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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JUNE 14, 1951

NUMBER 24



—Religious News Service.

Waiting For A Nibble

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
- LIBRARY

Can A Christian Be Lost?

By DALE McCoy

John 10:1-5; 27-29

The above question poses a problem for many people today, but for the careful Bible student and open minded Christian who is willing to let the Bible speak its own message there is no problem.

Many people stumble over the meaning of salvation and make no distinction between it and church membership. In reality there is a vast difference between salvation and mere church membership and there must be evidence in the life of the Christian that he is a believer. On the other hand one who has merely joined the church may give every evidence of not being a Christian. The Scripture says, "By their fruits ye shall know them." (Matt. 7:20). Consequently, when one who is only a church member strays away and commits gross sin there seems to be evidence that the person is not saved. In reality, there is every possibility that the person was never regenerated and is only giving evidence of an unregenerated heart. **You can't have the eternal security of the believer without being a believer!**

It would be well to clear up another point here: The accusation by non-Baptists that the Baptist doctrine of "once saved, always saved" is dangerous and gives people the liberty to live like they want to. Nothing could be farther from the truth, for the doctrine of the eternal security of the believer never gives anyone license to sin. A license is a permit. You can get a permit from the government which allows you to engage in a trade that is sinful. A man may secure permission from another person to desecrate life, society permits certain evils to prevail, individuals allow iniquitous practices to exist; but God never gives license or permit to anyone to sin.

God Is Able —To Keep

The utter impossibility of a Christian being lost after being saved is attested to in many ways. In fact, God would lose His honor if one could be lost after being saved. In John 10:27-29, Jesus points out that "no man is able to pluck them out of my hand." We would thus have a God who violates His word that "he that cometh to me I will in no wise cast out." If God can't keep His word about saving a person eternally, do we have any cause to believe He would keep it concerning heaven, hell, and the world to come? On the contrary the exact opposite is true. His word is His bond and He is the truth.

Again, if it were possible for a person to be lost after being saved, then the joy in heaven over one sinner that repenteth would be a premature display and heaven would be a place of chaos and disorder instead of order and completeness. If, therefore, a person could be lost after being saved there would be uncertainty in Heaven among the angels. Their rejoicing would be premature, and disarrangement and confusion would be the condition around His throne. Surely this could not be, for the Bible plainly says that God is not the author of confusion.

If it were possible for one to be lost after being saved, it would be necessary to have a power stronger than God to take His child away from Him. But the Bible says that God is all-powerful and common sense tells us that the devil is not even as strong or powerful as God.

Future Promise Or Present Experience?

Once more, if one could be lost after being saved, then eternal life is only a promise of the future and not a present experience. It may be that in this regard many look upon salvation as an insurance policy that will pay off only in the world to come. Such a conclusion does violence to the scriptures, for in John 3:36 Jesus says, "He that believeth on Him that sent me hath everlasting life." When one looks objectively at salvation he only sees what God does for him: forgiveness and salvation from sin plus escape from hell and the promise of a mansion in heaven. But this is not a complete picture, for salvation is something God does in us and when we are saved salvation becomes to us a present possession.

Also, if it were possible for one to be lost after being saved, how could that one be saved again? The Bible says in Hebrews 6:1-6 that such a condition is impossible. Anyway, to propose that a person could be lost after being saved is to propose that God is not able to finish what he started.

And finally, for one to believe that a person can be lost after being saved indicates an unwillingness to accept the truth of the Bible. Many people are guilty of such unwillingness, but accept historical, geographical, and scientific data without question. Isn't it peculiar that a person will allow east to be east without question, but won't let everlasting be everlasting. Salt water is salt water, cherry ice cream is cherry ice cream. Doesn't it necessarily follow that everlasting life is everlasting life?

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The Catholic Church And The Public Treasury

By The Editor

We publish elsewhere two items to which we call your attention: A news item from Religious News Service concerning a school merger in Durand, Wisconsin; and an open letter to Governor Sidney McMath and to Mr. A. B. Bonds, state school commissioner.

The Catholic hierarchy is determined to get its hands into the public treasury and take tax money for its parochial schools in America and that is just the first step. This issue of public tax money for Catholic schools is showing up all over the country. In former issues of the **Arkansas Baptist** we have given a brief review of the situations in certain European countries, as reported by Mr. Paul Blanshard. If the citizens of the United States do not want the same situations to develop here, then this raid upon the public tax funds for Catholic schools should be stopped now. Indifference toward the issue will simply allow the Catholic hierarchy to move in and take over and dominate the school system of the United States. If the reader thinks that is an exaggerated statement, all he needs to do is to inform himself on the school situation in Italy, France, Holland, Belgium, and other European countries.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

Faith's Struggle With Doubts

A Devotion By The Editor

"Man that is born of a woman is of few days, and full of trouble."

The faith of a child is implicit and unquestioning. But when the child grows into youth and from youth to adulthood he begins to meet the stern realities of life. Disappointments come, his expectations fail, and he discovers that he must struggle to reach any of his goals and ambitions in life.

These occasion doubts, misgivings, and fears. He may begin to wonder if his childhood faith was well founded. And if he does not succeed in struggling through to a faith in that which survives the disappointments and failures of life, he will be overwhelmed with his doubts and misgivings.

This experience of the individual is but the repetition of the experience of the race as a whole. I think Job may typify the development of the race in its struggle through trial and disappointment and suffering to the basis of a sure and steadfast hope.

Suffering has had a large place in the development of religious hope and Christian experience; and struggle through difficulties and disappointments has been the only path by which men and women have been able to arrive at the sureties of religious experience.

A too easy life may lead to a satisfaction with secondary values that prevent one from discovering the more enduring and eternal values. When a person becomes so satisfied with the purely temporal and material values of life that he does not look beyond these for the eternal and spiritual values, it becomes necessary to shock him out of this complacent satisfaction by the loss of the in which he put his faith.

Great spiritual visions have always come out of the collapse of earthly hopes. When one's temporary hopes fail him it is necessary that he look beyond these to something that will abide the failures of temporal and material life.

The demand for compensation has led to thoughts of life after death. Man is inherently conscious of life powers which cannot be fully developed and satisfied this side of the grave, there must be other opportunities beyond the grave for the full use of these powers.

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14, 15.

ARKANSAS BAPTIST

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B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

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From The Editor's Desk

The Function of a Pulpit Committee - What Is it?

It is definitely not the function of a pulpit committee to set limits within which it depends the Holy Spirit to operate. Yet it seems to be a common practice of pulpit committees, which are appointed by churches to search out and investigate ministers whom the churches may consider calling as their pastors, to first set down a list of qualifications they demand of the prospective pastor and to set down a list of things they do not want in their pastor. We hear them say we want a pastor, or we want a strong pulpit preacher, or we want a man who can win the young people, or we want a man who can win the men. On the other side of the ledger, the pulpit committee may say, we don't want a man who spends all of his time ringing doorbells, or we don't want a man who spends all of his time in the study, and especially do we not want a man over 45 years of age, or maybe it's 35, or perhaps 40.

Value of Experience

Now after putting down all of these stipulations, the pulpit committee goes to prayer and prays that the Holy Spirit may lead them, when in fact they mean that they want the Holy Spirit to submit to their leadership and give them a pastor who conforms to all these positive and negative qualifications.

One of the commonest rules set up by pulpit committees is the age limit that they fix for their prospective pastor. Long and successful experience in the ministry counts for little or nothing with many pulpit committees. They sacrifice experience for youth. In many instances the churches which these pulpit committees represent have problems which experience alone is capable of meeting successfully and solving harmoniously. Pulpit committees and the churches they represent overlook the basic fact that the leadership in the church in the majority of the cases is in the hands of men and women of middle age or older who have a broad base of experience. And in many cases only a minister with a broad base of experience can understand and meet the many problems and difficulties which arise in the church. Youth often flounders among the problems that might be met with skill and wisdom by men who have long years of experience through which their wisdom has ripened and matured.

What has been said is by no means to the discredit of young ministers who consecrate their youth, their talents, and their enthusiasms to the ministry of the gospel. On the contrary we honor and respect every young man in the ministry. We glory in them. There are many outstanding young ministers among us. They are doing a wonderful work. They are our hope for the future.

Best Years

After having paid tribute to the young men in the ministry we earnestly contend that there is no reason for pulpit committees and churches to shunt off on the siding men above 40 or 45 years of age who are in the prime of life and capable of doing the best work

of their lives. These young men whom we honor and respect will come to the age of 40 or 45 or 50 some of these days, we hope. Our churches will be unfair to themselves and unfair to these men who are now young if they lay them aside when they become 45 or 50. We believe it can be truthfully said that most ministers do their best, their most constructive work, between 45 and 65 and some continue successfully beyond the age of 65.

Just here we dare to become personal and mention a case in point. We have in mind Dr. T. H. Jordan, pastor of the First Church of Van Buren. T. H. Jordan has done the best work of his life at Van Buren, and the Van Buren church has done the best work of its history under his ministry and his leadership, and T. H. Jordan is past 60. If you have any doubts about the accuracy of these statements, go to Van Buren and make inquiries.

One of the misconceptions which is current among churches and pulpit committees is that only a young man can interest the young people of the church and hold them loyal to the church and its program and its doctrines. It can be demonstrated over and over again that a pastor of mature years has even greater success in the enlistment and spiritual development and growth of the young people than a young man.

Follow Holy Spirit

The pulpit committee should maintain an open mind and a responsive heart to the leadership of the Holy Spirit. His leadership should be sought first of all, and continuously, in search for a pastor. It is not the business of the pulpit committee to set up this requirement or that objection. It's the business of the pulpit committee to seek the leadership of the Holy Spirit in finding the man of God's choice to fill the pastorate of the church.

Every pulpit committee doubtless receives a long list of names of ministers who may be considered as possibilities for the pastorate of their church. Seeking the leadership of the Holy Spirit, the committee may make inquiries and investigations concerning the men whose names have been submitted to them. They may visit the men on their fields and hear them preach. They should certainly seek all the information they can possibly gather concerning the men whom they are investigating. But it is not the business of the pulpit committee to call the pastor. When the committee has all the information in hand which it can gather concerning different ministers, it should use its best intelligence and pray for God's leadership in selecting a man to present to the church as a possibility for a pastor, giving the church at the same time what information the committee has gathered concerning the particular man in question. And when the church has had an opportunity to hear the man preach or to meet him, let the church come to its own decision and extend the call or not

Rearmament and War

"Another churchman said that to the European, after the experience of 1910-14 and again of 1934-39, rearmament and remilitarization simply means different things from what they mean to the American. The American still thinks that armament is a possible method of avoiding war; the European is convinced that armament inevitably means war."

The above quotation was taken from an article in the May 16 issue of *The Christian Century* by Douglas Steere.

The European knows that militarization and armaments have inevitably led to wars in Europe during their centuries of European history. And yet, America at the present time seems to be perfectly oblivious to the lessons of history and is insisting upon a rearmament program that means the militarization of the United States.

The key to this program of rearmament and militarization of the country is UMT. The UMT program would indoctrinate the youth of the country along the lines of militarism. It would weaken the moral and spiritual basis upon which American civilization has been built and would substitute for that basis the doctrine of militarism and an all powerful government, determined to regiment the economy, industry, and culture of the people.

Our military leaders and the administration have taken advantage of the present world situation to press for Universal Military Service.

For the past four years we have opposed Universal Military Training as un-American and as leading to a regimented society. We have not opposed adequate defense preparations, but there is a vast difference in maintaining an adequate defense and thoroughly militarizing the nation as Universal Military Service would do.

as the church in session may determine.

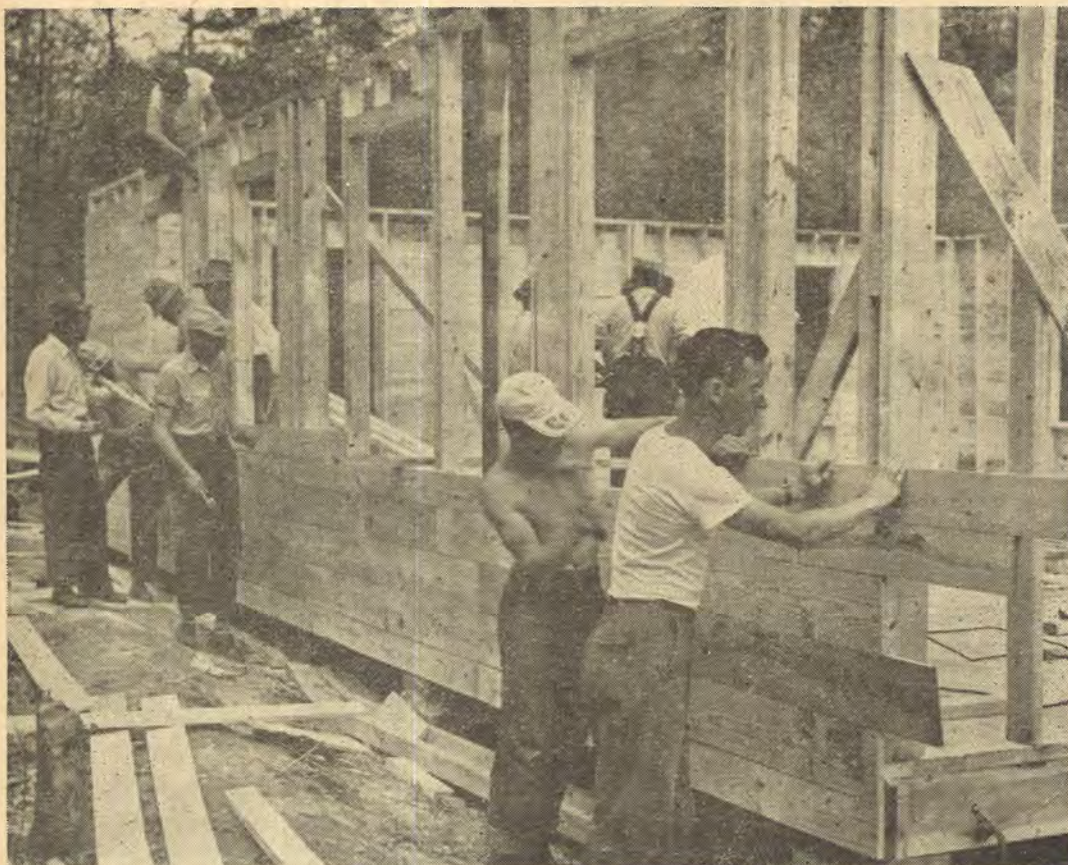
Grave Mistake

One of the greatest mistakes made by pulpit committees is to present more than one man to the church at the same time and so create a sort of political campaign among the membership of the church. This kind of situation will always divide the membership, for some will want one man and some another. When the name of a minister is presented to the church for its consideration, that name should be disposed of one way or another before another name is presented to the church. This method of procedure will avoid the tragedy of dividing the church into contending groups over different prospective pastors. A word of caution should be spoken just here to pastors themselves. Preachers should not knowingly allow their names to be placed before the church in competition with other preachers. Such an attitude on the part of preachers would help to cure this evil in churches seeking a pastor.

Pulpit committees perform a very vital service in our churches. They should be honored for the service they render, but pulpit committees can render their best service only as they recognize the fact that they are servants of the church and subject to the leadership of the Holy Spirit.

Kingdom Progress

Mountain Bible School Marks 25 Years



Religious News Service.

Volunteers from Kentucky, Tennessee, Virginia, and North Carolina are shown working on some of the 19 student cottages they erected in one day on the grounds of the Baptist Clear Creek Mountain Preachers Bible School, near Pineville, Kentucky, to celebrate the school's twenty-fifth anniversary. Ministers, student preachers, lawyers, farmers, mechanics, and miners worked side by side with carpenters, plumbers, and

painters in constructing the four-room houses for family men who attend the Cumberland Mountains institution. Labor, funds, and materials were donated by churches, communities, and individuals. The school now has an enrolment of 165 preachers and lay religious workers. Its graduates go out into the mountain communities and camps to serve the men who work in mines, forests, and on rocky farms.

J. B. Busby Assumes Pastorate First Church, Salem

First Church, Salem, has extended a call to Pastor James B. Busby of First Church, Alton, Missouri, and Mr. Busby assumed the duties of his new pastorate on June 5.

Mr. Busby is a native of Mississippi but lived in Arkansas for a number of years. He was ordained to the gospel ministry in 1938 by the Twin Bridges Church, Rawlison, Arkansas. His first pastorate was Beck's Chapel. He spent two and one-half years in the military service during World War II. He has served as pastor of churches in Arkansas, Missouri, and Texas.

Mr. Busby is a graduate of Southern Baptist College, Walnut Ridge, and is an A. B. graduate of Howard Payne College, Brownwood, Texas.

Mr. and Mrs. Busby have two children, David 7, and Janie, 3. Mrs. Busby is a native of Oklahoma and a former student of Southern Baptist College.

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We need never be afraid to recognize our own incompetence, and we have no need to minimize or hide from ourselves the magnitude of the difficulties that beset our path.

Evangelist Wagner In Little Rock

Evangelist Eddie Wagner was with the West Side Church, Little Rock, in revival services, May 20-June 3. There were 31 professions of faith, and 12 additions to the church by letter.

T. P. Gladden, pastor of the West Side Church, highly recommends Evangelist Wagner for revival meetings. He may be contacted at 3418 West 13 street, Little Rock.

James Stoutenborough, "the flying farmer" from Maroa, Illinois, led the singing for the services and offered a free airplane ride to the two persons bringing the most visitors to the revival.

Arkansan President Student Government

Ray S. Nelson, Benton, and a graduate of Ouachita College, was recently elected president of the student government of the New Orleans Seminary.

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Exulting faith will go in the strength of the Lord, singing: "If God be for us, who can be against us."

Lindsey Goes To Prescott



Wesley A. Lindsey

Wesley A. Lindsey, pastor of Second Church, Monticello, has resigned that pastorate and will assume the pastoral duties of First Church, Prescott, June 15.

During the pastorate of Mr. Lindsey with Second Church, Monticello, a new building has been erected with a capacity of 300 in Sunday School and 350 in the auditorium.

Pastor Lindsey has been with the Second Church five years, during which time there have been 317 additions to the church, 193 of these by baptism. He is a graduate of Ouachita College and of Southwestern Seminary, Fort Worth, Texas.

Important! A Check List for the Southern Baptist Convention

1. San Francisco is cold. May 29, for example, the high was 65 degrees and the low was 35. You need winter clothes, a top coat, a felt hat, and no summer shoes. Summer clothes will be needed for travel on the southern route.

2. There will be a prayer room at the Convention Hall. Plan to stop by once a day. If you don't go to the Convention, plan to pray for the Convention every day.

3. Southern Baptists will be very much in evidence. Let us bear in our bodies the marks of the Lord Jesus in every personal contact and act.

4. If an impact is made on the San Francisco bay area it will be made in all probability in the week end meetings starting with Billy Graham on Friday afternoon, the Youth Rally on Saturday night, the Christian Home Hour on Sunday afternoon, and the evangelistic service Sunday night. Let's pray for these meetings.

5. Roy Rogers, Dale Evans, and Tim Spencer from Hollywood, will be special guests at the Youth Night, Saturday, June 23.

Minister Ordained

Upon the unanimous recommendation of a Council called by the First Church, Little Rock, Stanley Owen White was ordained to the gospel ministry, May 30, 1951.

Dr. K. O. White, pastor of First Church, Little Rock, and father of the candidate, served as moderator of the Council and Dr. J. F. Queen, chaplain of the Baptist Hospital, was chosen as clerk.

Stanley is a third year ministerial student at Baylor University and is pastor of Harmony Church, Palestine, Texas.

Evangelist Available



Bennie Bates

Due to an unexpected cancellation of a six-week campaign in the South, Bennie Bates, field representative for the California Baptist Theological Seminary, Los Angeles, has some time available between now and September 1.

Mr. Bates is a powerful young evangelist who is enjoying the blessing of God. In a recent meeting with Bethany Baptist Church in Long Beach, 90 decisions were made for Christ in an eight day meeting.

Any church needing an evangelist during the summer may contact Mr. Bates at Rt. 2, Scott.

New Church Organized

The Third Avenue Baptist Church was organized in Paragould on Sunday, May 27. This had been a mission of First Church, Paragould, D. C. Applegate, pastor, and known as the Third Avenue Baptist Mission. First Church had maintained this mission for seven years.

The church starts out with a full time program and with 112 resident members, all of whom came out of the membership of the First Church.

Curtis Bryant, who had served as mission pastor for the past two years, was extended a call by the new church to become its pastor.

The Sunday School has an average attendance of 115 and the Training Union 100. The new church has already secured a pastor's home and Pastor Bryant will move on the field as soon as remodeling is completed.

First Church, Paragould, supports two other full time missions with full time pastors serving them.

Texas Accepts El Dorado Church

Pastor Don Allen, Nacacogches, Texas, has accepted the pastorate of the New Trinity Church, El Dorado, and moved on the field June 1.

Pastor Allen received his B.D. degree last May from Southwestern Seminary. He is a graduate of East Texas Baptist College at Marshall, and of the Stephen F. Austin State Teachers College at Nacacogches.

Mr. and Mrs. Allen have two children, Donna Kay, age 3, and Darryl, nine months.

Minister Ordained



Marlun Roshto

Marlun Roshto was ordained to the gospel ministry by the Galilee Church at El Dorado on Wednesday evening, May 30. Mr. Roshto is a graduate of El Dorado High School and is now a student in Louisiana College at Pineville.

He is pastor of Antioch Church, near Rayville, Louisiana.

The ordaining council was composed of Floyd Taylor, pastor of the Galilee Church, Dr. Carl A. Clark, associational missionary, Wayne Reid, and J. L. Tucker.

Changes of Addresses Among Missionaries

Mr. and Mrs. Adrian Emory Blankenship, have changed their address from Campinas, Brazil, to Caixa 98, Florianopolis, Santa Catarina, Brazil.

Mr. and Mrs. Carl Hunker, missionaries to China who have been serving in the Philippine Islands, are returning to the States on regular furlough. They will leave Manila on May 30 and will be located at 1610 County Ave., Texarkana.

Miss Irene Branum, missionary to China who is now in the States, has moved from Peabody College, Nashville, Tennessee, to her permanent American address at Bunceton, Missouri. She is a native of Leslie, Arkansas.

Licensed To Preach



Darrell Watkins

Darrell Watkins, 15 year old son of Mr. and Mrs. Steve Watkins, of Walker, was licensed to preach by the Liberty Church, White County Association, Bill Lewis, pastor.

Mr. Watkins is a junior in the Griffithville High School.

Eighteenth Annual Writers' Conference Planned for Ridgecrest, August 3-8

By PORTER ROUTH

Plans for the eighteenth annual writers' conference sponsored by the Southern Baptist Sunday School Board at Ridgecrest, North Carolina, to be held August 3-8 have been announced by Dr. Clifton J. Allen, secretary of the Editorial Division of the Board.

Four workshops for those interested in special types of writing will be featured during the conference. Dr. Walter S. Campbell, professor of English at the University of Oklahoma, will direct the workshop on non-fiction. J. Wesley Ingles, professor of English at the Eastern Baptist Theological Seminary, Philadelphia, will direct the workshop on fiction. Dr. G. S. Dobbins, acting president of the Southern Seminary, will direct the workshop on writing curriculum materials, and David A. Cheavens, director of the capital bureau of the Associated Press, Austin, Texas, will direct the workshop on reporting and publicity.

Featured speakers will include Dr. H. C. Brearley, professor of sociology at George Peabody College who will discuss the reader and the region, and Dr. S. L. Stealey, newly elected president of the Southeastern Seminary who will discuss "The Christian Answer to the World's Questions."

To stimulate interest in the workshops, Dr. Allen announced that awards totaling more than \$300 will be presented to those presenting the best manuscripts. Those interested in the awards in short juvenile story, feature article, editorial, interpretative article, and inspirational article should submit manuscripts to Clifton J. Allen, 161 Eighth Avenue, North, Nashville, Tennessee, by July 1. Manuscripts should be in a sealed envelope with the classification and the name on the outside.

Reservations for space during the week should be sent to Willard K. Weeks, Ridgecrest, North Carolina. The Foreign Missions Conference will be held the same week.

Listen to the BAPTIST HOUR

DATE: June 17

SPEAKER: Charles Wellborn

Subject: "A FAITH OF YOUR OWN"

Arkansas Stations:

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

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Methodists Lead In House Members

Methodists are more numerous than members of any other denomination in the United States House of Representatives, a compilation from best available sources reveals.

Methodists number 84, with Roman Catholics second, numbering 72, and Baptists third, numbering 56.

The survey discloses that the 435 members of the House include 352 Protestants, 72 Roman Catholics, and 11 Jews.

UMT Opponents Win Victory

Religious groups opposed to permanent universal military training won a major victory when Senate conferees on the draft and military manpower bill agreed to drop their fight for the adoption of permanent UMT in the present legislation.

However, proponents of UMT immediately began a new attack that promises to bring a fresh test on the issue within a few months.

Under the compromise agreement the Senate conferees acceded, with a few minor changes, to the House bill provision for the establishment of a civilian commission on military training to conduct further study of the UMT question.

As the issue now stands Congress will have to pass specific legislation establishing UMT before the program can be adopted.

Chinese Release Woman Missionary

Miss Annie James, imprisoned 65-year-old New Zealand Presbyterian missionary, has been released by Chinese Communist authorities and is now safe in Hong Kong, according to word received at headquarters of the Presbyterian Overseas Mission.

Miss James was the last New Zealand Presbyterian missionary in South China. She was held in custody for eleven weeks by the Public Security Bureau at Kaai Hau, in the Chinese interior, where she had been in charge of a hospital for 40 years.

According to reports, Miss James was held for questioning regarding the death of a child to whom she had given medicine. Noted for her courage and devotion during the Sino-Japanese war, Miss James was decorated by the British government with the Order of the British Empire.

Lutheran Synod Warns Pastors on Open Communion

A warning to its pastors against extending an "open invitation" to Communion services was issued by the United Lutheran Synod of New York at its annual convention.

"As long as there are basic differences still dividing the Church, which arise out of a genuine concern for the truth," an adopted statement said, "it is a pretense to express a unity at the altar which does not, in fact, exist."

The statement, presented as a "guide" to pastors and congregations, declared that a major reason for "the divisions which plague the Church of Christ," lay in "the various interpretations of the Holy Communion held by the several branches of the Church."

House Votes Famine Aid for India

Legislation extending \$190,000,000 in famine aid for India was approved by the House of Representatives.

The final vote was more than three-to-one in favor of the bill, 293 to 94, after the House had earlier rejected by a closer margin amendments to cut the amount of aid in half, and tie various conditions upon it.

An amendment was adopted by the House to guarantee payment by the government of internal freight and shipping costs to U. S. ports of all relief contributions which churches, religious, and charitable organizations make for Indian relief. The government will also pay the overseas shipping costs.

C. Lloyd Bailey of the Friends Committee on National Legislation hailed this action as "an important incentive to religious groups to increase their voluntary contributions to India's suffering people."

Mr. Bailey, who co-ordinated the efforts of Protestant church groups supporting the legislation, said, "The wholehearted support of church people of all faiths throughout the nation, resulting in thousands of letters and telegrams to members of Congress, certainly was the major factor in securing passage of this bill."

"No issue before Congress in the last four years has evoked such a response from church people," he added.

At many points during the three-month battle to bring the famine relief legislation to the floor of the House, religious leaders in Washington, D. C., both Protestant and Catholic, despaired of the bill's passage.

However, except for changing the measure from a gift to a loan, Congress finally approved the legislation substantially as it was introduced. After ironing out differences between the House and Senate versions, the bill will be sent to the President for his signature.

Pastor's Anti-Gambling Crusade Gets Results

A fighting pastor's crusade against gambling paid off in Woodland Park, Colorado, with the arrest of nine men on charges of possessing slot machines.

Sheriff Rufus Jones served warrants on the nine, all tavern, cafe and store-owners, after a campaign spearheaded by Robert E. Faulkner, pastor of the Woodland Park Community Church, and Stacy Stuart, gun-toting mayor of Woodland Park.

All were released on \$500 bond for their re-appearance in District Court at Cripple Creek June 19.

Mr. Faulkner's campaign, with assistance from the mayor and other officials of this resort town at the foot of Pike's Peak, was marked by threats of violence and display of firearms.

The pastor said he had been warned to get out of town after charging from the pulpit that outside gangsters were taking over the community. He also declared that small children were playing slots and coming to Bible classes with liquor on their breath.

The sheriff moved in after the pastor's charges had roused Gov. Dan Thornton and State Attorney General Duke W. Dunbar to declare that the state would take action if the sheriff didn't.

A Smile or Two

Mother: "Johnnie, dear, I was hoping you would be unselfish enough to give your little sister the largest piece of candy. Why, even that old hen will give all the nicest dainties to her little chicks and take only a tiny one once in a while for herself."

Johnnie (after watching the old hen while): "Well, Mom, I'd do the same thing if it was worms."

—Advance.

"I want a puppy—a fidgety sort of puppy," said the man to the pet shop clerk.

"A what, sir?"

"One that will make the wife say, 'For goodness' sake! Take that dog out for a walk!'"

—Clipped.

Wife: It says here that the average woman has a vocabulary of only 500 words.

Husband: That's a small stock, but think of the turnover.

A small daughter watched her mother soberly while she marked her ballot at the polls, then remarked, "You voted for the man you loved the best, didn't you, Mother?"

"Gracious, child," exclaimed the Mother, "why did you ask that?"

"Because you put a kiss by his name."

—The Progressive Farmer.

Pat, a truck driver, stopped suddenly on the highway. The car behind crashed into the truck and its owner sued the Irishman.

"Why didn't you hold out your hand?" the judge asked Pat.

"Well," he said indignantly, "if he could see the truck, how in hivin's name could he see my hand?"

Driving in a dense fog, a motorist followed the tail light ahead of him, free from worry. Suddenly, the car ahead stopped and he crashed into the rear bumper.

"Hey," he shouted indignantly to the man ahead, "why don't you put out your hand when you're going to stop?"

"Why should I?" came the casual reply. "I'm in my own garage."

Actor Sir Cedric Hardwicke listened while a man told a long story. But the man spoke so indistinctly and muffled his punch line so badly that the story wasn't funny. "Why did you laugh?" a friend asked Hardwicke afterward.

"I always do," the actor replied. "If you don't laugh, there's danger of their telling it over again."

—Exchange.

Never despair. Somewhere beyond the clouds the sun is shining.

Yes, and somewhere below the sea there's solid bottom. But that doesn't help a man when he falls overboard.

Teacher: John, suppose you had ten apples and ten oranges and gave nine-tenths of them to some other little boy, what would you have?

John: I'd have my head examined!

Two peroxide blondes made a fuss at the baseball game.

Next day's newspaper report: "The bleachers went wild."

Open Letter To

Governor Sidney McMath
 Dr. A. B. Bonds, State Commissioner
 of Education
 Gentlemen:

It is reported that public school funds are being paid to teachers in Catholic schools in Arkansas.

Since you are in a position to know whether or not this report is true, I would greatly appreciate your letting me know if it is true that public school funds are being used to pay teachers, or for any other purpose, in Catholic schools in Arkansas. I believe the tax-payers of the state should have this information.

Very truly yours,
 B. H. Duncan.

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Protestants File Suit To Nullify School Merger

By Religious News Service

Suit was filed in Pepin County circuit court in Durand, Wisconsin, by three Protestants of the nearby Averill school district to nullify a merger of their public school with a neighboring consolidated school taught by Roman Catholic nuns.

The court action was brought by Mr. and Mrs. William G. Fox and Mrs. Gladys Ryan Hubbard after Protestant parents of the Averill farm area objected to sending their children to the consolidated school of Lima, which holds classes in a rented Catholic building.

Originally parochial, the Lima school became part of the state educational system in 1936, and since that time it has absorbed the other school districts.

At present, all of the 201 pupils at Lima are Catholic, since Protestant families started sending their children to the Durand public school last fall when the school districts merged and the Averill school was closed.

The Foxes said they wanted to see the Averill school reopened or have it merged with a school providing a full 12 years of education—that is, the Durand school.

They charged that the Averill-Lima merger was consummated while an Averill district minority group was appealing the action to George Watson, state superintendent of public instruction.

Protestant parents have objected to the Lima school because it has six nuns on its staff of seven grade school teachers, all paid salaries by the school district. Mr. Watson, who has been named a defendant in the case, said that such an arrangement is legal under Wisconsin statutes as long as the nuns hold state teaching certificates.

The school occupies seven rooms in the Sacred Heart school building owned by the Holy Rosary Catholic Church, paying the parish an annual rent of \$1,000. Sister M. Angel, principal of the institution, said that a few Protestant children had attended in past years, but that there had never been any dispute over teachings.

At a meeting last fall, the Lima district school board voted to pay expenses to other nearby schools for children whose parents did not wish them to come to Lima, according to Clerk LaVerne Ableidinger.

He said the action was taken to soothe feelings and promote peace. Averill district parents have been paying \$200 a year for tuition and transportation for each child they have sent to the Durand school.

Churchmen Hit Gambling

Louisville churchmen are doing something about gambling. They have taken a cue from Senator Estes Kefauver who said: "Most of our good people who want proper law enforcement are also members of our churches. If these people do not become aroused, very little will be done at the local level."

As a matter of fact, the Louisville Council of Churches was actively concerned about the corrupting influences of organized gambling before the now famous Crime Inquiry was launched. About two years ago the Criminal Court Committee of the Louisville Council published a hard-hitting little pamphlet entitled **GAMBLING IN A NUTSHELL**. Attention was called to the fact that "organized gambling begins by buying protection and ends by owning the local government." This publication brought an immediate national response. Christian leaders in different centers were concerned with two things: (1) the facts regarding the influence of gambling in their communities (2) and more particularly, what can be done to deal with this menace. It was recognized by the church leaders in Louisville that progress was being made in obtaining facts and to some extent in arousing the Christian people to the inherent dangers in the growth of organized gambling.

However, in dealing with these inquiries, the Louisville Council found itself confronted with a bottleneck. In every instance, the outcome depended on the decisive steps which had to be taken by local officials. During recent weeks, definite progress has been made in securing effective co-operation at the level of local law enforcement. **The story of this action by Christian ministers and laymen is told by the enclosed clipping-reprints.**

The first effort was directed against the handbooks after a 6-point program had been proposed to the Louisville enforcement officers. The second phase was entered upon during Derby Week when gambling began to open up in certain night spots.

The field has just been opened up and much remains to be done. However, it is possible to report that Louisville churchmen are beginning to do something about gambling.
 —Louisville Council of Churches.

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Postal Rate For Church Papers

The House post office and civil service committee has tentatively voted to set up a separate postal classification for religious periodicals and other publications of non-profit institutions.

The rate for this new classification will probably remain the same as the present second class rate—one and one-half cents a pound.

Christian Leader As Vice President of Korea

Kim Sung Soo, a leading Presbyterian layman and head of the Democratic Nationalist Party, was elected vice-president of the Korean Republic by the National Assembly in Pusan.

He was chosen in place of Lee Si Yung, who resigned recently after criticizing "corruption" in the South Korean Army and policies of the Syngman Rhee administration.

Mr. Kim was the founder of the Korean Christian University established in Seoul during the Japanese occupation, and after the liberation he became leader of the Democratic Nationalist Party, which is regarded as a liberal middle-class group.

Books Received

Blessings of Suffering, by William Gouloze, Baker House, Price \$2.00.

The Meaning and Message of the Book of Revelation, by Edward A. McDowell, Broadman Press, Price, \$2.75.

The Christian Pastor, by Wayne E. Oates, The Westminster Press, Price, \$3.00.

Sermons for Special Days, by Charles M. Crowe, Abingdon-Cokesbury Press, Price \$2.00.

The Way Into the Holiest, by F. B. Meyer, Baker Book House, Price \$2.50.

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S. B. C. Insurance Plan Suggested

A plan whereby Southern Baptist colleges, hospitals, and churches would carry their own fire insurance on a co-operative basis has been suggested by Dr. Roy J. McKnight, financial vice president and comptroller of Baylor University.

Writing in the Southern Baptist Educator, Nashville, Tennessee, Dr. McKnight declared that a study of losses indicates that agencies of the denomination could operate their own insurance company for about one-third of their present premium payments to commercial insurers.

The plan is sound, Dr. McKnight stated because of "the amount of property involved and the spread of the hazard over a wide geographical area. Wise and prudent management of funds entrusted to us for denominational activities would seem to demand that we make this saving."

Such a plan for Southern Baptists would require a capital of "probably not less than \$500,000 at the start," the business manager explained. "That is a relatively small amount compared to earning possibilities."

He suggested that one of the Southern Baptist Convention boards, such as the Sunday School Board at Nashville, the Relief and Annuity Board at Dallas, and the Southern Baptist Foundation at Houston, might carry out the program as a service to all denominational agencies and churches.

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Special—To You

Dxar Frixnds:

This typxwritxr is an xxxlxnt machinx, but it has onx sxrious dxfxct; onx of thx lxttxrs is missing, and this sxriously handi-caps mx in my work. I am ablx to usx thx machinx you sxx, but thx absxnex of that onx lxttxr provxs vxry xxasprxtrating at timxs, bxcasux wxn you nxxd it, it isn't thxrx.

Wx had too many Training Union mxm-bxrs absxnt last Sunday, so I thought I would writx all of you this notx to txll you that wxn you arx not thxrx our Training Union is vxry much likx this typxwritxr; handi-cappxd by thx absxnex of a kxy mxm-bxrx. Won't you makx it a point to bx prxsxnt nxxt timx, and vxryy timx, so wx can gxt this missing lxttxr back in placx and writx you a notx in plain English?

Your T. U. Dirxetor.

Stxwrt Byrd

(Beech Street Church, Gurdon)

Laymen Talk To Clergy on Religion

Laymen of the three faiths told 60 Portland clergymen why their lives are dominated by religion. The occasion was the 13th annual "Bring-a-Preacher" meeting of the East Side Commercial Club at Portland, Oregon.

Speakers were Robert Notson, managing editor of the Oregonian, Protestant; Harold Bleything, Safeway store executive, Roman Catholic, and Saal Lesser, of the Anti-Defamation League of B'nai B'rith, Jewish.

Will We Send God Or Guns?

By L. HOWARD JENKINS, President

Foreign Mission Board

While we are in a time of world crisis it need not be a time of discouragement. It is true men's hearts are filled with fear. In spite of the fact that men of all nations, including millions in Russia itself, want peace, we do not know if tomorrow will bring peace or war. We are jittery, even scared of what tomorrow might bring. Our sons are being taken, some for the second time in a short life time, and some are dying, with many others suffering beyond our power to comprehend.

This is being done in defense of freedom and for the things we hold dearer than life itself. Freedom is the universal urge in the hearts of all men. Freedom is the thing men desire above all else; they will fight and, if need be, give their lives to preserve this precious heritage. I believe this freedom will eventually be the lot of all men for it is an urge that cannot be denied them.

Not Discouraged

As a Board dealing with foreign missions we could, with good excuse, be downcast because of the situation we face in China. But even there we have things that make our hearts glad. We have been cut off from that country, formerly our largest mission field. Our property, representing millions of dollars, has been seized by the enemy and all but four of our missionaries have left the country.

They did not leave because of fear. They remained until it became evident that their presence threatened the safety of the Chinese Christians whom they loved with a deathless devotion. While all this is true, I maintain that all is not lost, for we know that Christ lives on in the hearts of thousands of the faithful who have professed Him as their Lord and Master, and who will remain true to their faith in spite of suspicion and persecution.

I am convinced that some will elect to die rather than renounce their faith. So, do not let us be discouraged, for we have made an impression on that country that will endure through the ages. What has been wrought by our faithful missionaries cannot be erased by the edicts of evil men who are today riding high in China and in other places. They are certainly riding for a fall. God is in His Heaven and He still rules this universe.

The Light Will Not Go Out

While the torch lit many years ago by pioneer missionaries of all Christian faiths will be carried aloft by other hands, that flame will never die. Once lighted it will continue to shine. Other countries are beckoning us to come and we shall be sending younger missionaries who will light other torches that will show the way to Christ, the Prince of Peace, the only hope of the world.

I wonder how much of the tragic situation we face today is due to the failure of the Christian forces of the world to give the gospel in sufficient force. God forgive us for our failures in the past and help us to wake up to our responsibility to a world that is tottering on the brink of disaster. If we had sent God to the nations instead of guns I am sure our world would be a happier place in which to live.

On a recent visit to New York City I saw signs on many street corners and in the buildings of Radio Center showing the way to shelters to be used in the event of an atomic attack. It is the task of others to provide these shelters. It is our task to provide signs

showing the people of the world the way to salvation instead of to shelters.

Shelters will provide a place to preserve your life temporarily. The message of salvation, if accepted, will give eternal life. Which is more important? Had we sent the message of salvation in the first place, these temporary shelters would not be needed in our day. In terms of money it would not have cost a tithe of what it is costing for arms.



Ours—A Holy Task

Southern Baptists cannot do it all, of course, but seven million of us have the heavy responsibility that goes with great wealth and numbers. We are doing more than formerly. It is our joyful experience to send out groups of young men and women nearly every month. These devoted men and women are offering their all. We see them offer their young lives with deep emotion and humility. They are going as physicians to the world carrying the only specific remedy for the ills that beset the world today. They will light other torches and by their example and words will lead men to walk the paths of Godliness instead of sin.

Men around the world are seeking a formula for world peace but the tragedy of it is that they ignore the only formula that will bring universal and lasting peace—the message given us by Jesus in the Sermon on the Mount—which, if followed, would give the world what it is looking for, but which it cannot find outside the principles of Jesus. Southern Baptists have a holy task and may God never look upon us as a people who professed much and did little.

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Our Land of Plenty

By HARRIET GRANT HALL

Recently I heard a returned missionary say she could never waste another morsel of food after her experience in China. Another girl who had returned from Czechoslovakia said that men and women of culture came up to her in restaurants and asked if they might finish her plate if there remained as much as a spoonful of gravy!

An old ducky, noted for do-nothingness, was reclining 'neath a shady oak when he was heard to mutter, "Breath, you may come and you may go, but I ain't gonna do one thing to draw you." Wasted time, wasted energy, wasted food, wasted clothes, wasted reading, wasted money, wasted influence, wasted lives . . . in Christian America. America is truly a land of plenty—and plenty of that plenty is wasted.

Passage of Grain-for-India Signals Significant Victory For Religious Forces

Passage of the grain-for-India legislation, by a sizeable majority in the Senate and an unexpectedly large one-side favorable vote in the House of Representatives, was a significant victory for churchmen, lay and clerical, of all faiths in the United States.

There is no question whatsoever but that the thousands of letters, telegrams, petitions and personal calls made by men and women, as a spiritual duty, decided the issue on clearly moral grounds in both Congressional bodies. Obviously, this was one example of lobbying in which no one with a special—or "selfish"—interest took part. Senators supporting the legislation leaned heavily on quotations from religious leaders of all faiths to persuade less-enthusiastic colleagues. The same process took place in the House of Representatives.

Without doubt, this united support from Protestant, Roman Catholic, and Jewish religious groups was the over-riding and overwhelming factor in the Senate and in the House of Representatives. The legislation was adopted in spite of, not because of, the administration, which had been tragically late in bringing out the legislation and whose leaders in the House of Representatives, only a few weeks ago, had decided tentatively to let it die on the vine. But the church people of America would not accept the verdict of the leaders of the House of Representatives, and when the voice of religion spoke unitedly, the leaders hastily changed their collective minds.

—Washington Religious Review.

Attorney General McGrath Under Steady Attack For 'Betraying' First Amendment

Attorney General J. Howard McGrath, only one of the many Roman Catholics who likes to be called a "liberal," whatever that means, appointed to high office by President Harry Truman, remains under constant and unremitting attack in secular and Protestant circles because of his statements in Cleveland, Ohio, before the recent conference of the National Educational Association.

Before that conference, in repudiating the decision of the U. S. Supreme Court in the famous McCollum case, Mr. McGrath declared that the "wall of separation between church and state" need not be kept "high and impregnable," but that, to the contrary, ". . . the state and the church must not have any fence between them."

Church and State Newsletter, official publication of the Protestants and Other Americans United here, has pointed out that *The Toledo Blade*, *The Christian Century*, and many church groups, have issued statements condemning the Attorney General for continuing to hold the highest legal office in the Executive Branch of the federal government while obviously holding views contrary to the First Amendment to the American Constitution.

Mr. McGrath's speech, *The Toledo Blade* was quoted as having stated editorially, "has shown . . . how our officials could twist our laws about to suit their religious bias if the wall is ever broken . . . What has caused religious strife in many countries has not been so much differences in creed but the efforts of one church, any church, to use the power and the prestige and the wealth of government to propagate itself at the expense of others . . ."

—Washington Religious Review.

Baptists With Reservations

By S. H. JONES, Editor
The Baptist Courier

One occasionally hears a person, possibly a minister, who merely admits being a Baptist and qualifies the admission with the word "but" followed by certain more or less specific reservations. These always give the impression of trying to hold on to the name and prestige of Baptists while denying their doctrines and seeking to discredit their principles and practices. It is somewhat difficult to be patient with such.



A few years ago we were approached by a representative of an inter-denominational movement who wanted some support for his program. On being asked about his church connection, he replied, "I am a _____, but I do not work in any particular church; I work in all denominations, and I do not believe in emphasizing any special one." He revealed further that he belonged, nominally, to a church in a distant state in which he had not lived for years. Evidently, he was not loyal to any church but was concerned only with getting church people to support his cause. Yet he claimed to be trying to "enlist" young people, including Baptists! We said to him something like this: "Sir, I have great respect for your denomination and all other Christians; but it is difficult to respect the religion of a man who will speak lightly of the church whose name he carries. I feel also that one who does not maintain an active relationship with a church where he lives is an unsafe leader. I cannot support you.

That states our position on this matter. Let a man be a Baptist or something else, and let there be no "buts" about it. That is not narrow sectarianism because it allows all to do as they please; it is merely recognizing that the name Baptist, and other such names, means something to some of us and suggesting that we do not like to see the name falsely or flippantly used.

We suggest that if there be those who think they know too much to be loyal Baptists, they might seek enlightened companionship elsewhere. If some are too holy, too spiritual, too something else, to risk contamination by association and co-operation with other Baptists, they might go where such evils can be avoided. If there be those who no longer believe what Baptists believe, should they not join those of like faith (or unbelief) where ever they are and drop the name? If they think they have a better way of doing the Lord's work than that which Baptists use, they might join or form some sect that does it their way. We insist, however, that to continue to use the name Baptist and then rob it of its meaning by a lot of "buts" (expressed, implied, and practiced), is not exactly right. We believe, moreover, that one who remains in a church and denomination whose doctrines and principles he does not support does a dis-service to that church and denomination and also to the whole cause of Christ which the church and denomination represent. There must of necessity always be differences of opinion and degrees of devotion among Baptists, but no one needs to apologize for bearing the name.



"The people of Arkansas will have a chance to set their hearts on Safety when the Third Annual State Safety Conference is held in Little Rock, June 26," said Dr. Matt L. Ellis, president of the Arkansas Safety Council.

"In order for Arkansas to have a Safety Educational Program that it will be proud of," said Dr. Ellis, "all of the citizens must work together for the promotion of Safety in all walks of life.

"The winning of the 1950 National Traffic Award for the Southern Region is only the beginning of awards our citizenship can win if we all work unitedly for the cause of a Safer Arkansas," he said.

"The thousands of people who attend some form of church services each week can be good examples for the promotion of Safety, for people still follow the golden rule, 'Do unto others as you would have them do unto you,'" said Dr. Ellis.

"Plan to attend or send someone to represent you," urged Dr. Ellis.

Summer Conference At Southern Seminary

Approximately 120 ministers have already made their reservations for the Summer Conference of Southern Baptist Seminary, July 23-August 3, according to T. R. Allen Jr., business manager of the seminary. All apartments for family groups have been taken but there are still a number of rooms for couples and an unlimited supply of rooms for men. Registration should be made not later than June 23. Dr. M. Ray McKay, Little Rock, is on the program.

Foreign Mission Board Gets Money From Negro Servant

By Ione Gray

A Negro woman, who spent her life as a servant, has willed one-fourth of her estate to the Foreign Mission Board of the Southern Baptist Convention. Treasurer Everett L. Deane says there will be \$1,387.50, according to a letter he has received from the woman's lawyer.

Daisy Pleasants worked for a Baptist family in Roanoke, Virginia. She was loved, respected, and treated like one of them. Being comfortably cared for, she had little need for her wages; therefore, she accumulated approximately \$7,000 by the time of her death last year. The entire estate, after paying the cost of her last illness and burial, was left to religious and charitable causes.

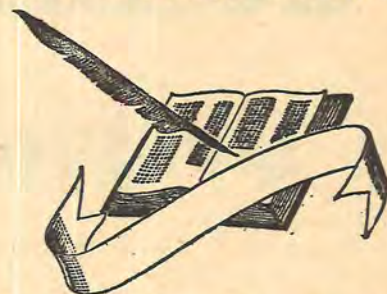
The will designated the money for missionary work in Africa. Daisy's "family" recommended that the money be used to treat lepers and to combat leprosy at one of the leper colonies in Nigeria, West Africa. The Board accepted the recommendation.

First Graduation Howard Extension

By LEON MACON, Editor
The Alabama Baptist

On May 22, 1951, a graduation exercise was held at Howard College which is the first of its kind.

The Howard College Extension was established a few years ago. It reaches into every area of Alabama, where centers have been established on a college basis. Any one who



can qualify for college credit can do work in these centers and apply it toward a degree. However, many do not intend to go to college, or cannot qualify for a college certificate at this the first annual commencement of the Extension Department.

Dr. Gilbert L. Guffin, president of Eastern Seminary, in Philadelphia, brought the baccalaureate address. It was fitting that he had this honor for it was through him that this new department of work came to pass. Other states are adopting this also, so that it promises to be a permanent part of our Christian college curriculum.

There are 38 of these centers throughout the state of Alabama. Dr. Hampton C. Hopkins, director, and J. W. Lester, associate director, have tried to establish a center where every one in Alabama can be reached.

The department is especially appealing to the ministers throughout the state who want further training in their work. However, many laymen attend these schools also.

It is wonderful that 38 students of these centers have received their certificates from Howard College. This large graduating class, being the very first, speaks of the popularity of this new division of work. The leaders of this department are to be congratulated on their splendid achievements.

African Pays the Lord In Advance

Tithing is fast becoming the popular method of giving in the Baptist churches of Gold Coast, Africa. Southern Baptist Missionary C. F. Eaglesfield sends this story:

An old man past eighty came into the little church assisted by his daughter. He hobbled up the aisle, put a six pence piece on the offering table, and said, "This is my tithe."

"Ah, ah," said the leader. "Uncle John, you have been sick for three weeks and you have made no money. How can you tithe when you haven't worked and earned any money?"

"Oh," said Uncle John, "the Lord has been good to me and I am getting well; so I thought I would come and pay him some in advance."

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WHERE IS OUR HOME? It cannot be here, for time breaks up all homes. It must be elsewhere. Here the pilgrimage, there the home. I remember the phrase in my father's prayers at family worship, "May we all get home." "In my Father's house are many mansions."—Dr. E. C. McCartney.

A MIGHTY REVIVAL IS COMING THIS WAY!

Announcing

County-Wide Revival

IN

LIVESTOCK COLISEUM, LITTLE ROCK

Sponsored by the Baptist Churches of Pulaski Association

JUNE 25 - JULY 8

Hear One Of Our Nation's Most Outstanding Preachers



DR. W. A. CRISWELL

Preacher:

W. A. CRISWELL
Dallas, Texas

Singer:

CLYDE TAYLOR
Wheaton, Ill.

CHOIR OF 500 VOICES
SPECIAL GUEST SINGERS



CLYDE TAYLOR

10,000 Seats - Plenty of Parking Space

Delegations from other cities and communities are urgently invited to attend. For reserved section, write Criswell Revival Campaign Headquarters, 10th and Bishop, Little Rock

This Will Be One Of The Greatest Religious Gatherings In The History Of Our State!

Come!

Invite Others!

Pray!

ARKANSAS BAPTIST ASSEMBLY

Siloam Springs

EDGAR WILLIAMSON, Director

July 3-11

THE DATE: July 3-11. The first meal will be served and the first service held Tuesday night, July 3. The last meal served and the last service will be held Wednesday night, July 11.

WHEN TO ARRIVE: Any time Tuesday, July 3. All reservations will be held until Tuesday, July 3, at 9:00 p. m. Reservations not taken by that time will be assigned to others desiring accommodations.

NOTE: The first meal will be served Tuesday evening, July 3. It will greatly help all concerned if those coming for the assembly session will arrive on the grounds Tuesday, July 3, and NOT BEFORE.

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 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 raincoat, 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 highway 59, three miles to assembly grounds. Kansas City Southern trains, and several bus lines stop at Siloam Springs.

FIREWORKS: No fireworks permitted at any time.



July 3-11

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, also obtainable at the Business Office.

LIGHTS OUT: Lights in all cottages and dormitories must be out at 10:30 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 10:30 p. m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted for 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 and destruction of encampment property, will result in immediate dismissal from the encampment grounds.

THE SPEAKERS: Hugh R. Bumpas, Oklahoma City, will speak at the morning devotional services. J. Harold Smith, Fort Smith, will speak at the evening services. Special features will be presented at the Mid-day services. Troy V. Campbell, Houston, Texas, will be the song leader.

RECREATION DIRECTOR: Lawson Hatfield, Ashdown; Dale Cowling, Little Rock, associate.

THE DAILY SCHEDULE

- 6:30 Rising Bell
- 7:00 Breakfast
- 7:40 Devotional Hour, Ralph Davis, presiding; Hugh R. Bumpas, Speaker
- 8:30 Sunday School Study Courses—Age Group Music Classes
- 9:20 Woman's Missionary Union Study Courses—Music Leadership Training, (Young People and Adults)
- 10:05 Recess
- 10:25 Training Union Study Courses—Choral Laboratory (Choir Rehearsal), Troy V. Campbell, director
- 11:15 General Assembly, Edgar Williamson, presiding
- 12:15 Dinner
- 5:45 Supper
- 6:15 Baptist Student Union Conference
- 7:00 Night Service, Edgar Williamson, presiding; J. Harold Smith, Speaker
- 8:30 Fellowship Hour, Lawson Hatfield, directing
- 10:00 Campus Clear
- 10:30 Lights Out

THEME: "Live Christ"

Philippians 1:21

Are You In This?



You are, if you were one of the wise persons who chose the first Leadership Conference on Christian Recreation held at Ridgecrest Baptist Assembly in August 1950.

The above picture is only a portion of the group which invested a week in developing a more comprehensive program of recreation, fellowship, music, arts, and crafts as they all relate to the program of the local church.

You may be in the picture for 1951 by planning now to attend the second conference to be held at Ridgecrest, August 16-22, 1951. Write Dr. Jack B. Fellows, Central Baptist Theological Seminary, Kansas City, Kansas, for information and Mr. Willard Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations.

Dealing With The Obstructionist

By H. H. MCGINTY, Editor, *The Word and Way*

Every motorist is acquainted with the highway obstructionist. He is easily identified, because he usually has a long line of cars backed up behind him. Whether he is driving an automobile or a truck, his demeanor is the same—he insists on bringing the normal flow of traffic down to his own pace. He will not increase his own speed and neither will he allow those behind to pass, that they may be free to set their own schedule. One of the most unpopular persons on the highway wherever he is found, he is usually towing a long line of infuriated fellow travellers.

Many are also acquainted with his cousin, the church obstructionist. He may be found in almost any church. He is a good fellow in many respects. He stays within bounds, so no one can point out any outstanding faults in his life. He attends and pays and prays.

But—he constantly obstructs progress in the church. He is easily identified because he is the fellow who, when some program of progress is being considered, always says, "I'm against it. This is the way it has always been and I don't see any need to change it. I don't think the church is ready for it anyway."

Whether he knows it or not, he is usually one of the most unpopular men in the church. As long as he is able to maintain his position, he usually has a large accumulation of worthy causes lying at his door.

What can be done with the obstructionist? There is no law which can be invoked to put him off the highway and, usually, there is no ground for putting him out of the church. The prospect of changing him appears to be equally hopeless. Honk your horn at him, admonish him as a brother—but he stubbornly proceeds on his unchanging course.

Patience and alertness are useful qualities in dealing with the hinderer. On the highway, if one is patient and alert he will eventually come to a straight-away where he can pass the dawdler with safety and leave him to his own plodding way. And if a church is patient and alert and persistent, the opportunity to bypass the obstructionist will appear. Then by the exercise of its freedom, the church can proceed, leaving him whatever satisfaction he may be able to find in his do-nothing sphere. "One stump should not nullify the fruitfulness of the whole field."

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

Young Women's Auxiliary Camp

JULY 5-11

Ridgecrest, North Carolina

In less than one month young women from all Southern Baptist states will be gathering in "The Land of the Sky" for a week of missionary inspiration, information, and fellowship. Will you be one of the fortunate young women who chooses to make the wisest investment of her vacation and money, or will you help make it possible for a young woman to have that priceless experience?

Perhaps the following statements will help to answer some of the questions which you have regarding Y.W.A. camp.

Date: In your planning for camp you will include the dates of July 4-12. The Arkansas delegation will leave Little Rock at 7 A. M. July 4. We will leave from Second Baptist Church, 222 East 8th. St., Little Rock. Our scheduled time for returning to Little Rock on the evening of July 12 is eight or nine o'clock.

Travel: We will have a chartered air-conditioned bus. We plan to go by Cooksville and Chattanooga, spending the first night in Cooksville Tourist Courts. We will return via the Great Smoky Mountains, and spend the night of July 11 in Tower Motor Courts in Chattanooga.

Expense: The total cost for room and board at Ridgecrest will be \$28.50. The lodging and meals en route will be at least \$5.50. A registration fee of \$2 must accompany each reservation and should be sent to the State W.M.U. Office. Round-trip fare will be \$28.50. Your total expenses for the week will be approximately \$65.

Program: Every hour of the day will be filled with interesting, challenging events. Dr. Clarence Cranford, Washington, D. C., is to be the Bible Hour speaker; Dr. T. F. Adams will be the evening forum leader; missionaries will include Miss Martha Franks, China; Mrs. J. D. Hughey, Spain; Miss Kathleen Hanley, Africa; Mrs. George Wilson, Indian field, and many others.

Reservations: Send \$12 (\$2 registration fee plus \$10 deposit on bus fare) with each reservation. Mail reservations to Miss Doris DeVault, 209 Baptist Building, Little Rock.

Save Coupons For the Orphanage

The Bottoms Baptist Orphanage, Monticello, is appealing to housewives to save and send to them the many coupons received

with various articles of food. They can be redeemed by the Home at considerable profit and the combined value of the many numbers which Baptist women of our state might send would be of great help to the Home.

The Orphan's Home Chairman in the W. M. S. should stress this and see that they are collected and sent direct to the home.

Remit "Four Quarters for Headquarters"

to

Miss Nancy Cooper,
W. M. U. Treasurer
209 Baptist Bldg. Little Rock

REGISTER NOW FOR 1951 Missionary Camps

For Baptist Young People and Business Women

Go — Send — Promote

FERNCLIFF

Jr. R.A., July 16-21, \$12.75.
Int. R.A., July 23-28, \$12.75.
Int. G.A., July 30-August 3, \$11.50.

B. W. C., August 3-5, —6.00.
Jr. G.A., August 6-10, \$11.50.
W. Y. A., August 10-12, \$5.50.
Jr G. A., August 13-17, \$11.50.

RIDGEWAY, N. C.

("In the land of the sky!")
Y. W. A., August 10-12, \$5.50
W. M. U. and B. W. C., August 9-15.

Young Men's Mission Conference, August 16-22. Send \$1 registration fee per person for each one desiring to attend the state camps, and \$2 per person for those planning to go to Ridgecrest. Details will be furnished by State W.M.U. headquarters, 209 Baptist Building, Little Rock. Send reservations to State W.M.U. Treasurer, above address.

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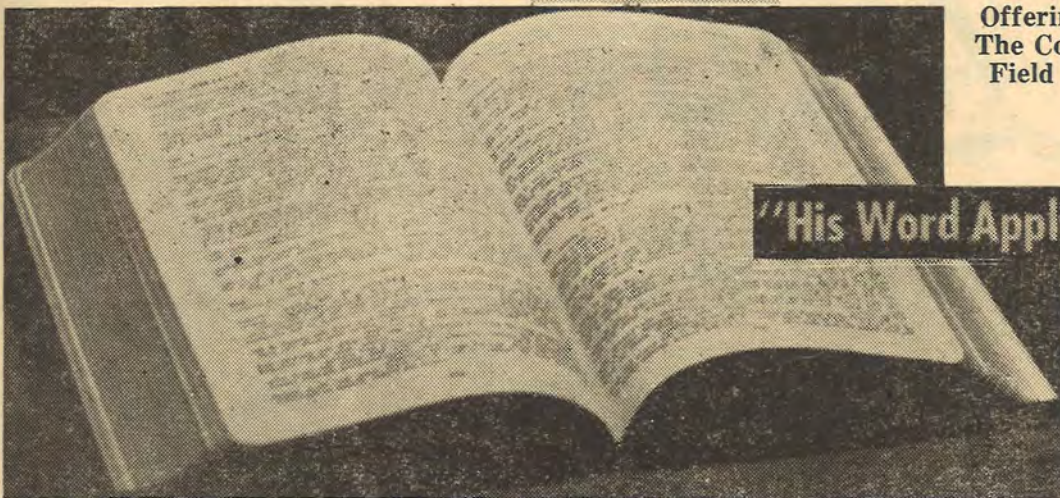
Application should be made immediately.

For information and literature contact:
H. D. Bruce, President

CHRISTIAN EDUCATION DAY

June 24, 1951

Offering Goes to Southern—
The College in a Vast Mission
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"His Word Applieth Unto Wisdom . . ."

"The Most Practical Application of Christianity and Education"

Southern is serving a vast territory of limitless need of Christian influences. It is a college that tries to minister to the fullest. Its ministerial students and faculty members are now winning around 2,000 annually.

The college enrolled 1110 during the past school year (1949-50) in the three schools—Liberal Arts, Theology, and Industrial Education. The enrollment for the present full year will run a little under 1,000.

Give your offering through your church on June 24, to help Southern continue its great work. Part of every dollar given will go into the Carter Mission Fund to help carry on mission work around the college area.

LIBERAL ARTS

★ THEOLOGY

INDUSTRIAL EDUCATION



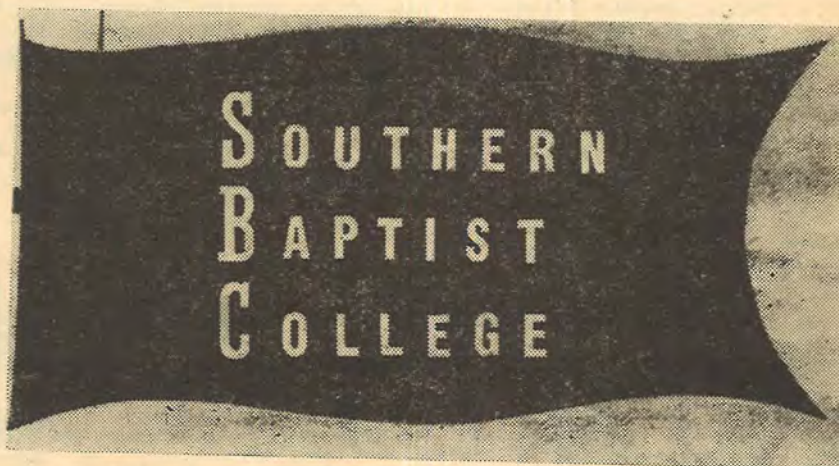
"The Campus Of Christian Purpose"

SOUTHERN helps train men for the ministry by sending them out to mission points. Some thirty or more places are carried on by the college through the help of Fred Carter, President of the Board, and other friends. This builds both preachers and churches for tomorrow.

Fall Term Opens Sept. 10

★ Walnut Ridge, Ark.

H. E. Williams, President



DON'T LEAVE

YOUR

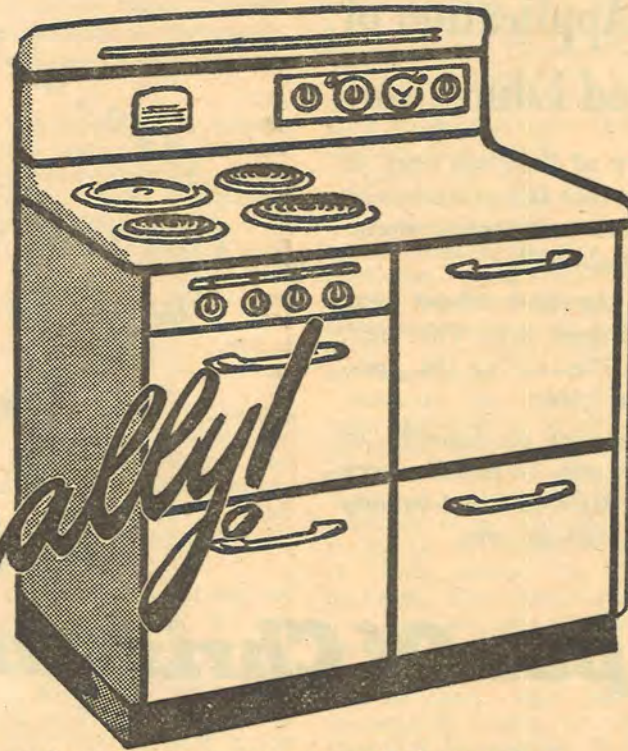
Looks

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Figures to Inspire

SUNDAY, JUNE 3

	S.S.	T.U.	Ad.
Fort Smith, First	1090	659	16
Including Missions	1321	732	
Little Rock, Immanuel	1085	369	9
Including Missions	1301	499	10
El Dorado, First	841	223	5
Including Missions	898	258	
Hot Springs, Second	778	150	3
Little Rock, Second	681	80	7
Pine Bluff, South Side	640	221	3
Including Mission	689	259	
Camden, First	554	151	2
Including Missions	832	382	
Texarkana, Beech St.	545	250	5
El Dorado, Immanuel	542	275	1
Including Mission	618	331	
Fayetteville, First	533	194	2
El Dorado, Second	501	249	2
Crossett, First	471	187	5
Forrest City, First	461	164	2
Including Mission	522	206	
Little Rock, Pulaski Hts.	460	125	2
Hope, First	457	111	5
Forrest City, First	437	158	1
Hot Springs, Park Place	409	136	1
Pine Bluff, Immanuel	408	151	3
Little Rock, First	402	276	8
Cullendale, First	394	183	1
El Dorado, West Side	389	104	2
Little Rock, Tabernacle	377	120	3
Springdale, First	375	218	5
Including Mission	457		
Paris, First	354	131	1
Including Mission	385		
Fort Smith, Calvary	341	165	
Little Rock, So. Highland	339	122	
Stuttgart, First	335	184	3
Including Mission	387	208	
Conway, First	333	63	5
Rogers, First	325	150	
Hot Springs, First	309	86	
Monticello, First	302	103	
Texarkana, Calvary	301	104	
Fort Smith, Temple	280	164	4
Wynne	266	69	7
Pine Bluff, Second	254	104	
Fort Smith, South Side	254	100	3
Mena, First	247	95	
Little Rock, Hebron	240	99	
Wilson, First	238	119	1
Including Missions	308		
North Little Rock, First	237	72	
Bentonville, First	220	69	9
Augusta, First	182	66	2
Including Mission	212		
Gurdon, Beech St.	178	88	
Springdale, Caudie Ave.	151	123	5
Strong, First	143	56	
Pine Bluff, Bethel	137	85	3
Grannis	94	63	
Gillett	80	58	1
Gurdon, South Fork	79	69	
Magnolia, Immanuel	63	73	
Hot Springs, Emmanuel	56	31	
Walker, Liberty	49	40	

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Who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly be given again.

—Baptist Bulletin Service.



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The Spread Of The Gospel

By Mrs. HOMER D. MYERS

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

The spread of the gospel is dependent upon two basic factors, both of which are emphasized in this lesson; they are "witnesses" and "spiritual power." Human instrumentality is necessary in one way or another in spreading the gospel. God has ordained that men shall be witnesses among men to the saving grace of Jesus the Christ; sometimes people are saved by reading a tract or by studying the Bible, but men were used to produce and distribute the printed pages that have meant so much in Christendom. And to be effective witnesses for Christ means that one must be spirit-filled.

Christian witnesses have abundant commandment from the Lord concerning personal witnessing. The importance of the great commission is emphasized by its repeated use in the scriptures. Each of the gospel writers gave his version of our Lord's command to "Go." Matthew said, "Go, teach (evangelize), baptize, and instruct." This is the entire church program in a nutshell. Enlarge upon those commandments as much as you will, they cannot be exhausted.

"Go ye into all the world and preach the gospel" is Mark's concise but forceful statement. Luke said it this way: "Repentance and remission of sins shall be preached in His name among all nations, beginning at Jerusalem." And again in Acts 1:8, "Ye shall be witnesses . . . unto me unto the uttermost part of the earth."

In John's gospel we read, "As the Father hath sent me, even so send I you."

Enthusiastic Witnesses

Throughout the book of Acts we see the early witnesses giving their all and their very best effort to the furtherance of the gospel, and without enthusiastic witnesses the cause would have died. The spirit filled apostle Peter so preached on the day of Pentecost that 3,000 souls were convicted and saved to unite with the first church in Jerusalem. Some years later when the church ordained seven deacons several of them became ardent evangelists or the Master. Philip helped to spread the gospel by taking it to Samaria; Peter spread the gospel in Caesarea through the conversion of the household of Cornelius. In Acts 8:1, we find the first church membership scattered abroad by persecution and the members went everywhere preaching the gospel.

*Sunday School Lesson for
June 17, 1951
Acts 1:8; 4:5-12; 28:15-16;
30-31.*

But a new day dawned for the church and for missions in Acts 9, when the Lord struck down Saul of Tarsus while on his way to Damascus, when Saul saw Jesus enthroned in heaven and cried out, "Lord what will you have me do?" The Lord had plenty for Paul to do—and he did his best for the remainder of his lifetime. It is highly probable that Paul did more toward spreading the gospel than all the other apostles combined. Yet Paul was the most unpopular man who lived in his age.

Paul was able to serve and to endure because he was empowered by God's Spirit; and thus we can see the importance of the witness being a spirit filled witness. The Christian, whether preacher or layman, who is in Christian service for the credit he may get among the brethren, or to gain the attention and admiration of people, is working with an unholy motive first, and is doomed to failure and disappointment secondly. Someone has so rightly said, "A great deal could be done for the Master if nobody cared who got the credit for it." God pity the juvenile minded Christians who go about whining about not getting "credit" for what they do. Evidently that is the only reason they do their little bit—and if so they haven't deserved any "credit."

Jesus was "credited" with being a criminal as He died on the cross. Paul was "credited" as being a fanatic as he went over the civilized world of his day preaching the resurrection of the dead through Jesus of Nazareth, but he continued that gospel story undaunted, because he knew whom he had believed and was persuaded who his keeper was. Paul was one of the few men of the ages who was able to crucify self and live wholly for Christ, and his life's story is one of the most thrilling ever written.

Present-day Problems

The spread of the gospel today waits upon Baptists to get self out of the way. We are too self-centered, both as individual Christians and as churches. When Jesus said "Go ye into all the world and preach the gospel to every creature," He was speaking to the church as a co-operative group of Christian individuals. The action of the church awaits the consecration of individuals. The "going" power of the church is dependent upon the spiritual

fervor of the individuals that make up that church. So then the responsibility of spreading the gospel begins with the individual church members, one by one, as they identify themselves with the redeemed of God. None are excused or excluded. One person cannot do a great deal alone, but he is sorely obligated to God to do that little bit, and when all have done what little we can the results will be great.

Persecution of Early Witnesses

Christianity was born amidst severe persecution. Christ first, and His followers for many centuries, waded the fires of persecution to give the gospel to a lost and dying world. It has been suggested that a little persecution in this age would be a real stimulant to evangelism; that we have taken our spiritual blessings too much for granted; that we would appreciate them more if they cost us more.

But isn't it a tragedy that Christian people cannot appreciate the freedom of religion we enjoy in this age, enough to be enthusiastic witnesses of Him who did so much for us! What a reproach upon us today that our forefathers accomplished more in adversity than we are doing amidst the greatest wave of prosperity the world has probably ever known. Wide open doors beckon to us at home and abroad with people pleading for the gospel story. Returned missionaries tell us tearfully of the opportunities that await us, and of the eagerness with which our unsaved neighboring nations await the good news that means the salvation of their

souls for all eternity.

The spread of the gospel today is hindered only by the selfishness, greed, and, complacency of Christian witnesses. We are spending the greater percentage of our church dollars on self and at home. The home base is important; but home needs need not be so luxurious as to rob the heathen of their inheritance in glory. Baptists in America (and we are not responsible for the other denominations—but they too are guilty) could well do without some of the luxuries we think we must have, in order to send more missionaries to more destitute places, in order to lay up more treasures for eternity, rather than to enjoy it all down here.


May we be aroused to our opportunities; may we look upon the fields so white unto harvest, and DO missions while we talk missions, while we are yet on this side of eternity.

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Conway-Perry Hymn-Sing

The Thornburg Church was host to the Conway-Perry County Association Hymn Sing, Sunday afternoon, May 6. Earl W. Smith, association director, led the congregational singing. One-hundred sixty-four people were present from six churches. Special numbers were rendered by Morrilton, Thornburg, Perry, Plummerville, and Harmony. A feature on the program was the singing by all the Intermediates and Juniors in several chourses.

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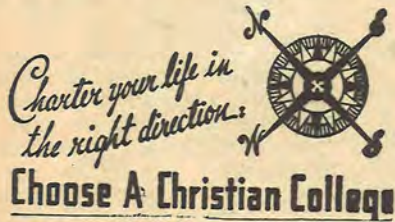
Executive Board - STATE CONVENTION

B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

Christian Education Day

It was agreed by all agencies benefiting from the receipts of CHRISTIAN EDUCATION DAY that the special contributions on that day in 1951 would go to Southern Baptist College, Walnut Ridge, Arkansas.

This year we bespeak of Southern Baptist College that our churches observe this day and make a worthy contribution in whatever way seems to be best.



In Southern states it has been customary for a long period of time for the Sunday Schools and churches to observe the call and claim of Christian Education on some particular Sunday in the year, usually in June. The day this year is to be June 24, the last Sunday in the month. On this CHRISTIAN EDUCATION DAY churches are requested to make an offering for Christian Education. Often a program is given in Sunday School and sometimes the pastor preaches on Christian Education and takes an offering. It is not expected, of course, that the regular church offering on that day should be diverted from the church budget fund into a denominational fund, but a special offering is asked for Christian Education. Our pastors, their churches and workers, know how they have been doing it in the years past.

On July 11, Southern Baptist College will celebrate the tenth anniversary of its founding. We join with all other Arkansas Baptists in rejoicing over the progress this noble institution has made in these years. The leadership of H. E. Williams, the capable, energetic and able Christian statesman as president of the College since its founding, has been a source of strength for all of us who have watched the growth of this institution. He has been blessed with the support of men like J. I. Cossey, John Steely, A. C. Rudloff, H. L. Waters, Ben H. Lincoln, and others in the administration and teaching staff. The Lord has led them marvelously in response to their willingness to do things for His glory.

Again, we would urge the churches to do a worthy thing for this institution in this Christian Education Day offering. Send your money to B. L. Bridges, Secretary, 403 West Capitol Avenue, Little Rock, and mark it Southern Baptist College. Every dime thus designated will be sent to the College. It would be better if you would send a separate check for that amount. You may send your offering direct to Southern Baptist College if you do not want our office to give your church credit for it. We, of course, can only give credit for money that we actually handle in our office, and not what you send direct to another office.

Handbook

The 1951 Southern Baptist Handbook was released recently. It may be ordered from Baptist Book Store for \$1.

The Handbook will show 4,057 children in Southern Baptist orphanages. The 21 orphanages spent \$3,282,413 for operation and \$1,147,770 for capital improvements in 1950.

There were 2,813 ministerial students in SBC seminaries in 1950-51, the Handbook shows. Senior colleges reported 3,724 ministerial students; junior colleges, 1,048 ministerial students; academies and Bible schools, 244 ministerial students. Southern Baptist senior colleges report 107,124 graduates since their founding. The schools received more than \$8,000,000 last year for operation, building, and endowment in addition to their tuition and fees. They report property and endowment valued at more than \$140,000,000.

A new survey in the Handbook shows that only 48 churches report debts of more than \$100,000, and 21 of these are in Texas.

Another new survey shows that 5,553 churches in SBC gave \$1,000 or more to missions in 1950. A total of 634 churches in the SBC now report budgets of \$50,000 or more for the year. But 8,107 churches report total receipts of less than \$1,000 for the year.

State conventions report a total of \$4,067,025 expended for state missions in 1950, according to a Handbook survey.

The House Ways and Means Committee has voted to exempt churches and religious organizations from the 20 per cent federal admission tax for charitable benefits and programs.

The Missouri Synod Lutheran Church report membership of 1,810,953, an increase of 2.7 per cent over 1949. The annual report stated that 697 members had left the Synod to join the Roman Catholics, while 3,061 converts were gained from Catholicism during the year. Sunday School enrolment reached 425,499 pupils and 48,514 teachers. Gifts reached \$60,531,000.

In 1947 in Japan there were 15 churches, 14 pastors, and less than 1,000 Baptist church members. Today there are 37 churches, 76 mission points, 40 pastors, and more than 4,200 church members.

We Did It Again

You will rejoice with us to learn that we "made" the budget again during the month of May. This makes five straight months in which Arkansas Baptists have given of their money in sufficient amounts to pay every agency, institution, and cause fostered by our Convention.

To every pastor and church, we say thank you, bretheren. We rejoice with you.



Church At Strong Is Going Strong

Pastor Ekrut's leadership in First Church, Strong, is reflected in every phase of the work, and especially in mission contributions. The mission percentage of the budget of the church would have yielded \$78 last month for the Cooperative Program, but they actually sent us \$112.96. They say they are happy in their generous giving. There were a few last month that sent nothing for missions. We thought it would help such a church to see what they are doing in other places. Thank you, Strong and Ekrut!

Bayless Comes To North Little Rock

C. Gordon Bayless assumed the pastorate of Central Church in North Little Rock a few weeks ago. Brother Bayless has many friends in Arkansas. He was at one time the pastor of South Side Church, Pine Bluff. Brother Bayless is a great preacher. For some time he has been engaged in evangelistic work. Evidently he will be available for an occasional revival along with his busy pastoral life.

Another New Church Co-Operates With the Arkansas Baptist State Convention

"Dear Brother Bridges:

"Please find enclosed \$66.95 for missions to Cooperative Program for the month of April to May 6. We would like to report to you that our pastor is on the field since March 29 and is doing a wonderful work. As you know our church was organized January 21 with thirty-four members. We have had two revivals just closed one May 9. We now have 104 members, and we purchased a building May 3, 1951. We have a nice Sunday School, 96 last Sunday, 51 in Training Union, have our W. M. U. with some auxiliaries and a fine Brotherhood. We are going into a Sunday School Study Course May 28. We are having a weekly radio program. We are just praying that by this time next year we can have some missions started this is the most wonderful opportunity for Southern Baptist. People are anxious to know the truth . . ."

Yours truly

George W. Thomas
Mt. Pleasant Baptist Church
Flint, Michigan

It Happened Between 1939 and 1945

1. A rapid decline in the purchasing power of preachers' salaries.
2. A drop in the relative position of preachers' salaries in comparison with other groups.
3. The slow effort in the churches to improve the financial status of preachers.
4. All foods and other necessities have greatly increased in price even in the last year. Have you considered this, or do you allow your pastor to go constantly in need and be embarrassed over his lack of adequate finances? Maybe your church ought to increase your pastor's salary next week, and maybe you are the one to start the ball rolling.

N22-A-B
MRS T A SPENCER JR
429 W 3RD
N LITTLE ROCK ARK