro. Denney was a good prospective missionary. (I had already given other names and possible prospects.) The association invited Bro. Denney up for a visit. He preached in the churches. The day following his visit I was back in the county.

The moderator said: "God has certainly led in sending Bro. Denney this way." The members in every church said, "This is the man to be our missionary." Four people were converted. Others rededicated their lives. The Lord has certainly directed him this

way." So, Bro. Denney was elected and has accepted.

Those who know Bro. Ottis Denney know that he is a very consecrated man and an outstanding missionary. He gives up work in one of the best associations in the state. He leaves the good city of Texarkana with all the advantages of city life for his family and goes to an association where he will be the only Baptist preacher.

He will not have the fellowship of his fellow ministers. He will not have large crowds to preach to. The work will be difficult and progress will be slow. But he will have in that association six little churches whose membership is composed of the very salt of the earth. They have culture and above all they have religion. The only thing is they are few in number and being in an inland county, pastors are difficult to find with what financial support they are able to give.

I have agreed for the Mission Department to pay Bro. Denney's entire salary. The churches want to give to the Cooperative Program and most of them need houses of worship. Then, too, as soon as possible the churches will want pastors. So, instead of asking them to pay part of the missionary's salary, they will give to the Cooperative Program and establish their own work.

Interest in Missions Gaining

Just last week I had a letter from a fine aggressive young pastor who writes: "Ever since I heard you speak at the Bible Conference and saw the picture on rural missions, I have had a desire to do mission work in some of the needy sections you described." So, it seems to me the Lord is impressing our Baptist people with our missionary opportunities.

In the recent meeting of the Northern Baptist Convention at Atlantic City, the major emphasis seemed to be on the importance of rural church work. In the last issue of the Reader's Digest there is a splendid article about what a rural Baptist pastor is doing in Northern Missouri. Also in the Religious Digest there is an article on "What I Would Do If I Were a Country Preacher." This all adds up that people are waking up to the needs of strengthening the rural churches.

Churchmen Urged to Use Medium of Press

By RELIGIOUS NEWS SERVICE

Pastors and laymen must abandon the idea that the newspaper is primarily a means of publicizing individual church functions, according to James O. Supple, religion editor of the Chicago Sun. He said church leaders must exploit the press as a method of bringing to the unchurched, the skeptical and the indifferent "the relevancy of the Christian gospel to the problems of this chaotic era."

Supple was one of the principal lecturers at the first annual pastors' conference held at the University of Wisconsin at Madison in cooperation with the Wisconsin Council of Churches.

He said churchmen must "regard the press as a vast pulpit of black ink on white paper reaching an audience far greater than that of a multitude of churches, an audience that can never be reached in the church because to the church it never goes."

Clergymen can cooperate with newspaper editors to make the Christian gospel actual news, Supple argued, if they make available the record of "what Christianity is doing to solve the problems of the socio-economic order."

He declared that churches have been responsible in part, and newspapers in part, for inadequate, sporadic and insignificant coverage of church affairs in the past.

But he added that the prospect of church news has changed with the growing conviction of the clergy that Christianity must come down from its ivory tower in a monopolistically capitalistic society and enter the market place.

—000—

West Side Church, El Dorado, had 22 additions by letter and 19 professions of faith in a recent eight-day revival in which Evangelist Lonnie Lasater, Clinton, did the preaching. Frank Adams led the singing. Pastor C. A. Johnson says: "Scores upon scores of people rededicated their lives to the service of the Lord. Let us pray for a revival everywhere."

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IN MT. ZION ASSOCIATION

NOTES of ADVANCE

A Brotherhood tour of the Mt. Zion Association is in progress at the present writing. Bro. J. I. Cossey has arranged the tour, which has for its objectives both the presentation of Brotherhood work to the local churches, and the laying of the foundation for the Mt. Zion Associational Brotherhood. Other associations may well follow suit.

Two weeks ago there was such a tour in Greene County Association. The seeds of the Brotherhood movement were sown in an association which, up to that time, had not a single Brotherhood. V. E. Defreese, associational missionary, expects that a minimum of five church Brotherhoods will be organized before the annual associational meeting, and that the associational Brotherhood will be perfected shortly.

The Brotherhood Department believes that the associational Brotherhood tour is effective in getting Brotherhood work under way in an association.

Pass It On

If you know any good Brotherhood news, pass it on! Let us have a story of anything unusual which your Brotherhood is doing. It may help some other Brotherhood to get a broader vision of Brotherhood possibilities and Brotherhood work.

This column will feature anything which gives promise of helping other Brotherhoods throughout the state. Tell us about it!

The Brotherhood Bulletin

The Brotherhood Bulletin, official publication of the Baptist Brotherhood of Arkansas, is now being published on a bi-monthly basis. The current issue of the Bulletin is probably on your desk now. The next issue will carry the date of August 1, 1947.

If you did not receive your copy of the Bulletin let us know and we will place your name on the mailing list.

Brotherhood Encampments

We are looking forward to the time when we shall have Brotherhood encampments in every section of the state. These encampments will be half-a-day and all-

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NELSON F. TULL
Secretary
212 Radio Center
Little Rock

night affairs in places where the fishing is good and where nature has been generous. The fellowship will be of the finest, and the program will be cast on the highest spiritual level.

One of these encampments is already in the making, and another is building! What do you think of the idea?

—000—

Stanley Williamson, son of Dr. and Mrs. Edgar Williamson, Little Rock, has accepted the position of educational director of First Church, Fordyce. He goes to Fordyce from First Church, Cullendale, where he has been doing the same type work.

Dr. W. J. Hinsley, president of the Arkansas Baptist State Convention, who recently retired as pastor of Second Church, Hot Springs, supplied the pulpit of First Church, Hot Springs, at both services on May 25 and administered the ordinance of baptism. The First Church pulpit has been vacant since the resignation of B. H. Duncan, who has become editor of the Arkansas Baptist.

Pastor Guy D. Magee, First Church, Carlisle, reports concerning their church library: "During the first week of April we had Miss Russeleen Baldrige of the Baptist Book Store with us and put in a church library with 161 books. Since then we have added 75 other books, including 10 that were given by the Sunday School Board. The library has already proven to be a great asset to our church and we would not be without it."

A committee of 100 business, professional, and civic leaders is being formed in Jacksonville, Fla., to raise \$1,000,000 as the community's stake in a proposed Southern Baptist Convention hospital. The program was authorized at the recent meeting of the South-

ern Baptist Convention in St. Louis. The convention proposed that \$500,000 be made available to Jacksonville if \$1,000,000 could be raised by subscription.

The Baptist Pastors' Conference of New Orleans, La., has telegraphed to Harold E. Stassen a protest of "your using the Southern Baptist Convention program as a political forum to expound as a matter of political expediency your views pertaining to the time-honored American principle of separation of church and state." The action referred to the address of Mr. Stassen before the meeting of the Southern Baptist Convention at St. Louis, May 9. In that address he declared that he did not agree with the two resolutions which the Convention passed on the questions of diplomatic representation at the Vatican and the Supreme Court decision on school buses.

Three hundred ninety-six students received degrees at the spring commencement exercises of Baylor University. Henry H. Lin, president of the University of Shanghai, China, brought the commencement address.

Drummond's New 1947 Cadillac Ambulance



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What Can Baptists Do . . .

About Our Educational Problem?

By FRITZ E. GOODBAR, Pastor
First Church, Russellville

Baptists living in 1947 find themselves in a dilemma. It is partly of our own making. As a denomination, Baptists have been in the forefront of the movement for the education of all people and have promoted and fostered the public school system which includes not only our grade and high schools, but also our colleges and universities. We have also been at the forefront of the movement for the separation of church and state.

Irreligious Leaders

Now we find our school systems have become mighty in their political strength and in too many instances are governed by men and women who are not only irreligious but anti-religious. By them God is reduced to nothing, and the Bible is rejected and scorned.

To such an extent is this true that one Christian teacher remarked that when she made mention of anything spiritual in her classes, she felt like she was bootlegging religion. Another one of our outstanding Christian leaders declared: "The secular educational system in our nation is posing for us a greater problem than the liquor traffic."

This indictment of school administrations will not be justified in many of our schools, but so appalling have conditions become in many places that Baptists are even now establishing parochial schools and these are not only withdrawing their children from the public schools but are likewise withdrawing their support of the public school system.

If this movement gains momentum it means that the greatest evangelical body of Christians in America will be joining with the Roman Catholics and the Lutherans in refusing to patronize the public schools and the ultimate result will be chaos in our present educational system if not its complete breakdown.

Such a result surely none of us want, but such a result is inevitable unless some drastic means are employed to counteract the present conditions and trends.

Selfish interests are always quick to grab off anything which offers opportunity to promote self and

their respective causes and such interests are always in the very nature of things ungodly. Since our public school system is of necessity tied in with politics, we have been too content to wash our hands of the responsibility of fighting for it, and therefore have let it become the instrument of the ungodly. This is but another evidence of the bad citizenship of good citizens.

What Will Baptists Do?

What shall be done about it? Opinions here differ. Some are advocating that we (Baptists) withdraw our children and our support from the system and establish our own schools and support them as we do our colleges and universities. Others maintain we should recapture our public schools for Christianity.

This must be done not by breaking down the wall of separation between church and state, but by providing Christian executives, leaders and teachers to such an extent that the spirit of Christianity shall prevail both in classroom and on the campus. Their argument is to the effect that such a procedure is no more contrary to the spirit of separation of church and state than that of permitting paganism to be the religion of class and campus; which thing is all too prevalent.

The problem of the public grade and high schools becomes a local problem. If Baptists in any given locality cannot succeed in making them what they should be, then they have the alternative of establishing and maintaining their own school and they should do it. At the same time they should launch an effort to reduce taxes for the support of pagan schools.

The problem of the state college and university is not a local problem. It is a state and national problem, but primarily one of the state. To this problem our State Convention should address itself. The Baptist Student Union movement is about the only thing that has been done in Arkansas and while it has done and is doing an excellent work in enlisting Baptist students in local church activities,

yet its work is far too limited. It originated as a campus organization and it is maintained as such today.

Obligation to State Colleges

Statistics reveal the fact that for every student in our denominational colleges and universities there are eight in a state college or university. And the ratio of unsaved students is far greater. For this great host of Baptist students and unsaved students in our state colleges and universities we are doing practically nothing.

This fact no doubt accounts largely for the dilemma in which we now find ourselves. From the colleges and universities come not only the teachers for public schools but also the leaders of our nation in every business and profession.

The administration of nearly every state college and university when presented with a practical plan of teaching the Bible and related subjects by competent teachers in off-the-campus buildings have expressed themselves as willing not only to cooperate but to make such courses elective and subject to credit when properly completed.

Such a procedure is not the full answer to the problem, but the maintenance of a Baptist Student Center with a consecrated teacher, director or helpers just off the campus of our state colleges and our university will be a step and a long step in the right direction. Here the atheistic and pagan teaching and influence now so prevalent can be offset by the truth.

The recent purchase of property just off the campus of the University of Arkansas by our State Mission Board is a good beginning. It should be followed by an aggressive program designed to put Christ and Christian living before the entire student body, faculty and administration.

But we should not stop there. Every college campus in the state presents a challenging opportunity. Throngs of young people, including many married couples, now enrolled in colleges and the university are being influenced for good or bad. Our failure to meet the challenge is to add to the problem which is already upon us and which becomes more serious with every passing day.

Schools Find Church Attendance Helpful

Attendance of school children at religious services over the weekend is proving to be an aid in curbing juvenile delinquency in Little Rock, it was reported by the Little Rock Council of Parents and Teachers in concluding the first year of a church-attendance plan in the public school system.

The program was inaugurated by the Council at the suggestion of Judge Lawrence C. Auten, of the Second Circuit Court, who reported that children who attend church and Sunday School are "not found in our courts as delinquents."

Junior high pupils who attend church and Sunday School two-thirds of the time during the year are given service credits at school. Elementary school children are rewarded with stars.

All of the 18 schools have reported an increase in attendance at religious services. It was found that the percentage of children not attending is small.

One school having an enrollment of 357 pupils reported that the total average attendance at church and Sunday School for the year is 96 1-2 per cent; 34 pupils have 100 per cent records, and only two boys have failed to attend Sunday School or church during the year.

"Teachers and parents cooperate by urging the children to go to Sunday School and church, and they accept the responsibility as a privileged duty," said Mrs. Ben A. Lincoln, chairman of the Council's committee on character and spiritual education.

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Josiah Looks Into God's Word And Begins Religious Reforms

By R. PAUL CAUDILL

It was a significant day in the history of Judah when young Josiah was made king. Manasseh, his grandfather, had been noted for his idolatry and wickedness in his reign over Judah. It is said that he "shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of Jehovah" (2 Kings 21:16).

The reign of Manasseh's son Amon was no better. Following in the footsteps of his father he likewise did "that which was evil in the sight of Jehovah" (2 Kings 21:20). Amon was slain through a conspiracy of his own servant and it was at his death that young Josiah was made king by the people.

A Great Moral Leader

Succeeding his father around 641 B. C. at the tender age of eight years, King Josiah reigned for 31 years. The record of his reign is contained in 2 Kings 22-24:30 and in 2 Chronicles 34, 35. The first 12 chapters of Jeremiah also throw light upon the general character of conditions that prevailed in the days of Josiah.

A single sentence portrays graphically the nature of Josiah's reign: "And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left" (2 Kings 22:2).

Though a mere child at the beginning of his reign, he began to seek the Lord. This same zeal for righteousness was manifest throughout his days as king.

The world today is suffering acutely for dynamic moral leadership. So much of our public thinking is beset with narrow nationalism and expediency. We forget that we who know the Christ are members one of another irrespective of race or clime.

Unless moral and righteous judgment can be brought to bear upon the problems that are common to man throughout the world we can have little hope for peaceful relations to obtain for long

Sunday School Lesson For June 8

2 Kings 22:10-11; 23:1-5, 21

among the peoples of the world.

Josiah sought to know and to do the will of God. He had the courage to turn his back upon the wicked practices of his father and grandfather and to denounce with all the rugged fearlessness of a prophet the iniquitous conditions that existed on every hand.

The Book of the Law

The finding of the book of the law by Hilkiah (2 Kings 22:8ff.) had a tremendous affect upon the reign of Josiah.

Upon hearing the reading of the Book by Shaphan the scribe, Josiah "rent his clothes" (2 Kings 22:11). The awful realization that his forbears had failed to harken unto the will of God according to the words of the "Book" filled the heart of Josiah with consternation.

Unwilling, therefore, to pass the matter lightly by, Josiah commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Isaiah, the king's servant, saying, "Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found" (2 Kings 22:12f).

No matter how dark the picture might be for Judah, Josiah wanted to see the whole of it. Irrespective of what lay in store he wanted to know Jehovah's message for his people.

While the Scriptures do not deal specifically with every petty moral question that man had to face, it does lay down principles that are broad enough in scope and yet specific enough in their implications to give the child of God guidance for every hour of need.

If we could succeed in enlisting

the people of our nation in the careful reading of God's word, it would be an easy matter to have a revival such as our land has never known in all its history.

Drastic Reforms

King Josiah was not long in translating his moral idealism into practical realism.

One of the first things he did was to repair the temple. Carpenters and builders and masons were engaged "to repair the breaches of the house." Following this a general religious reformation was instituted by him. For a detailed picture of the events that followed read 2 Kings 23.

The temple was emptied of the vessels that were made for Baal and for the Asherah and burned in the fields of Kidron outside of Jerusalem. Idolatrous priests—those who had served the kings of Judah in burning incense in the high places in the cities of Judah, and in the places round about Jerusalem—were put down.

The houses of the Sodomites were broken down and destroyed, and so were the high places. The Asherim, together with the pillars, were cut down and their places filled with the bones of men.

With his accustomed directness he commanded all the people saying, "Keep the passover unto Jehovah your God, as it is written in this book of the covenant." And we are told that there was not kept such a passover from the days of the judges that judged in Israel "nor in all the days of the kings of Israel, nor of the kings of Judah." And this took place in the 18th year of the reign of king Josiah.

So ardent was his zeal that it was said of him that "like unto him was there no king before him . . . ; neither after him arose there any like him."

If all the kings of Judah could have but measured up to this standard of Josiah, what indeed might have been the history of Judah unto this day!



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A Possible Tragedy

By W. R. WHITE

The census of religious bodies made by our government in 1936 was tragically inaccurate and inadequate. The fault lies largely with the method in taking a religious census and the poor response which our churches gave.

The government sends a questionnaire to each church to fill out and return. So many of our churches are careless in answering any kind of correspondence, particularly if it requires much time. Baptists are very careless about reporting to the government on anything. We are good on making disciples but we are not so interested in reporting them to statistical bodies.

There was a large discrepancy between our own statistics and those provided by national statistical groups as over against those reported by the government. Ordinarily the government is more accurate than the other groups, but the reverse is true with reference to religious census.

The figures provided by our churches are accepted by the government but so many churches do not report at all. For instance, only about half of the churches in Texas reported to the government in 1936.

This is a distinct and tragic loss to our Baptist prestige and influence and is a severe blow to the impact of the non-Catholic group upon the whole life of our nation. In fact, certain rights, recognition, and allocation would be limited thereby. It hurts in more ways than we sometimes think.

Every state should have a leader designated to alert the churches to respond. Each district and each association should have some one whose business it is to see that every church reports. A thorough check should be made and reports should be sent in to the denominational papers until all churches are 100 per cent. Brethren, this is no small matter. If you think so, write Dr. J. M. Dawson of Washington and Mr. Porter Routh of our Sunday School Board. Write to the Census Bureau in Washington if you have not received a questionnaire. We want to cooperate in this matter.

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

Secretary Snyder Delivers Commencement Address at Ouachita

Through the efforts of Mr. C. H. Moses, president of the Ouachita College Board of Trustees, a member of the Cabinet of the President of the United States delivered the commencement address at Ouachita College May 26. Mr. John W. Snyder is an Arkansan. He loves Arkansas, and has done a great deal for Arkansas. He is an outstanding statesman, and is a Christian gentleman. Ouachita College conferred honorary degrees upon Secretary Snyder and Gen. E. L. Compere. Below we give paragraphs of Mr. Snyder's speech. We thought our people would like to read them. We think it was a splendid speech. Here are some excerpts from it:

This occasion, for me, is one of particular pleasure. I consider it a privilege to have been invited to join with you today, and to participate in the commencement exercises of your college. I am very grateful, also, for this opportunity to meet so many of the educational and religious leaders of my state.

You men and women can take a special pride in receiving your diplomas from an institution of such worth as Ouachita College.

All of us are aware of the splendid contributions it has made in the fields of education. For more than 60 years, this school has maintained the highest standards of culture and scholastic excellence in the training of our youth and in the furthering of the ideals of Christian living.

The reputation and influence of Ouachita has spread far beyond the confines of this state, and of the South. Men and women of Ouachita have returned to their own communities, fully equipped to render service to their chosen field whether it be in business, in the professions, in public administration or in their church. They have made a distinguished record.

The student of history is always impressed by the degree to which our church-supported colleges have advanced the social and economic consciousness of our nation. Throughout the formative years of this country, such colleges were almost the only institutions of higher learning. The great minds and the creative spirits who gave us our political structure and our moral and idealistic legacy, were the products of this system.

Today, hundreds of church-directed educational bodies such as Ouachita carry on in the historic tradition that recognizes the eternal importance to mankind of an interdependent mental and spiritual education.

They continue to affirm the dignity, the significance, and the individual responsibility of man. They offer him faith, self-respect, and knowledge. And, they wield a mighty force to the attainment of that kind of America we all so deeply desire.

In these halls, and on this campus, you have improved your skills and learned the rewards of an intellectual inquisitiveness. Through association with your fellow students and with the members of this faculty, you have strengthened your traits of character and have acquired a moral stamina which will guide you throughout your lifetime.

And now, if you will eternally seek for knowledge, for understanding, for competency in job or profession, for satisfying service, then the years spent here will have been well worth-while.

You must never regard your diploma as a passport to a more select social strata or as a ticket of admission to a better-paying, and less demanding position of employment. Such an uninspired view would be to waste the substance of this present accomplishment.

True education sets as high a premium on the building of character as on academic excellence. As we contemplate the demands that these critical times exert upon the moral fiber of our citizenship, then such emphasis assumes its proper importance.

Ouachita College always has made the building of character a primary goal in its program to equip its students for useful and profitable lives. The value of such a program to good citizenship goes far beyond the mere diligent pursuit of the arts and sciences.



C. H. Moses



John W. Snyder

Our exceedingly complex economic and business relationships demand the highest ethical standards on the part of both those who direct and those who serve. The survival of our free enterprise system, the rule under which we have so greatly progressed, depends upon the maintenance of our high ideals, and upon the extent to which our spiritual, moral, and religious consciousness is sustained in the hearts and minds of all of us.

As Secretary of the Treasury, charged with the responsibility of the management and supervision of the national credit, I cannot over-emphasize the vital importance of the financial obligations which our country has assumed. Not only our own security, but the foundations of world peace, depend on our accepting these obligations with a profound sense of trusteeship.

There can be no compromise, either, in our determination to pay that which we justly owe. No matter how difficult the road, you of this generation must make it a part of your creed that we as a people stand inflexibly for a substantial and orderly reduction of our national debt.

Thus, in the solution of these, and all other impediments to a serene society, the possession of forceful character is a requisite. Our character must be sound and resolute to properly solve the problems that come with the rapid advancement of our culture. The essential qualities of our own make-up will finally decide the success of our national and international relationships.

The sort of guidance in character-building that you students of Ouachita have had will make a contribution of tremendous value to our future security and well-being.

Because of economic limitations and custom, it has not been many generations ago since higher education was only for the few. Gradually we have recognized that education for the many is indispensable—a necessity for all those who have the ability and desire to improve their circumstances and opportunity for service.

You newly-graduated men and women of Ouachita College are products of an educational system that strives not only for scholastic excellence, but to inculcate in each individual those high moral and spiritual traits which our world so sorely needs. You are peculiarly fitted to share in the leadership in our America of tomorrow.

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