

# ARKANSAS BAPTIST

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## 25,500 Days Upon the Earth

By ELLIS A. FULLER  
President, Southern Seminary

The figure 25,550 is indelibly written in my mind. I tell you why. In a meditative mood I sat one day in my study with a pencil in my hand and a scratch pad before me. Casually I wrote 365 on the pad. I looked at it—365, the number of days in a year. I understood why Christmas and birthdays come so often. The days between them are so few.

Then I wrote 70 under the 365 and multiplied the two figures. The product, 25,550, dazed me. "Just 25,500 days upon the earth for a man if he lives his three-score and ten," my soul whispered. My imagination stretched a wire across my study and put 25,550 buttons upon it. Each button represented a day. But this is not all: I pushed to the left one button for each day that I had lived, and lo, the buttons to the right were fewer than the ones to the left. My soul rebelled saying, "This cannot be true for I am just a young man now, not yet 50."

How many days remain for you, if God through grace does not give you more than three-score and ten years?

Many are concerned about the imminent doom which now threatens man and his institutions. Well should they be. Scientists have shown how Peter's dark prophecy can be fulfilled. Radio-active clouds, atom bombs, robot planes, jet propulsion, radar, disease germs are here to charge the waters, the land and the air with death. Both the stratosphere and the atmosphere are now highways for manless machines of destruction and death. Truly the end of civilization may be near.

But whether the dark forebodings of our day shall come to pass, we do not know, but this we do know; the end of life is close at hand for every person past middle age.

For our own souls' sake, for the sake of our lost world, and for the sake of Him who died to save men and, who, in grace and love made it possible for redeemed men to become workers who belong to God, we should "redeem the time," the little time that is left.

Men who believe that they could not give to God a tithe of their income to propagate the gospel of salvation have been forced to give as much as nine tithes in taxes to their federal government, to say nothing of the other manifold taxes they pay.

It makes no difference who wages war, or whether it is defensive or offensive war,

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

from the standpoint of the human race, the results are the same—depression, destruction, death, and doom. Why are we pound-foolish in paying for wars—past, present, and prospective—and penny-wise in preaching God's gospel which is God's power unto salvation?

Last year Southern Baptists gave for all causes about \$105,000,000. Out of each dollar only three and one-half cents went to the support of foreign missions. That is the way the devil wants it to sound. That is what he wants us to believe. That is the red herring which he would use to divert our minds from the facts.

It is not prodigality in spending money in the homeland, but penurious giving that is making our foreign program pitiable. Not a church, not a board, not an agency among us is spending enough money upon itself. I know this is true because not one of them is doing its job as it should be done.

If the law demanded "tithes and offerings," what does grace demand? Every child of grace ought to face that question now, for he will have to answer it later. There is no legalism in grace, but there is something about grace which makes bond servants of men. Grace purchases men from themselves. When they are bought with the price grace pays, they count not their lives as dear unto themselves, much less their money.

The law has neither merit nor right to make such demands, but grace has both the merit and the right to challenge men to present their bodies unto God as reasonable service. What the law could not do, grace did. Therefore, the New Testament lovingly demands more than the Old Testament legalistically required.

Then away with this protective and deceptive quibbling about what the New Testament teaches about tithing. If it had not mentioned tithing, we, who have been redeemed by the blood of the Lamb slain before the foundation of the world, should know our Saviour expects the tithe and more. We should see that our assignment to make disciples of all nations demands our tithe and more.

Our tithe would amount to at least \$500,000,000 a year, just about five times as much as we gave last year. Our tithe for the last three months of this year would amount to at least \$125,000,000, just about \$100,000,000 more than we will give at our present rate of giving.

Every local church, every state institution, every Southwide board and agency will share in this additional \$100,000,000, for it will be distributed precisely according to the percentages now fixed within the churches, within the state convention, and within the Southern Baptist Convention. Thus we will raise the service level of Baptists throughout the world.

Every Baptist can tithe for these three months!

Every Baptist ought to try tithing for three months to see what it will mean to his own spiritual enrichment and happiness and to demonstrate what it will do for our program of world conquest in Christ's name.

For the sake of our own souls, for the sake of our doomed world, for the sake of our Saviour, let us pray that Southern Baptists to a man will prove God by tithing in love and honesty for the months of October, November, and December.



# ★ 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

Homemakers in cities under 100,000 population spend 28 hours per week with children under one year; 16 hours with those one to two years; 12, three to five years; six, six to nine years, and two, 10-14 years, according to a study published in the May issue of the Annals of the American Academy of Political and Social Science.

The survey quoted an article from the Washington Daily News showing that it would cost \$9,062 per year, and require the work of four full-time workers, to replace each separate service performed by the modern housewife.

The Federal Home Loan Bank Administration comes up with the information that home mortgages now total \$24,600,000,000, 15 per cent higher than the previous peak in 1930.

Eight thousand U. S. students will visit Europe this summer since the State Department has made arrangements for two Army transports to relieve the transportation difficulty.

The 40,000 word study of bacterial warfare made by Drs. Theodore Rosebury and Elvin A. Kabat was published last week and suggested that in future wars, whole cities might be infected by bacteria and viruses.

Add to trivia: farmers raised more than \$16,000,000 worth of popcorn in 1945—toy balloon production has now reached 50,000,000 a month.

Occupations in which women make up less than five per cent of the total are dentists, clergymen, physicians, engineers, pharmacists, chemists, veterinarians, architects, lawyers, draftsmen, airplane pilots, insurance agents, meteorologists, and certified public accountants.

## In the World of Religion

The annual survey of churches made by the Christian Herald shows 73,673,182 in the leading 54 churches, as compared with 71,700,142 last year.

Universal Bible Sunday, sponsored by the American Bible Society, will fall on December 14 this year. The theme for the Bible reading-period is "One World-One Book."

American Unitarians have suspended Stephen H. Fritchman as editor of their Christian Register, charging Communist leanings and activities.

U. S. A. Presbyterians elected a layman, Wilbur LaRoe, Jr., as moderator in their annual meeting, voiced approval of the union with Southern Presbyterians, and outlined a \$17,444,231 budget for 1948 calling for \$6,290,595 for foreign missions, \$2,239,049 for Christian education, \$350,650 for theological education, and \$80,000 for the American Bible Society.

Dr. Charles Seymore, president of Yale, has called for a development of spiritual power to "direct the new instruments of physical power."

Princeton Theological Seminary conferred 100 degrees in its 135th commencement, the largest number in its history.

Back in Germany, Pastor Martin Niemoeller reported that there was now more anti-Semitism in the United States than in Germany.

## Baptist Highlights

R. L. Whipple has been released as president of Central College, Conway Ark., by the Board of Trustees after policy disagreements.

Northern Baptists re-elected Dr. Edwin T. Dahlberg as president, received a telegraphic rebuke from Harold Stassen for resolutions opposing Vatican representation, reported \$16,000,000 raised in their World Mission Crusade, launched a two-year "Crusade for Christ Through Evangelism," and appointed a committee of 15 to continue study plans for union with Disciples of Christ.

Ouachita College, Ark., conferred an honorary degree on John W. Snyder, secretary of the treasury and first native of Arkansas in the presidential cabinet.

Mrs. Willa A. Townsend, wife of the secretary of the Sunday School Publishing Board of the National Baptist Convention, died in Nashville last week.

Dr. W. R. White was elected president of the Southwest Seminary Alumni in their annual meeting at St. Louis.

George Mason, Dallas, was elected president of the newly created organization of Foundation Secretaries formed at St. Louis.

Frank Means, professor of missions at Southwestern Seminary, has been elected education secretary for the Foreign Mission Board.

Chairman Perry Webb has called a meeting of the Committee to study the proposed "Western Assembly" to meet in San Antonio on May 28.

The Home Mission Board will publish "The Holy Spirit in Missions," a new book by J. B. Lawrence.

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## Dr. Hamilton Completes Five Volumes on Bible

Dr. William Wistar Hamilton, chaplain at Southern Baptist Hospital, New Orleans, and prominent Southern Baptist leader for the past 40 years, has completed five volumes of sermons on books of the Bible. He began preaching these sermons in the period from 1909 to 1918 and has worked on them intermittently ever since. The sermons are being published by the Broadman Press of Nashville, Tenn.

Dr. Hamilton is one of the founders of Napoleon Avenue Church, New Orleans, and former pastor of Gentilly Church, also of New Orleans. He served as president of the Southern Baptist Convention for two years. For 14 years he was president of New Orleans Baptist Theological Seminary.

Dr. Hamilton, who will be 80 years old in December, has written other religious books. Some of them are "Sane Evangelism," "Bible Evangelism," "Wisdom in Soul Winning," "The Fine Art of Soul Winning," "Highways and Hedges," and "A Bible Revival."

## The Example of Others

A Devotion by the Editor

"Remember Lot's wife."

The first thing we remember about Lot's wife is that she turned to a "pillar of salt."

To remember only this destiny of her life is to miss the point of the injunction. Something in her life was responsible for this tragic end of life which might have been glorified with the faithful.

Remember the superior advantages which Lot's wife enjoyed. She had the advantage of sharing the benefits of God's choice of Abraham. She might have been left in Chaldea. It was out of the graciousness of God and by the kindness of Abraham that she was allowed to share in the blessings of God's choice.

She had the advantage of God's revelation as given to Abraham. While others were left in ignorance, she shared the light of God's revelation. She had the advantage of religious associates who were committed to the revelation and direction of God.

But set over against all these superior advantages, we must remember that this woman neglected her opportunities.

She neglected her opportunities to train her own children. When the day of doom was announced, none of her children, except the two daughters who yet remained in the home, believed the report, nor would they leave the city.

She neglected her opportunities to teach others about God. Not a single neighbor was rescued from the burning city. She had not taught them about God.

She had neglected the opportunities to build up her own spiritual strength which would enable her to meet the tests and stand the trials which were to come.

Remember also her test of faith. The test came in the natural order of events. It was a test that determined which of two masters received her devotion. It was a test that revealed her lack of preparation beforehand. It was a test which, alas, she was not able to meet. She has become a warning to all future generations.

"But his wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). "Remember Lot's wife" (Luke 17:32).

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B. H. DUNCAN, EDITOR  
IONE GRAY, EDITORIAL ASSISTANT

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## Across the Editor's Desk

### Will Protestants Win in Struggle for Maintenance of Public School System?

Several "aid-to-education" bills are pending in the 80th Congress. The purpose of these bills is to provide federal funds to subsidize the public school system in the states.

Senator Taft of Ohio and others are sponsoring Senate Bill 472, which authorizes the use of federal funds for parochial schools in the states in which state tax funds are so used, provided the state matches the federal funds used for church schools. There are 18 states which pay bus transportation for pupils who attend non-public schools, that is, pupils who attend Catholic parochial schools. There are five states which provide textbooks for parochial school pupils at public expense.

Senate Bill 472 would authorize these states to use federal funds for the benefit of church schools in the same amount and for the same purposes as state funds are used.

Senate Bill 199 is sponsored by Senator George D. Aiken of Vermont. This bill authorizes much larger appropriations of federal funds to the states than the Taft Bill, and it makes these appropriations available to all the states for the benefit of church schools, regardless of whether state tax funds are used for non-public schools.

The Aiken Bill provides that an appropriation of \$400,000,000 be authorized for the year ending June 30, 1948. The appropriation would be increased until it would reach \$1,200,000,000 a year in the fiscal year 1952.

Under the provisions of the Aiken Bill federal funds could be used to provide as much as 60 per cent of the cost of Catholic and other non-public schools. Included in the services provided for by such federal funds are transportation, health examinations, non-religious books, and other "instructional supplies."

#### *Religious Liberty Threatened*

For many years Baptists and other Christian denominations have protested the use of state tax funds for the benefit of Roman Catholic schools. The threat to the Constitutional guarantee of separation of church and state has long been seen and felt in these states which permit the use of public tax funds for the benefit of parochial schools.

This threat was brought to the attention of the entire nation by the decision of the U. S. Supreme Court upholding a New Jersey law which authorized the use of state tax funds to transport children to Roman Catholic schools.

What is the danger in this situation and wherein does it lie? In the first place, the Roman Catholic Church is and always has

been opposed to the public school system of the United States. Therefore, the church of Rome has established parochial (church) schools where the pupils could be taught the Roman Catholic religion in addition to the subjects taught in public schools.

The premise of the Roman Catholic Church is that education should be under the direction and control of the church, meaning the Roman Catholic Church. Upon this premise the church of Rome demands that the state and federal governments support out of public tax funds the parochial schools of the Roman Catholic Church.

It is conceivable that other denominations would establish parochial schools, and in some instances interdenominational church schools might be established. Such schools might spring up all over the country. These schools would be demanding their share of the public tax funds provided for church schools.

#### *Possible Collapse of School System*

It is easy to foresee the collapse of our public school system and the resultant mad scramble by the church schools for these public funds. If the present trend is not stopped, and if either of these bills becomes law, the worst may be expected and utter confusion and the the disruption of our present public school system will follow.

The violation of the American principle of separation of church and state becomes obvious. The only reason for the establishment of parochial schools is to teach religion. If that were not the reason, the public schools would meet the educational needs of the pupils. Therefore, whatever public money is used for the benefit of parochial school pupils is used for the support of a particular church and such funds promote the teachings of that particular church. All tax payers are, therefore, forced by law to support the Roman Catholic Church and its teachings.

It was pointed out in the dissenting opinion of the Supreme Court in the New Jersey case that "it (paying transportation of pupils to church schools) aids them in a substantial way to get the very thing which they are sent to the particular school (church school) to secure, namely, religious training and teaching."

Roman Catholics are opposed to any measure of federal aid to education that would "fail to make mandatory the inclusion of Catholic schools in its benefits." It is frankly

stated by Catholics that "no compromise" is possible between Protestants and Catholics on this issue of federal aid for private schools.

Where there is "no compromise" one or the other opponents must be defeated. If, in the present struggle, Protestants win and if they are successful in turning back the tide of Roman Catholic power to use the state and national treasuries for the support of their religion, we shall continue to maintain our public school system, we shall still uphold the principle of separation of church and state, we shall still enjoy freedom of conscience.

### The Ouachita Campaign

Education with a Christian content is the justification for our Christian colleges. If there were no demand for the Christian concept in the field of education, there would be no justification for the establishment and maintenance, at tremendous cost, of our Christian institutions of learning.

The need for education with a Christian content, which produces in the learner a Christian concept of life, runs through the whole structure of human society. This need is not restricted to the ministry and related fields of distinctly religious work. The need is paramount in the fields of science, medicine, law, business, commerce, management, labor, and statecraft.

We need men and women in every field of endeavor, in every profession, in every occupation, and in public office, whose understanding of Christian truth was clarified in college instead of being confused, whose Christian loyalties were strengthened in college instead of being weakened, whose Christian faith was confirmed instead of being undermined, whose impulses to Christian service were encouraged instead of being inhibited.

Arkansas Baptists, fully committed to a program of Christian education and determined to provide the best in Christian college facilities, launched the Ouachita College Million Dollar Campaign. This campaign was conceived in prayer, prayer concerning the educational opportunities for young men and young women in whose hearts burned the desire for a Christian education. The campaign is being promoted through prayer, prayer that God will open the eyes of Arkansas Baptists to the needs presented in the campaign and the opportunities offered by it. The campaign must be consummated by prayer, prayer that Ouachita College may be enabled to enlarge its program, maintain its standard, and fulfill its mission as a Christian college.

Every Baptist church in Arkansas and every member of every Baptist church should get into this campaign wholeheartedly and energetically. We can, we must, and we will bring the campaign to a successful conclusion with a million dollars and more for Ouachita.



# NOTES OF ADVANCE

First Church, Ft. Smith, celebrated the 31st anniversary of the pastorate of Dr. B. V. Ferguson, June 1. A building fund campaign was launched.

Pastor Lloyd A. Sparkman, Southside Church, Pine Bluff, recommends Victor Howell, 104 Rutherford, Pine Bluff, to any church in need of a music director for evangelistic campaigns. Pastor Sparkman says: "Mr. Howell has had a wide and varied experience in revival meetings in some of the best churches in the South. He has worked with Immanuel Church, Little Rock, and First Church, Pine Bluff. He conducted the music in a country church where I was preaching just a few weeks ago. The quality of his singing and directing was of high order. Write or call him at 104 Rutherford, Pine Bluff, phone 2126."

Pastor W. C. Wood, College Avenue Church, Annapolis, Md., requests that Arkansas Baptist pastors and parents having sons in the U. S. Naval Academy write him of their address at the Academy. The church, with its Sunday School and Training Union organizations, is eager to contact all Baptist young men in the Naval Academy and to extend to them all possible fellowship and Christian service. It is impossible to secure the midshipmen's names and religious affiliation from the Academy officials. If they desire the privilege of joining the Baptist church party from the Academy each Sunday morning, they must make a formal request to Academy officials before the fall session begins.

E. H. Acuff has resigned the pastorate of Fountain Hill Church to become missionary of Bartholomew Association. During the three years of his leadership the church has built a balcony, Sunday School rooms, new steps, put in new seats, a fan, butane, and has improved the cemetery. The pastor's salary has increased from \$1200 to \$1500 per year; gifts to Cooperative Program, from \$40 to \$230; and gifts to associational missions, from \$36 to \$50. There have been 391 sermons preached, 78 conversions, 67 baptisms, 11 study courses, and two Vacation Bible schools.

Arkansan Russell J. Clubb, First Church, Clyde, Tex., preached in an eight-day revival meeting at the Clyde Church in April. He was assisted by James E. Frost, director of religious education and music, South Side Church, Abilene, Tex. There were 21 additions to the church with nine coming for baptism, 25 rededications, and one young woman surrendered her life for full-time Christian service.

First Church, Hazen, ordained E. A. Holmes, Esra Sample, W. B. Fulcher, and Leslie Perry

## PASTORAL CHANGES

E. H. Acuff from Fountain Hill Church to become missionary of Bartholomew Association.

J. I. Cossey from Central Church, Jonesboro, to become director of evangelism and church efficiency of Southern Baptist College, effective July 1.

as deacons May 21. State Secretary B. L. Bridges preached the ordination sermon. Following the sermon approximately 50 people responded to the invitation of Pastor Charles Hampton to rededicate themselves to the task of "leading Hazen to deeper spiritual thought and greater devotion to the church and its program."

Singer H. G. Havens, Seminary Hill Station, Ft. Worth, Tex., has open dates in June and the first two weeks of July. His phone number is 4-7074.

First Church, Strong, had 23 additions, 13 by baptism, and three other conversions in revival services in which Evangelist Ed Cole did the preaching and Pastor R. O. Ekrut directed the music. The Sunday School set a record attendance of 143. The six-week's old Training Union had 54 present out of an enrollment of 69.

Dr. W. S. Allen, president of John B. Stetson University, DeLand, Fla., will feature Christian education as a contributing factor in evangelizing the world on the Southern Baptist Hour, June 15. Dr. Allen is a layman and was formerly dean of Baylor University, Waco, Tex. The program may be heard in Arkansas over Station KUOA, Siloam Springs; WFAA, Dallas; and KWTO, Springfield, Mo.; and KSD, St. Louis, Mo., at 7:30 CST, and over WREC, Memphis, Tenn., at 8:30 CST each Sunday morning.

An all-day program in memory of the late Rev. and Mrs. L. A. Robertson was held at Howe, Okla., May 30. It was attended by approximately 200 preachers and laymen of the Baptist churches of Arkansas and Oklahoma. Mr. Robertson, who died in 1940, had served as pastor and missionary in Arkansas and Oklahoma for 47 years. Mrs. Robertson died in 1944. A Georgia granite monument was unveiled at the memorial services. Rev. O. M. Stallings, formerly of Arkansas, presided. The program included the memorial address by C. W. Blaylock, of Howe, Okla.; the unveiling address by John H. Byers, Mansfield; a character sketch of Mr. Robertson by Missionary W. O. Taylor, Ozark; and a special musical number of Mr. Robertson's own composition rendered by Mr. and Mrs. W. F. Copeland, Tulsa, Okla.

Following an evangelistic meeting led by State Evangelist R. A. Hill, in which 14 professions of faith were made, Hardy Church launched a building program. A pastor's home is already under construction. The church, located in Sharp County where there is not a single resident pastor, looks forward to having a preacher on the field in the near future. At present the church is without a pastor.

Watson Church, Delta Association, has gone forward the past several months under the leadership of Missionary J. V. Chandler, who has served as part-time pastor. A parsonage has been started so that a full-time pastor may be secured. A religious census was taken and a training course completed. There have been eight recent additions, four by baptism.

## ARKANSAN RETURNS



Earl Herrington became pastor of Central Church, North Little Rock, June 1. He returns to Arkansas after an absence of several years during which time he has held pastorates and been in evangelistic work in Fort Worth, Tex.

Formerly Mr. Herrington was pastor at Springdale and Gurdon and at Bernice, La. He was state missionary, working in Southwest Arkansas, for five years.

Pastor Herrington is a graduate of Ouachita College and attended Southwestern Seminary, Ft. Worth, Tex.

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Evangelist Lonnie Lasater recently preached in revival services at Garvin, Okla. There were 13 professions of faith, including three grown men. The church is pastorless.

Missionary H. W. Johnston, Gainesville and Current River Associations, reports on a recent revival with Peach Orchard Church: "Pastor Russell Duffer is doing a wonderful work. The Sunday attendance has grown from three or four to around 75. He has conversions and additions almost every service. His people love him devotedly, and follow his leadership in a way that is positively inspiring."

Pastor William M. Burnett, First Church, Beebe, reports that the Sunday School has taken on new life since a recent enlargement campaign with Dr. and Mrs. Edgar Williamson, Mrs. Robert Barker, and Mr. Frank Shamburger, all of Little Rock, assisting. Under Dr. Williamson's leadership the organization was enlarged, new classes and teachers were added, and adjustments were made in classroom arrangement. A religious census revealed the prospects. Plans are underway for the construction of a new educational building.

Rev. H. Paul Briggs, evangelist, singer, and pianist, has open dates in July and November. He may be reached at 2100 N. W. 22nd St., Oklahoma City. Evangelist Briggs has had a wide ministry among Southern Baptist churches having conducted meetings in 15 of the states.

Central Church, Dyess, had 10 additions by baptism in a combination Vacation Bible School and revival. Pastor C. S. Womack, Keiser, did the preaching. Hal Gallop is pastor.



# Immanuel Church, Little Rock . . .

## THE ROMANCE OF MISSIONS

By IONE GRAY

The romantic story of the beginning and development of the local mission program of Immanuel Church, Little Rock, is the story of nine victorious years for Christ. The project, begun in 1938, has grown into one full-time church and seven full-time missions.

Sunday School enrollment in the seven missions totals 811, and attendance averaged 475 in May. The Training Unions have 340 enrolled and had an average attendance of 275 in May.

### Its Beginning

The program started when Dr. John Miller, now of Camden, began Broadway Mission in 1938. It has become Grace Church. Davis Chapel, which had been closed for many years, was also opened in 1938. Then in rapid succession Capitol Hill, Highway, Riverside, Bethany, and Alexander were opened. Baptist Churches, including Pilgrims Rest, Natural Steps, and Liberty, which had been closed, were opened. Tuxedo Court, a mission for Negroes was added to the list in 1944. A church had been awakened to the needs about it.

With the coming of Dr. C. C. Warren, now pastor of First Church, Charlotte, N. C., to the pastorate the mission spirit became the dominant passion of the church. Immanuel went into the "mission business." Many laymen and laywomen in the church dedicated themselves to the task.

The present pastor, W. O. Vaught, Jr., is leading the church to higher planes of mission endeavors. Each Saturday night the mission committee of the church meets with the mission pastors to plan for future programs and pray together about the whole program of the church. Once each month

a mission department meeting is held. An annual mission banquet is held each spring.

Mission Sunday is observed once each year. In order that the main church may be challenged with the entire program, each mission sends a representative to speak at the Sunday morning service on Mission Sunday. Laymen from the mother church go out and speak in the missions to help them appreciate the main church more, to understand the program Immanuel is trying to promote, and to feel that they are a part of the total program of the entire church. Two revivals are held each year in the mother church and in each mission.

Pastor Vaught says: "After more than eight years of this program we are convinced that this is God's way to reach the masses, and we trust that our people will have vision enough not only to continue this program as it now is, but to broaden it until all the un-saved of Little Rock are reached."

### Its Organization

Immanuel had five main objectives in establishing the program: to provide religious services in neglected communities; to open and use church houses whose services had been discontinued; to discover and develop Christian leaders at all missions and to encourage them to assume responsibility for carrying on the work of Christ; to use and develop in Christian service at Immanuel as many members as may be needed in each mission established; and to keep Immanuel a missionary Baptist church.

With these objectives Immanuel went forth to reach the un-reached. This work was done under the direction of the mission department of the church. The work of this department is under the direction of a mission



Bethany . . . One of Immanuel's seven missions.

committee elected by the church and composed of the pastor, the mission superintendent, the chairman of the deacons and three laymen. The present mission committee is composed of Fred W. Perkins, chairman, Joe Best, Curtis Hammett, J. M. Green, D. B. Westmoreland, W. B. Thomas, and Claude Durrett.

Through a careful study of the city, the needy places were located, and a religious census was taken in each locality to discover the definite possibilities.

Immanuel's plan of having Sunday School and preaching on Sunday morning and Training Union and preaching on Sunday night requires workers from the supporting church who will dedicate themselves to this mission work. Immanuel's experience has proved that a full-time, every-Sunday program is most effective in promoting a mission.

When a mission is begun Immanuel furnishes a superintendent to direct the work, someone to preach, and teachers and other workers. As a mission grows, workers are discovered in the mission territory. Just as soon as possible the main load of teaching and training is shifted to local leadership and mission members.

As its mission program grew Immanuel found that a pastor was needed for each mission. The church now has seven mission pastors. They are W. C. Halsell, Bethany; W. C. Rowe, Capitol Hill; William Travis, Riverside; Robert Parr, Alexander; Billy Fred Deaton, Highway; Rev. McKneeley, Davis Chapel; and Rev. Ivory, Tuxedo.

All officers and workers of each mission are directly responsible to the supporting church. The buildings, which are secured as soon as possible after organization, are property of Immanuel, built by Immanuel funds.

All members of Immanuel's missions give their offerings in regular envelopes. Offering from the missions have cared for approximately two-thirds of the total operating expense, exclusive of original building costs.

Once each month a regular mission rally is held and each mission sends a delegation. Reports are made from the records of the month just passed, and outstanding accomplishments are related.

### Evangelism, Its Goal

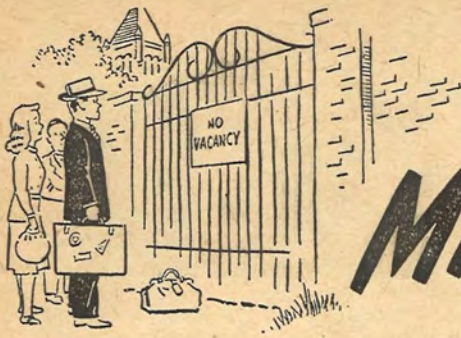
The most glorious and effective work of Immanuel's mission program is evangelism. Since the organization of the mission program more than 1000 have been baptized into the fellowship of the church through the missions. During the past eight months 100 people have been baptized through the missions.

Missions become churches. As these seven missions of Immanuel Church become churches, other missions will be opened in needy communities. The people of Immanuel say: "The end is not yet and the call is clear."



More than 350 people from Immanuel and the seven missions were served at the annual Mission Department banquet held in the dining room of the mother church.





# OUACHITA

## *Million Dollar Campaign*

DR. OTTO WHITINGTON, Director  
 229 Urquhart Building  
 Little Rock, Arkansas

## CHRISTIAN EDUCATION DAY

*Sunday, June 29, 1947*

Offering for Ouachita College

OUR BAPTIST FATHERS LAID THE FOUNDATION OF  
 OUACHITA SIXTY YEARS AGO

CAN WE BE TRUSTED TO BUILD ON IT?

Give Dr. Edgar Williamson and Dr. Whittington your support  
 on June 29

---

### COOPERATION WILL FINISH THE JOB

DON'T FIGHT AGAINST IT

FIGHT FOR IT

Let's finish this Ouachita Campaign and then launch a bigger,  
 over-all campaign for Christian education

See that your church has a worthy part in this offering June 29

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Send All Money To Dr. Bridges, Radio Center Bldg, Little Rock, Ark.



## Pastor Asks . . .

# What's Right With Our Churches?

By JAMES A. OVERTON  
First Church, Mena

All human beings have their weaknesses, and therefore, all human institutions have their faults and limitations. A New Testament church is at once a divine and human institution. It is divine in the sense that it was conceived in the mind of God, and constituted by the Lord Jesus Christ. It is human in the sense that its membership is made up of finite human beings.

In its divine character a New Testament church is complete, perfect, and faultless. In its human sense it is incomplete, imperfect, and faulty. In its divine aspect the church stands upon the impregnable foundation of faith in Jesus Christ as its Chief Cornerstone. In its human aspect it rests upon the unpredictable, changable whims of its members.

The first church was perfect in its form, powerful in its message, and victorious in its work. But in it was a traitorous Judas, a denying Simon Peter, a doubting Thomas, and the selfish James and John. Jesus knew all this, and yet He died for it. The people gathered at Jerusalem on the day of Pentecost knew all this, and yet 3,000 of them turned to Jesus in response to the message of Peter.

What conviction this ought to bring to any who have been using "what's wrong with the churches" as an alibi for keeping away from Christ and church membership! I think it is high time we were looking for "what's right with the churches."

### Our Purpose Is Right

Whatever might be said about how little our churches are doing, and how far short they are falling, the purposes of our churches are right. Our churches have been established for the preaching of the gospel. That is what Jesus demanded His churches to do.

That purpose is eternally right, and we are on a sure foundation, being sure that much about our churches is right, when we set out to preach the gospel. Magnify as you may, my brother, the faults and failures of that Baptist church in your community, but be sure that you will be held accountable for how you treat our purpose.

It is the purpose of our churches to support the truth. The propagation and safeguard of the truth is one of the underlying reasons for our existence. It does not matter about the realm in which truth is found. Our churches purpose to uphold moral truth, political truth, economic truth, intellectual truth, social truth, religious truth. As churches of Jesus Christ, we have an undying conviction that it is truth the world needs, and we are certainly right in our purpose to give the world that truth.

### Our Program Is Right

We may never have the support even of all our members, but the program of our churches is right.

Our Sunday Schools, in which we endeavor to teach the Word of God, are right. All the teachers in these Sunday Schools may have faults, and few may be wholly unworthy, but be reminded that all that does not invalidate the program of teaching the Bible.

Our Training Unions, in which we seek to train church members for more intelligent and effective Christian service, are right. Regardless of how weak and faulty some of its

leaders and some of its members may be, Christ has put His stamp of approval upon our program of training.

Our Woman's Missionary Union is right. This part of the program of our churches designed to give missionary information and inspire missionary zeal is everlastingly right because it is in keeping with the whole teaching of the New Testament and with the spirit and work of Jesus.

How shall you justify yourself, when you fall to criticizing and keeping yourself aloof from Christ's program of world redemption?

### The Gospel We Preach Is Right

Consider, further, that the gospel our churches preach is right. There may be a great deal wrong with some of the members of the churches, but there is nothing wrong with the gospel we preach. When man's sin and folly have laid him prostrate in the dust the gospel always survives to lift and restore.

This gospel has been scoffed at through the centuries, it has been ridiculed by its enemies in all generations, it has been neglected by its friends, but still it is the most powerful message the world ever heard, and is winning victories everywhere this very day. It goes back of all our social programs of feeding the starving, clothing the naked, ministering to the fallen, gets down to the cause

of all these and offers a sure remedy for the cause.

### The Christ We Preach Is Right

The preachers in our churches may have their faults, but the Christ to whom they bear witness is right. You may find fault with our deacons and other church leaders, but you must say with Pilate concerning the Christ we preach, "I find no fault in Him."

We may be faulty, but He is faultless; we may be sinful, but He is sinless; we may be full of carelessness, hate and weakness, but He is full of pity, love and power.

So, the purpose of our churches is right, the program of our churches is right, the gospel of our churches is right, and certainly the Christ our churches serve is right. Our churches are Christ's institutions, divinely appointed for the salvation of the world. I would urge you if you are a member to give your best in time, talent and substance to your church that it may fulfill its mission in your community and to the ends of the earth.

If someone is listening now who has never trusted the Christ we preach, I urge you to put your trust in Him now for salvation, and then go unite with His church in your community following Him in baptism, and invest your life in righteousness.

## Dr. Alldredge Gives 100 Copies of Recent Book to Ouachita Campaign

Dr. E. P. Alldredge, Nashville, Tenn., is giving Ouachita College 100 copies of his recent book, "The New Racial Situation—The Way Out." The price of the book is \$1. Every cent of the money will go to the Million Dollar Campaign. Books may be ordered from the author, Dr. E. P. Alldredge, 127 Ninth Avenue, Nashville, 3, Tenn.

This is what the people are saying about the book:

"I marvel at its contents. Surely legislators, educators, and Christian leaders of the Negro race, and the white race as well, should read this book."—Dr. O. J. Wade, Conway.

"It is most timely. I am glad you tackled this subject and threw so much light on it. The little volume deserves a very wide reading. You still have the old-time punch in what you write."—Dr. Powhattan James, president, Bethel Woman's College, Hopkinsville, Ky.

"I must say that you have packed more valuable and usable data upon the race problem in fewer pages than many other authors have used with several times as many pages."—Dr. W. W. Horner, Selma, Ala.

"It has more sense in it than anything I have read on this subject; and it is the only book I know which deals with the basic problems involved."—Pastor Harvey T. Whaley, St. Charles Avenue Church, New Orleans.

"It took a master mind to compile and condense all that wonderful information and present it in such a forceful, interesting manner. From the introduction to the ending

I was so fascinated that I did not put the book down until I had finished it."—Mrs. Dan Morris, Tulsa, Okla., author of "When East Goes West."

"To my mind it is the clearest, sanest, and most helpful book on this tremendous problem yet to appear. I was asked by Southern soldiers several times during the recent war to give them a Biblical answer to guide their attitude on this question. If I had had this book then, I feel that it would have helped them and me."—Pastor J. G. Lott, Calvary Church, Memphis, Tenn., and former chaplain.

"The book deals with racial relations and tensions between whites and Negroes and offers a solution to the problems involved. In 80 pages, the retired Secretary of Survey, Statistics, and Information of the Baptist Sunday School Board discusses three methods which have been proposed for the solution of racial problems—colonization, integration with amalgamation, and Christianization."—Dr. O. W. Taylor, editor of the Baptist and Reflector.

"It is the soundest and sanest thing I have read and many of our brethren who are going about with a "pink tea" program of distraction could very profitably read it and be governed by it."—Pastor Roy S. Holloman, Exchange Avenue Church, Oklahoma City.

"I think this is the sanest and most discriminating discussion of this problem that I have seen anywhere."—Dr. W. C. Boone, general secretary and treasurer of Kentucky Baptists.



THE PAST

THE FUTURE



# THE DAYS OF MAN ARE 25,550

## Would You Sign This Letter?

*Dear Dr. Fuller:*

*Time is passing rapidly for both of us!*

*The Seminary's needs are great. The world's need of the Seminary is greater. We must have well-trained preachers.*

*I know that money put into that institution will become heavenly treasure. I know that it will help to carry the Gospel message to the whole world.*

*Here is my check. I hope to send gifts from time to time and shall consider remembering the Seminary in my will.*

*Sincerely yours,*

**IF** you are 50 years old you have lived 17,250 days already—leaving only 7300 in the future, provided you live the Biblical “three score years and ten.” Time flies, doesn’t it? In ten years you will have only 3850 days to live.

But these facts should not depress us. They should be a challenge to make every day count.

In making an “audit” of your days, spent and unspent, check up, too, on your stewardship. Have you invested your share in the work of the Lord? Have you made provision so that a worthy part of the labor of your 25,500 days shall “carry on” for the good of others and for your own eternal enrichment?

It is a provision of Grace that one can perpetuate his influence and service beyond his brief span of life on earth. It is profitable to be liberal in continuing one’s service to man for the Glory of God.

The Southern Seminary offers you an unsurpassed opportunity for such service. Would you be willing today to sign and send us a letter like that suggested above?



# Southern Baptist Theological Seminary

LOUISVILLE, KY. . . , DR. ELLIS A. FULLER, PRESIDENT

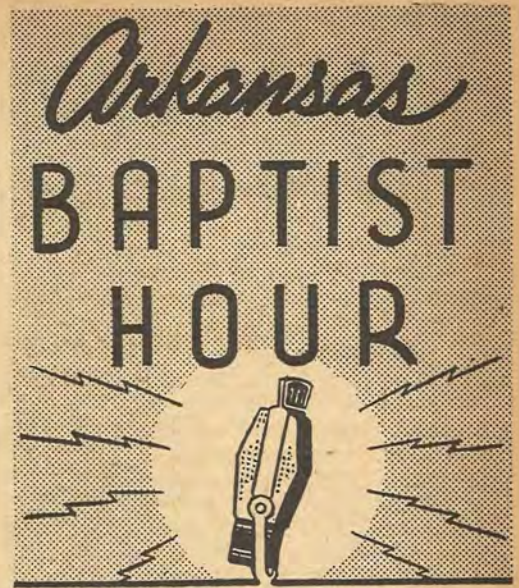


# Rural Churches Respond When Assisted

Department of

## MISSIONS

*C. W. Caldwell, Superintendent*



Pastor James A. Overton, First Church, Mena, will be heard in the last of four radio messages next Sunday over 11 Arkansas stations carrying the program of the Arkansas Baptist Radio Commission. His subject will be "Christ's Church: The Divine Agency for Building a Better World." Music is by the Ouachita College Choir.

The program may be heard every Sunday over:

- KFFA—Helena, 7:45 a. m.
- KLCN—Blytheville, 8:00 a. m.
- KCLA—Pine Bluff, 8:30 a. m.
- KHOZ—Harrison, 8:30 a. m.
- KTFS—Texarkana, 8:45 a. m.
- KARK—Little Rock, 10:30 a. m.
- KELD—El Dorado, 12:15 p. m.
- KFPW—Fort Smith, 12:45 p. m.
- KWFC—Hot Springs, 12:45 p. m.
- KGHI—Little Rock, 1:45 p. m.
- KUOA—Siloam Springs, 4:30 p. m.

—000—

Newly elected officers of the Southern Seminary Alumni Association are Dr. R. Paul Caudill, Memphis, Tenn., president; Dr. John L. Waldrop, Atlanta, Ga., vice president; and W. O. Vaught, Little Rock, secretary.

\* \* \*

Four churches of Little Red River Association are engaged in building programs. Floral Church, under the leadership of Pastor Delbert Garret, has the new building already under construction. Mount Olive Church, David King, student in Southern Baptist College, pastor, raised \$1,900 at a recent Sunday School hour to be applied on a building. O. D. Yount is pastor of Lone Star Church, which is ready to begin construction of some Sunday School rooms, and Concord Church, which has staked off the ground for a new building.

*We can deliver a few*

## Broadman Hymnals

\$97.50 per hundred—carriage extra  
13.50 per dozen—postpaid  
1.15 each—postpaid

Rush Your Order NOW!

State whether round or shaped notes desired.

### BAPTIST BOOK STORE

303 - 305 West Capitol  
Little Rock, Arkansas  
Phone—8819

The last week in May your superintendent of missions was in Independence County assisting Missionary Stanley Cooper in a revival meeting with Cord Church. For the past two years this church has been depending upon the missionary for the preaching services.

In looking over the past minutes it will be noted that in 1929 this church reported 104 members and was paying the pastor \$600 a year. In 1946 the church reports 39 members and gave \$74 on the pastor's salary.

Just why the church has shown a decrease in membership and income I cannot say. There are over 500 people within a radius of four miles of the church. Just a quarter of a mile from the church house there is a nice high school. This decrease in Cord Church seems to be characteristic of many of the rural churches in north Arkansas.

For instance, over at Cushman in the same county is a Baptist church which reports only seven members. I do not have any record of their membership in others years. There are several hundred people in that little mountain town and yet there is no Sunday School, Training Union, or any other organization in the Baptist church. The only preaching service they have is that which is done by the associational missionary.

But back to the Cord situation. I thoroughly enjoyed the fellowship and services with the people there. Although it was an unusually busy time for the farmers and we only had night services, we had a great revival. There were 17 professions of faith, 13 of them wishing to join the Baptist church. Some of the number, however, had made profession of faith in years past but had not been baptized. In fact, the church had not had a baptismal service in three years.

The church is completing a beautiful native stone building which, when finished, will be one of the most attractive country churches in Arkansas. Our revival was the first one to be held in the new building. On the last Sunday afternoon the members met at the church to discuss their future work and services. They voted to finance the church through the Sunday School, using the envelopes.

A financial record book was purchased and a treasurer was appointed to keep accurate records of all receipts and disbursements. In a very solemn and sacred ceremony over half of the membership pledged to tithe their income to the church work. The record of this church is going to be changed for the better. People seem to be awake to their responsibilities and are ready to go forward in the Lord's work.

### Wiles At West Fork

State Evangelist M. E. Wiles spent a week recently with West Fork Church, near Fayetteville, Al Feltz, pastor. This church is in a building program. The Mission Department gave them \$250 last year to help them get started. They are having a difficult time in financing the undertaking and have asked for more aid. Bro. Wiles went there and led them in a meeting which resulted in \$150 being raised to apply on the cost of the building. In addition there were eight additions to the church, four of whom were for baptism. From all reports, West Fork Church will be a thing of beauty when completed.

### Hill At Hardy

The church at Hardy has been corresponding with this department in regard to some

encouragement in their work. This church reports 62 members. Your superintendent visited there a few weeks ago and learned that while there are over 700 people in the town less than 100 are in all the Sunday Schools.

I suggested that one of our rural evangelists go there for a week's meeting and that during that time they plan their future work. The church invited Bro. R. A. Hill and he has just closed the meeting and writes as follows:

"The Hardy revival shows possibilities of having far reaching results. At a mass meeting on my last Sunday there the church elected a new building committee and approved plans for a five room parsonage. This work is to begin today. I went with Mr. Winstead (the man who will build) and we made arrangements for lumber, cement, and other materials. The building will be constructed with native stone. They are ready to call a pastor and I believe they will finish their church building without delay."

Bro. Hill also reports that there were 14 professions of faith during the services. However, 10 of them made professions of faith in a Methodist Vacation Bible School where he delivered an evangelistic message. Hardy is going to go forward.

### Book On Rural Churches

"Romance of Rural Churches" is the title of a book just off the press. It was written by L. G. Frey, business manager of the Executive Board and recording secretary of Tennessee Baptist Convention. It is a dandy! Every pastor who serves a rural church should by all means get it. Every person who is interested in seeing rural churches develop and grow should read it. How helpful it would be if it could be placed in the hands of every missionary and rural pastor!

—000—

Sunday morning sermons of Dr. Robert G. Lee, pastor, Bellevue Church, Memphis, are being broadcast as a public service feature of Radio Station WDIA. The broadcast begins at 11 o'clock and lasts one hour. Station WDIA is Memphis' newest broadcasting station and is located at 730 on the dial.

\* \* \*

Dan Thomas, of Louisville, Ky., has become educational director of First Church, Arkadelphia. A native of Kentucky, he attended Campbellsville College, Campbellsville, Ky., was graduated from Georgetown College, and has had two years in Southern Seminary, Louisville, Ky.

**WHEN IN DALLAS**

Worship with Ross Avenue Baptist Church

Ross and Moser

**HOMER B. REYNOLDS, Pastor**



## Woman's Missionary Union

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

Mrs. J. E. SHORT  
President

Mrs. C. H. RAY  
Executive Secretary and Treasurer

MISS LAVERNE ASHBY  
Young People's Secretary

ALVIN HATTON  
Royal Ambassador Secretary

### YWA's On Baptist Hour

On Sunday morning, June 22, the 40th anniversary of YWA will be celebrated over the regular Southwide Baptist Hour. As girls from Florida to California, via Arkansas, are gathered in the auditorium at Ridgecrest, their voices in song will go out over the air waves to all of you here at home.

Mrs. George Martin, Southern WMU president, and nationals from the various countries who will be present at Ridgecrest will speak at that hour. Won't you be tuned in? Perhaps your YWA could meet as a group and have breakfast together that morning.

The broadcast may be heard over the following stations: KUOA, Siloams Springs; WFAA, Dallas; KWTO, Springfield, Mo.; KSD, St. Louis, Mo.; at 7:30 a. m. CST, and WREC, Memphis, Tenn., at 8:30 CST. Let every YWA in the state be joined with the others over the Southland in this 40th anniversary broadcast direct from Ridgecrest YWA Camp.

### Counselors' Conference

In addition to the classes at the regular WMU hour at the Assembly this year, there are being offered two special classes for counselors, one for counselors of Sunbeams, GA's and YWA's, and another for counselors and those particularly interested in Royal Ambassadors. These classes will be held at 5:30 each evening. Counselor, here is your opportunity to receive the additional training which you need for your work in missionary education of young people. WMU presidents, Young People's Directors, and Pastors are invited to be present also.

### Mother's Day Banquet

The Girls' Auxiliary of Carlisle entertained their mothers with a lovely banquet on Mother's Day. Corsages for each mother, lovely

decorations, and an inspiring program made the occasion one to be long remembered. Mrs. Cleo Scott is counselor for the GA group. Mrs. C. B. Moery is young people's director and Mrs. J. R. Urton is president of the Woman's Missionary Union.

### District Meetings Scheduled For Next Week

NORTHWEST — Harrison, First Church, Tuesday, June 17.

NORTH CENTRAL—West Batesville Church, Wednesday, June 18.

NORTHEAST—Jonesboro, Central Church, Thursday, June 19.

EAST CENTRAL—Forrest City, Friday, June 20.

### Summer WMU Field Worker

Miss Kathleen Frink, summer WMU field worker, has arrived and is now working in Ouachita Association. Mrs. L. A. Thompson, superintendent, has arranged her schedule for work with most of the churches in the association.

Her schedule for the summer months has been arranged according to the requests received for her services. If you have not made a request for work in your association, write us. If it is possible to arrange for her to come to your association, we shall be happy to do so.

—000—

Kelso Church, Delta Association, studied the book, "Outlines of Bible History," in May. The book was taught by Missionary J. V. Chandler. H. C. Rash is pastor.

\* \* \*

A total of 23 conferences have been scheduled for the Ridgecrest Assembly of the Southern Baptist Convention during the 1947 season which opens June 5 and extends through August 29.

## Overseas Baptists Need Material Relief

By GEORGE W. SADLER  
Foreign Mission Board

The response of Southern Baptists to the needs of the peoples of the world is admirable. Expressions of gratitude for gifts come to us daily. A few days ago a cablegram from Dr. Imre Somogyi announced the arrival of 10,000 pounds of clothing that had been forwarded to him from the Church World Service Center in New Orleans.

A great many Southern Baptists apparently do not know that this center at 740 Esplanade Avenue, New Orleans 16, is a Southern Baptist project. Because of its experience and its facilities for reaching our people in areas where no Southern Baptist missionaries are now serving, the help of Church World Service in launching this project was secured, but the New Orleans Center which

solicits material relief from the 10 Gulf Coast states is a Baptist warehouse.

Dr. W. O. Lewis, who has just returned from Europe, declares conditions in Germany are worse than they were a few months ago. He says old people in Vienna are dying of starvation. Madame Tildy, wife of the Hungarian president, uses the term "heartbreaking" to describe the plight of the 200,000 orphans and the 40,000 abandoned children of her country.

Our conviction is that we must continue to help mend the heart-breaking of mankind by sending large quantities of usable clothing to the naked of the world through the nearest Church World Service Center: New Windsor, Maryland; Webster Groves, Missouri; Modesto, California; and New Orleans, Louisiana.

## Popularity proves their worth

The landslide vote of the year goes to books in the Training Course for Sunday School Workers and the Graded Baptist Training Union Study Course—during the first four months of 1947 over 240,000 awards for studying these books were issued. And why have nearly a quarter of a million people found time to read study course books?

They are *reliable*—based first on the teachings of the Book, and written by able specialists in all fields of church work.

★ They are *wonderfully varied*—covering topics from archeology to church recreation. ★

They are *short and simple*—prepared for busy people who want to learn *why* and *how* quickly.

In short, 240,000 people have found that studying the texts in these two courses is well worth their time, effort—and money.

Effective June 1, 1947, study course books are priced at 75 cents in cloth binding, 50 cents in paper. ★ Where else can you buy so much usable information for church workers at less than a dollar? ★

Remember, your headquarters for Sunday school and Training Union study books is your

## Baptist Book Store

303 - 305 W. CAPITOL LITTLE ROCK, ARK.

## EAST TEXAS BAPTIST COLLEGE

MARSHALL, TEXAS

### SUMMER SCHOOL

JUNE 3 - JULY 11

JULY 14 - AUGUST 22, 1947

"A planned program for Elementary and Primary Teachers."  
"A maximum of fourteen semester hours may be earned towards a degree or a teachers certificate."

Inquiries should be directed to: H. D. Bruce, President



# Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER  
 Sunday School Superintendent  
 RALPH W. DAVIS  
 Training Union Director

I. D. McCULLOCH  
 Student Union Secretary  
 MRS. B. W. NININGER  
 Church Music Director

Radio Center Building, Little Rock

## VACATION MUSIC SCHOOLS

In response to many requests for information regarding Vacation Music Schools, the following facts are set forth:

### Purpose

During days of leisure from school activities, all the young people may be enlisted in the study of great church music, their writers and composers; they may also be instructed in the fundamentals of music and the singing and playing of music suitable for religious services.

Through such practices boys and girls are given a feeling of responsibility in worship as well as one of belonging in a very special sense to the church. Awareness of spiritual values learned through music, wisely chosen and adapted to the understanding of the young people, helps them to grow into stalwart, useful Christian workers. Their fine talents, for which the world bids so high, may be conserved to the glory of God and the good of the church.

### The School

Morning classes for two hours daily during a two-weeks' session are recommended. Some or all of the following subjects will be taught to primaries, juniors and intermediates: Sight Reading, Note Singing, Hymn Stories, Class Voice, Hymn Playing and Pageantry.

Evening classes for young people and adults for two hours will include Music Fundamentals, Directing, Hymn Appreciation, Accompaniment and specialized work with choral groups, youth, adult, male. During the early part of the session, congregational singing will be magnified with lots of singing—new hymns and old.

For the instruction in directing, part of the group stand and practice the fundamental rhythm patterns while the remainder sit to sing. Then the process is reversed so that all who are interested have opportunity to learn the art

of directing. During the choral laboratory, music is prepared for the Festival with which the school closes.

### Awards

For the first time awards are being offered by the Sunday School Board for Church Music on the same basis as awards for all other study courses. Church Music Diploma with seals is based on required texts. Individuals 15 years of age and above will receive this type of award. For each book, a certificate; for the required book (one in each of the divisions), the diploma; and for additional books, the seals.

### The Faculty

Each associate music worker has been carefully selected from Arkansas Baptist colleges and Southern Baptist seminaries. Their lives and musicianship are superior. Write Mrs. B. W. Nininger, 203 Radio Center, Little Rock, Ark.

### Open Dates for Music Schools

A staff of highly-trained young people, including two from Southern Seminary, Louisville, and four from Ouachita College begin their work June 1 teaching in Vacation Music Schools. There are a few available dates on their schedule and it is hoped that all of them will be taken by churches desiring this service.

Particularly do the young people wish to help the smaller churches in rural areas, realizing that there is perhaps the greatest need. Music can be made a vital force in the spiritual life of young and old as well. It is no longer necessary for the rural church to be handicapped for lack of instruction. The Vacation Music School is designed to enlist the entire constituency of the church at a time when this is possible.

Led by consecrated young Christians with superior musical

ability, such a school will awaken interest, discover leadership, and generally intensify the consciousness of the membership on the true function of church music.

Through the generous aid of the Sunday School Board, it is possible for any rural church to have such a school. The cost is small and the results will bless and gladden those churches who avail themselves of it. Write to Mrs. B. W. Nininger, 203 Radio Center, Little Rock, naming two dates which you would accept for a worker.

ions in the churches, and then brought to the convention. They could be used to advertise study courses, enlargement campaigns, Training Union programs, etc. Suggestions are given in the Training Union Magazine each month.

These posters will be placed in the exhibit room, and will be submitted according to age groups, that is, junior, intermediate, young people, adults and general officers. They will be graded on originality, legibility, and appropriateness to the occasion. A committee will judge the posters, and during the business session of the convention, special recognition will be given to the individual or church having submitted the best poster. Begin now to make, use and keep your posters, and then bring them to the convention next March.

### Special Poster Contest

In connection with the State Training Union Convention which meets with Immanuel Church, Ft. Smith, March 19-20, 1948, there will be a poster contest. These posters should be made for un-

*The Girl Graduating From High School*

**Now**

**Wants to Attend a College  
 which Assures Her . . .**

**\* COMFORTABLE LIVING CONDITIONS**

**\* REASONABLE RATES**

**\* SMALL CLASSES**

**\* EXCELLENT FACULTY**

*She will find them at  
 Mary Hardin-Baylor*

The oldest college for women west of the Mississippi river, Mary Hardin-Baylor was founded in 1845 under the Republic of Texas.

A college of Christian culture, Mary Hardin-Baylor offers a modern curriculum with courses leading to B.S., B.A., and B.M. degrees.

*Make Reservations Now—Write:*

GORDON G. SINGLETON, Ph. D., President

**Mary Hardin-Baylor  
 College**

*The Baptist Women's College of the Southwest*

**Belton . . . Texas**

### Special Announcement . . .

#### Bus to Arkansas Baptist Assembly

Do you want transportation to Siloam Springs? A bus will leave from Immanuel Baptist Church, Tenth and Bishop Streets, Little Rock, at 7 a. m., Tuesday, July 1. Round trip fare from Little Rock, \$5.

Individuals at Conway, Morrilton, Russellville, and other points enroute desiring transportation on this bus should contact Mr. Carl Ledbetter, Immanuel Baptist Church, Little Rock. We urge you to make your reservation now, and be assured of transportation to Siloam Springs.



## TOUR OF MT. ZION ASSOCIATION

An associational Brotherhood tour of Mt. Zion Association was made during the week of June 1-8. The tour was directed by Pastor J. I. Cossey, Central Church, Jonesboro, who is the associational Brotherhood secretary. Missionary M. S. Lloyd also gave his fullest cooperation toward making the tour a success.

The following churches were visited during the week: Fisher Street, Jonesboro; Walnut Street, Jonesboro; Lake City; Caraway; Deason Lake; Lunsford; Cash; Mt. Pisgah; First, Jonesboro; Brookland; and Central, Jonesboro. Some of the above churches were designated as central meeting points where representatives from several other churches were present at the conferences.

The purpose of the tour, of course, was to acquaint the various churches of the association with the why and how of Brotherhood work. The response of the churches was good throughout the whole of the week; and Mt. Zion Association will surely find a prominent place on the Brotherhood map.

The State Brotherhood Department wishes to thank Brethren Cossey and Lloyd for their keen interest and valuable work in the growth of the Brotherhood movement throughout their association.

### Selph At Paragould

Carey Selph at Mt. Ida, president of the Baptist Brotherhood of Arkansas, spoke at the May meeting of the Green County associational worker's conference, held at Eastside Church, Paragould. The conference was dedicated to a study of the power and work of consecrated Christian manhood.

Bro. Selph brings a message which probes into one's heart and motives. His message is that of a man who, come what may, is dedicated to the main issues of life and Christianity. Carey's influence for Christ is positive and very active. He is a power for Christ in his own church and community, and throughout the state. Only recently, two young men of Bro. Selph's Sunday School class surrendered to preach the Gospel, one of them to be a foreign missionary.

The worker's conference at Paragould climaxed a successful Brotherhood tour of Greene County Association under the direction of Missionary V. E. Defreese. Bro. Defreese writes that since the tour, two Brotherhoods have been organized in his association: one at Eastside Church, Paragould, where Brotherhood Jeff Rosseau is pastor, and one at Walcott, where Bro. Amos Greer is pastor.

Bro. Defreese has a goal of a minimum of five Brotherhoods in Greene County by the time of the fall associational meeting, and be-

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*Secretary*  
**212 Radio Center**  
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lieves that the goal will be reached. We believe that it will be passed!

### The Average Is Climbing!

There is an average of 23 churches in each association within the Arkansas Baptist State Convention; and at present an average of 2.8 Brotherhoods to the association. This number will grow as more and more of our associations and churches become aware of the scope and the work and the work of the Brotherhood movement.

And the associational missionary is the key man in Brotherhood development and work throughout his association.

### On To Siloam

Siloam Assembly opens on July 1, and continues through July 9. Ten days of vacation, recreation, education and inspiration!

There will be a Brotherhood conference period each day at the Assembly. All pastors and laymen are urged to attend this conference.

### New Church Results From Mission Effort

A Negro Methodist church was the scene of the recent organization of Riverside Church in a remote section of Woodruff County Association. Pastor J. M. Hitt, Pleasant Grove Church, served as moderator, and Pastor R. H. Dorris, Cotton Plant, was clerk. Pastors and deacons from Augusta, McCrory, and Hunter formed the ordination council.

Eleven adults were received as candidates for baptism at the first service of the new church. Calvin H. Garner, student in Ouachita College, was called as pastor, Claud Garner was elected clerk, and Minor H. Gipson Jr., was elected treasurer. Plans are being made to erect a house of worship as soon as possible.

Mr. Garner began preaching in this pioneer section of Woodruff County last September. These were the first religious services for the white people of the vicinity in 15 years.

## SNYDER AND COMPERE GET DEGREES



—Courtesy Arkansas Democrat  
Secretary of the Treasury John Snyder, left, first native Arkansan to become a cabinet member, and E. L. Compere, Little Rock, who directed the state's selective service during the war, receive honorary doctor of law degrees from C. Hamilton Moses, chairman of the Ouachita College Board of Trustees, at commencement services May 26.

### Dardanelle Revival

By J. A. O. RUSSELL  
Pastor, Dardanelle

We have just had a good revival in First Church, Dardanelle, which lasted 11 days.

Pastor Reese S. Howard, First Church, Brinkley, did the preaching and Pastor Harold C. Seefeldt, First Church, Paris, had charge of the singing and did work with the young people. These men did a very fine job. They worked from morning until late at night making personal contacts as well as the services at the church. Their work will live long in the hearts of our people.

The revival really started before the visiting preachers arrived. Five intermediate girls united with the church for baptism on a Sunday before the revival was to begin. Then there were seven more coming for baptism during the meeting and one by transfer of membership. There were two who made decisions for Christ who did not unite with our church.

Since the meeting closed we have had two more to come for

baptism. The members of the church did very fine work.

### Figures to Inspire

June 1, 1947

Church	Addns.	S.	S. T.	U.
Arkadelphia, Second	2	205		77
Benton, First	1	537		121
Including Missions				
Camden, First		595		96
Dyess, Central	1	123		81
El Dorado Churches:				
First	7	759		169
West Side		257		82
Fordyce	4	339		97
Hamburg, First	12	292		143
Hot Springs, Park Pl.	3	429		140
Little Rock Churches:				
Baptist Tabernacle	2	435		70
Immanuel	12	939		256
Plainview		125		67
South Highland		289		79
Mena, First	4	218		86
Monticello, First	7	225		
Mount Ida, First	3	118		94
N. Little Rock,				
Baring Cross	3	486		197
Including Mission				
Paragould, First	3	443		198
Paris, First	1	201		100
Pine Bluff Churches:				
First	3	689		144
Including Mission				
Oak Grove		82		62
Siloam Springs, First	3	220		160
Springdale, First		174		132
Including Missions				
Warren, Immanuel		121		53

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Walnut Ridge, Arkansas



## Member of Central Board of Trustees Explains Action

By E. C. BROWN, President  
Central Board of Trustees

On March 10, 1947, a Conway member of the Central College Board called me long distance and stated that the student body of Central had voted to walk out at 1 p. m. in protest against the treatment that they and certain faculty members had received from President R. L. Whipple and other members of his administration. I asked the Conway member, Mrs. Faye Lasley, to ask the local Board members to do their best to keep the student body from walking out and to assure them that the Central College Board would meet as soon as possible and would hear their protests and give fair consideration to same.

I then called Dr. Whipple and urged him to likewise do his best to placate the students and keep the student walk-out from occurring. I then called a meeting of the full Board for Friday, March 14. At this meeting the students were given the privilege of stating their grievances to the Board. It was impossible to hear all the students, faculty, and administration members who wanted to be heard in this meeting, so other Board meetings were held on March 18 and March 28.

Following the second meeting of the Board, 76 out of 79 students signed a petition saying what they had stated in their previous action on March 10 that unless the Board removed Dr. Whipple and the administration they would walk out. Ten members of the faculty also signed a similar petition.

The Board, after careful and prayerful consideration, came to the conclusion that it was for the best interest of the school, as well as Dr. Whipple, that his services as president be terminated as of June 1, 1947. It was further agreed that he be given the full salary for the month of June. However, this action was deferred from the morning session of the Board which was held at the Second Church, Little Rock, May 23, until 1 p. m., in order to give the committee of the Board, composed of Dr. M. Ray McKay and Rev. Victor Coffman, the opportunity to confer with Dr. Whipple and to convey to him the opinion of the Board concerning his relationship to the school so that he might have the privilege of resigning.

The Board reconvened shortly after 1 o'clock and the committee reported that Dr. Whipple was unwilling to resign. The Board refused, throughout the day, to reopen the controversy concerning the internal affairs of the College, but remained steadfast in its conclusion that Dr. Whipple's services as president must be terminated

as of June 1. The Board voted overwhelmingly to terminate his relationship to the school as president when it was revealed that he was unwilling to resign.

The Board then authorized the president and the secretary of the

Board and two other members, Mrs. Fritz Goodbar, Russellville, and Rev. W. M. Pratt, Lonoke, who were appointed by the president, to assume the administration of the school until such time as a new president shall have

been elected and assumes office.

A committee to secure a new president is composed of Don Hook, Ozark, chairman; W. O. Vaught, Little Rock; Mrs. Faye Lasley, Conway; and Mrs. J. E. Short, Gould.

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# King Fails Attempt to Destroy God's Word and Avoid Penalty

By R. PAUL CAUDILL

It is too bad that Judah had to be afflicted with a king like Jehoiakim. A single verse of Scripture describes his tragic reign: "And he did that which was evil in the sight of Jehovah, according to all that his fathers had done" (2 Kings 23:37).

Judah could not hope to endure for long as a nation under such wicked leadership as she had experienced through Jehoiakim and others of his tribe. National calamity inevitably comes to any nation that manifests such blatant disregard for the purposes of God.

## Judah's Last Chance

Notwithstanding the evil days that were upon Judah because of the godless reign of men like Jehoiakim, God continued to manifest a forgiving concern on His people.

Even so, in the fourth year of the reign of Jehoiakim the king, God spoke to Jeremiah His prophet and instructed him to write down in a roll of a book His message "against Israel, against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day" (Jer. 36:2).

Apparently, God wanted to give Judah one last chance to repent and turn from her evil ways. "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin" (Jer. 36:3).

Jeremiah, accordingly, called Baruch, the son of Neriah, and had him write down the message that had come to him from Jehovah. When the message was completed he commanded Baruch to go and read in the ears of the people in the house of Jehovah upon the fast day the message that he had written. "It may be," he said, "they will present their supplication before Jehovah, and will return every one from his evil way; for great is the anger and the wrath that Jehovah hath

## Sunday School Lesson For June 15

Jer. 36:2-3, 28-31; 2 Kings 24:1-4

pronounced against his people" (Jer. 36:7).

When Micaiah heard the reading of the book he went down to the king's house, into the scribe's chamber, and declared unto them "all the words that he had heard, when Baruch read the book in the ears of the people."

The princes manifested a desire to hear the words themselves so Baruch read it "in their ears." Apparently, considerable fear sprang up in their hearts upon hearing the message and they went in unto the king and told him of the words which they had read.

## An Insolent King

Upon hearing about the roll and the message inscribed thereon, the king sent Jehudi "to fetch the roll" and requested him to read it in his presence as well as in the presence of the princes who stood beside the king.

The king, at the time of the reading, was sitting "in the winter house in the ninth month" by the fire that was burning in the brazier before him. Jehudi did not get to read very far before he was interrupted by the king who took the roll, cut it with his penknife, and cast it into the fire that was in the brazier until the roll was consumed by fire. And we read that they "were not afraid, nor rent their garments, neither the king, nor any of the servants that heard all these words" (Jer. 36:24).

Three of those present, however, Elnathan and Delaiah and Gemariah pleaded with the king not to burn the roll, but he would not hear them. Moreover, the king not satisfied with the burning of the roll, gave command that Baruch the scribe and Jeremiah the prophet be taken, "but Jehovah hid them."

After the king had burned the roll, God spoke to Jeremiah say-

ing, "Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim had burned — "Therefore, thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they harkened not" (Jer. 36:38ff.).

The wages of sin is death. It was death in the days of Cain and of Sampson and of Jehoiakim and of Judah. What is more, the wages of sin will ever be death.

Men in their liberal interpretation of the divine economy have all but read out the matter of divine judgment. They have talked not too much about the love of God, but not enough about divine judgment. Loving as He is, God must continue to pass judgment upon the perfidy of sinful man.

## Retribution

The closing verses of our lesson present a graphic illustration of retribution.

Jehoiakim had resisted with shameful impudence every effort of Jehovah God to lead him and his wayward people back into paths of repentance. He had even gone so far as to defy Deity by the blasphemous act of cutting up with his penknife the roll containing the message of Jehovah and burning it in the brazier before him.

Consequently, we read that it was "in his days" that Nebuchadnezzar king of Babylon came up, and that for three years he "became his servant." Following this, there came against him, at the hand of the Lord, "bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spake by his servants the prophets" (2 King 24:1ff.).

Thus the tide of his wrong doing turned upon his own wicked life and he paid the price for the innocent blood with which he had filled Jerusalem.

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## THE COOPERATIVE PROGRAM

We are urging the brethren to major on the Cooperative Program in June. During April and May the contributions were lighter by far than they should have been. Our receipts did not at all measure up to our budget requirements. Our work needs more money than our churches are giving for missions. The Cooperative Program percentage for the Orphanage should be more. The Cooperative Program yield for the colleges should be more. All the causes which the Cooperative Program finances need more money. Many of our churches did not get their Cooperative Program contributions to us last month. Won't you be sure brethren to see that your church makes a worthy offering during June?

### Miss Baldrige and the Church Library

Are you building a library in your church program? This is a very worthwhile and important phase of your church activity. Miss Russeleen Baldrige, under the direction of the Sunday School Board, and the Baptist Book Store, is our state worker in the church library program. She has held numerous conferences in churches and cities and associations, showing to the church leaders the helpfulness and real value of a good church library.

The church reinforces both the life and the activities of our church people. There is an abundance of literature on the news stands, and in the homes that encourage people to think along the lines of wordliness, but there is a scarcity of literature available for church workers that will help them to understand the Bible, and equip them for service in the churches, and for service to the world through churches.

Even many of our homes do not always know what books and periodicals will make the best contribution to the fund of information and inspiration that our church people need. The Church Library Department can give you information as to the kind of books and periodicals that your church workers need. Some inducements are being offered by the Sunday School Board to get your church to start and build up a library. Call on Miss Baldrige to help you. This is one phase of our work that we have neglected in the past. We must more and more make good literature available for our church members.

### James Landes Honored

James H. Landes, whose childhood home was Lewisville, is now pastor of First Church, Wichita Falls, Tex. Howard Payne College

recently conferred upon Bro. Landes the honorary degree of Doctor of Divinity.

Bro. Landes is one of our very best preachers, and is leading in a signal manner the great church at Wichita Falls. There were 1900 in Sunday School in his church April 20. His church has a budget of \$125,000. Bro. Landes married Miss Irene Pearson of Fayetteville. She is a splendid musician, and is a sufficient helper for her husband.

### Your Revival in August?

Do you want to have your revival in August? Do you have your preacher engaged? We find that Rev. Ed Harness, of Upland, Calif., a former Arkansan, and a graduate of Ouachita College will vacation in Arkansas in August. He is willing to preach in a revival while he is on his visit.

Bro. Harness is an unusually strong preacher. He is one of the best men that has graduated at Ouachita College in recent years. The Lord has seen fit to use him in California. Many of us have wished that the Lord might have kept him in Arkansas. If you can use him, his address is 593 8th Avenue, Upland, Calif.

### Acuff Becomes Missionary

E. H. Acuff, formerly pastor at Fountain Hill, has been elected as missionary in Bartholomew Association. The change was effective June 1.

Bro. Acuff has been pastor at Fountain Hill for three years. During this period the church made unusual progress. Sunday School rooms have been built. A balcony has been built in the auditorium. New seats have been installed, and many other improvements made.

The church has multiplied its contributions by more than five. There have been 67 baptisms, and 19 additions by letter. Acuff is a really good preacher.

### Miss Ashby and the Young People

At the YWCA Camp, located six miles out from Texarkana, the week of May 19-24 was a happy time for a group of intermediates from four churches of the Central community, near Genoa. The churches represented were Genoa, Shiloh, Tennessee, and Central.

The theme, "Living for Jesus," was developed in all phases of the camp program under the direction of Rev. J. T. Midkiff, pastor at Genoa. Miss LaVerne Ashby, Young People's Secretary of Arkansas WMU had charge of morning watch and taught the mission study book, "Tell."

Mrs. Roger M. Baxter of Texarkana taught two books, "Bible Heroes" and "Living for Jesus." Mrs. Albert L. Buck of Texarkana served as Camp Mother and had charge of the evening campfire service. Mrs. Ray Watkins of Genoa, assisted by women from her church, served delicious meals to the campers, and acted as cabin leader for the girls.

The noon-day messages were brought by the following Texarkana pastors: Bruce H. Price, Wallace Ely, George DeLaughter, and O. M. Allen. Mrs. Grace Mosley and Mrs. Otis Denney of Texarkana gave the evening flannelboard talks.

Awards went to Carrell Conley, Norma Tibbitt, and Marlene Reed. The campers gave a mission offering of \$6.50 to be used in Vacation Bible School work under the direction of the Home Mission Board in Louisiana. At the closing service there were four public professions of faith, one being the mother of a camper who had come for the last day.

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Liberty Association had two additions by letter in the churches, three conversions, five young people surrendering for special religious work during a week of special missionary emphasis. Forty-six subscriptions were received for the Commission and 64 for Home Missions Magazine. The 13 missionaries spoke 139 times to an estimated total attendance of 7,378. There were five messages over Radio Station KELD.

• • •

First Church, Arkadelphia, observed the first anniversary of the pastorate of J. G. Cothran, June 8. During the past year the church received 446 members, the church budget was increased with more than \$40,000 pledged, 350 people signed tither's cards, the building fund was increased from \$48,153 to \$68,438.51, and the total amount given for all purposes was \$42,875.72, not including \$30,000 pledged to the Ouachita College Campaign.

**Did Your Church Send Its Cooperative Program Check During May? Ask Your Treasurer If He Remembered to Do It?**