

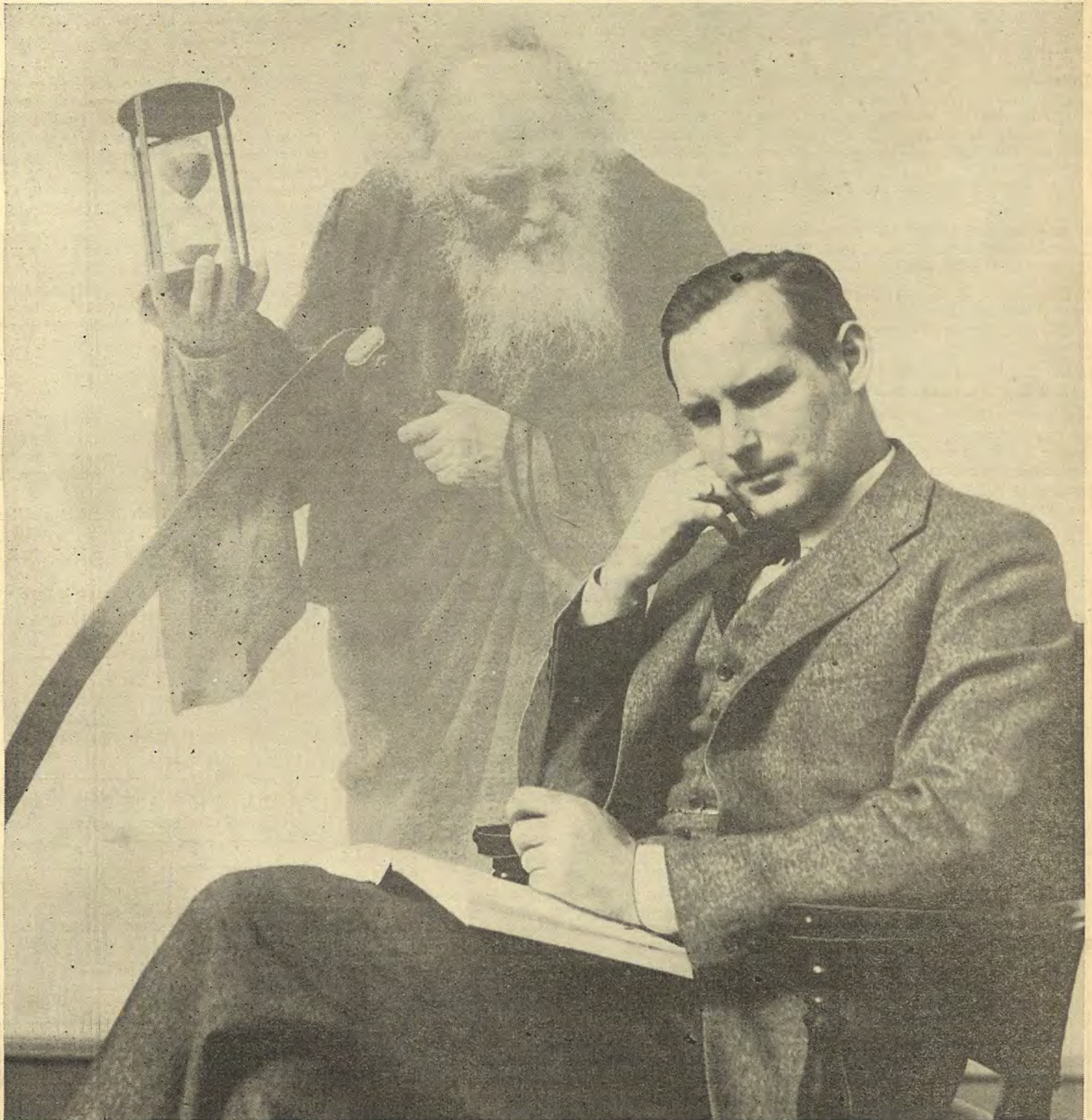
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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*"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"*

# ★ TRENDS AND EVENTS ★

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

## Facts of Interest

Consumption of distilled spirits dropped 20 per cent during the first four months of 1947, according to the Distilled Spirits Institute. The January-April total was 54,968,176 gallons of whiskey and other distilled spirits.

But Schenley Distillers reported net profits of \$27,438,185 for the nine months ending May 31 with Seagrams reporting net profits of \$42,312,779.

A Duke University survey shows that 71 per cent of the veterans who were in school before their service are making better grades on their return; 90 per cent of the married students feel that marriage has not interfered with their education; and 99 per cent report that their wives want them to finish their college education.

It is estimated that 8,500 book titles will be published in the U. S. in 1947, 1,000 more than the 1946 total.

For the first time, Negro policemen have been appointed in Georgia. Savannah has appointed nine Negro officers to serve the Negro section.

North Carolina reported 36,972 marriages and 10,059 divorces in 1946.

Passenger traffic on the scheduled airlines for the first four months of 1947 was 16 per cent above the same months in 1946, according to the Air Transport Association.

Individual holdings of cash and deposits dropped \$1,800,000,000 during the first quarter of 1947 to reach \$1,400,000,000, the lowest amount since 1940, according to the Securities and Exchange Commission.

## In the World of Religion

Dr. Will H. Houghton, president of Moody Bible Institute since 1934, died on June 14 in Los Angeles.

A survey of ministerial education by one schools shows that 25 per cent of the 14,001 students are veterans.

A survey of ministerial education by one denomination shows that the median age for making the decision was 19.4 years of age. The immediate influences reported by the students were: sense of call, 44 per cent; need of men and society for Christ, 12.3 per cent; serve mankind, love people, 8.5 per cent; superiority of ministry, 8.8 per cent; feel qualified, 7.5 per cent; and need for ministers, 1.6 per cent.

Presbyterians have asked a subsidy of \$175,000 for the first year to start their weekly news publication, **Presbyterian Life**.

Bishop John A. Subhan, Methodist bishop in the Bombay area, says that Mahandas Gandhi is the chief opponent to the spread of Christianity in India.

James O. Supple, Roman Catholic and church editor of the Chicago Sun, has received the award from the Associated Church Press for his fair reporting of religious events.

A Virginia Episcopalian has written to her denominational paper protesting the increas-

ed social drinking among Episcopalian clergy.

According to the National Fire Protection Association of Boston, church fire losses in the U. S. in 1946 totaled \$4,800,000.

Since the Lutherans (U. S. A.) took over the mission in the Northern area of Tanghayika, in East Africa, the church membership has grown from 39,000 to 70,000.

## Baptist Highlights

Baptists attending the Sunday School conference at Ridgecrest heard that there were more than 40,000,000 people in the S. B. C. territory not enrolled in Sunday School.

Of the 26,401 churches in the Southern Baptist convention, 9,304 have fewer than 100 members, and 8,313 have between 100 and 200 members. Only 2.7 per cent of the churches have more than 1,000 members.

Dr. Robert E. Naylor, Enid, Okla., will become pastor of the First Church, Columbia, S. C., July 13.

Furman awarded honorary degrees to Dr. S. H. Jones, president of Southwest College, Bolivar, Mo.; A. E. Tibbs, New Orleans Seminary; and Dr. Paul Wheeler, Columbia pastor.

Immanuel Church, Little Rock, operated eight Vacation Bible schools at the same time with 1019 enrolled. W. O. Vaught is pastor.

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## Men of Fouke Church Begin Hospital Project

The Brotherhood of First Church, Fouke, hasn't had any trouble arousing enthusiasm since the organization began a project to erect a hospital. The community of 2000 families has only one doctor, a man 89 years old. The men believe a hospital will attract a young doctor to the town.

The entire community has become electrified with the idea and another doctor has promised to serve the town when the hospital is completed.

The Fouke Brotherhood has a social each month. Seventy-five men attended the last one—a fish fry. A unique plan is employed to get the men there. A list containing names of prospects and Brotherhood members is made. Every man on the list is given some responsibility on one of the many committees needed for the occasion. Each committee chairman is made responsible for getting his men together for making plans and for their attendance at the social.

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Arthur A. Du Laney has completed six years with First Church, Roswell, N. Mex. During that time there have been 1,497 additions, 432 by baptism; a net gain of 709, bringing the membership to 2,163. Receipts have totaled \$241,220.46 with \$94,327.52 going to missions. During the past year there have been 294 additions, 91 by baptism.

## One Saying by Three Men

A Devotion by the Editor

"I shall not be moved."

The same words spoken by different persons may have different meanings. "I shall not be moved" may state the mad arrogance of godless confidence (Psalm 10:6). Two things lie at the basis of a godless life as formative principles: either there is no God or God does not see or care.

There are three assumptions of this godless confidence: ability to resist temptations, ability to hold all good, ability to defy the grave. If these assumptions are false, then the wicked are making a hideous blunder.

"I shall not be moved" may state the mistaken confidence of a good man lulled into a sense of false security (Psalm 30:6).

Nothing human and earthly is certain and secure. Yet favorable economic, social, and health conditions too often lead to the conclusion that these things are permanent and so produce an unwarranted sense of security. Sometimes it is necessary for this sense of security to be violently disturbed in order to impress upon a person the insecurity of things he is depending on.

"I shall not be moved" may be the warranted conviction of genuine faith (Psalm 16:8).

Those who are on God's side need not fear change. To "set the Lord always before me" is to know the security of unchanging reality in the midst of a changing world. There is the assurance of unalterable continuance of all proper good. "Take what thou wilt; leave me thyself; I have enough."

The meaning of this statement, "I shall not be moved," depends upon the person more than upon the words, whether it shall be godless arrogance, false confidence, or the surety of faith.

"He hath said in his heart, I shall not be moved" (Psalm 10:6).

"And in my prosperity I said, I shall not be moved" (Psalm 30:6).

"I have set the Lord always before me: because He is at my right hand, I shall not be moved" (Psalm 16:8).

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Corrupt literature has struck and is striking a damaging blow to our children. If the mind is poisoned in childhood, life gets a handicap from which it may never recover.—Editorial in *The Teacher*.

## ARKANSAS BAPTIST

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# Across the Editor's Desk

## The Sovereign God

Did you ever wish that you could do anything and everything you wanted to do? Would it not be a thrilling experience to have the privilege and the power to carry out every wish, to satisfy every desire, to realize every hope, and to possess all wealth!

Such privilege and power would constitute sovereignty. Ultimate and final sovereignty is vested solely in God. He can do what He wills to do. Does that sound like a hard and unyielding doctrine? Does it awe and appall you? Does it make you fearful and hesitant? Does it seem to make God inaccessible, unapproachable and unsympathetic?

But our only hope rests upon the sovereignty of God. Could we have confidence in a God who was not sovereign? The basis of our faith and hope and assurance is to be found in the absolute sovereignty of God, otherwise we could never be certain of our Christian hopes and aspirations.

Therefore, instead of the sovereignty of God inspiring fears and misgivings, it inspires confidence and assurance. We know that God, who is sovereign, can be depended on with absolute certainty.

God being sovereign He must exercise His sovereignty in accordance with His nature. He cannot act contrary to His nature, for there can be no conflict in the nature of the sovereign God. This fact takes away our fears and misgivings, and assures us that God is approachable and sympathetic.

Since God is righteous, just, gracious, merciful, tender, loving, He must exercise His sovereign power in love and grace and justice and righteousness. All the gracious attributes of God are employed in sovereign ministries of mercy and love to the needy sons of men.

"The son of man came not to be ministered unto, but to minister, and to give his life a ransom." Such is the operation of the sovereign will of God toward suffering, sin-sick, and lost humanity.

It is because God loves man with sovereign passion that He hates sin so intensely. Sin is the thing that is killing man. Sin is causing all the conflict and strife in the world. It is destroying life, alienating men from God, and consigning them to eternal death.

Because God's sovereign power strikes the thing that is killing men, it is often felt that God is striking men themselves. It is sin that wounds and hurts and destroys. God is out to destroy the destroyer and to rescue the victim and heal his wounds.

The devil set out to challenge the sovereignty of God and is, therefore, in continual conflict with divine authority. Men who

take sides with the devil are also challenging divine authority; and they are presuming to set up a counter sovereignty to dethrone God. There is only one destiny for those who challenge the sovereignty of God, that destiny is eternal condemnation. The sentence of condemnation is pronounced upon Satan for his rebellion.

It is no paradox that those who seek the security of the sovereignty of God shall receive the sovereign blessings of His grace and love and forgiveness; and that those who love and cling to their sins, upon which divine sovereignty has pronounced an eternal curse, must themselves suffer the curse of the sins to which they cling.

Whether we receive the blessing or the cursing depends, therefore, upon our own choice. Choose Christ, and we shall receive the blessing; choose sin and we shall receive the curse.

## Physical Vs. Spiritual

The perpetual alternative which men have always faced and which we shall never escape this side of eternity is this: shall we spiritualize the material or shall we materialize the spiritual.

We cannot escape this alternative because both the material and the spiritual are involved in our daily existence. Dispense with the material substance of life and we perish physically; dispense with the spiritual substance of life and we perish eternally.

In a sense we live a dual life, physical and spiritual. Yet these two phases of life must be harmonized and unified else we live in continuous conflict and finally perish. We do not at one time live in the realm of the spiritual and at another time in the realm of the material. We live physically and spiritually at one and the same time.

There should be no conflict between the life which is sustained by the material substance and the life which is sustained by the spiritual substance. These two phases of life constitute but one life, and to undertake to separate them is to destroy life.

There is a beautiful harmony in partaking of a nourishing meal and giving thanks to the giver of every good and perfect gift. There is spiritual unity in donning an attire which accentuates one's personality and using that personality to win others to Christ. There is a holy alliance in a house which shelters a family and provides the comforts and conveniences of a home, if God is enthroned there and becomes the head of the family.

God demands that men shall "honor the Lord with thy substance, and with the first

fruits of all thine increase." By this method we may spiritualize the material things of life and so endow them with a spiritual content.

If we do not thus endow the material with a spiritual content, all life and life values will be materialized. Life may become hard and metallic if it is materialized with money. Life may be spent in a continual search for temporal satisfaction if it is materialized by indulgence. Life may become cold and indifferent if it is materialized by the assumption of self-sufficiency.

There are three methods by which we may spiritualize the material, or three tests by which we may determine whether or not we are honoring God with our substance. First, by entering into partnership with God in our employment by which we earn the material supplies of life. Second, by the use of the material supplies to sustain a life which is consecrated to God's service. Third, by bringing the first fruits of our increase, in the form of tithes and offerings, to the storehouse of God.

There is a far deeper significance to tithing and stewardship than merely supporting the church. The church supports and sustains us. By the conscientious practice of stewardship and tithing we develop an appetite for the fare which the church provides.

*Let's Make It 10 Per Cent . . .*

## No Deducts

By LAWSON H. COOKE

This year—1947—will be a great tithing year among Southern Baptists. More and more Baptist laymen are accepting tithing as the soundest and most reasonable plan for financing the work of the denomination.

Some are confused, however, as to the proper basis for figuring their tithe. The frequent and unfortunate use of the word "net" is causing many to ask questions. The word immediately suggests that there are certain legitimate and proper exemptions and deductions. So we sharpen our pencils and begin listing these allowances in order to arrive at that "net," the obvious purpose being to drive the tithe down to a minimum of giving.

Our consciences having a considerable rubber content, this list of exemptions becomes more impressive as we figure. Soon we have that "net" down to a point which yields a tithe that won't buy much in the great enterprise of winning a world to Christ.

In dealing with us, God never deducts. He might have arranged to have had his Son spend a few years on earth for a brief demonstration of how a man should live. But God doesn't deal in "nets," so he gave his Son not only to show man how to live, but to die that men "should not perish, but have everlasting life."

# NOTES OF ADVANCE

First Church, Mountain Home, had 17 additions, 10 for baptism, in revival services with C. Gordon Bayless, Dallas, Tex., doing the preaching, and Arthur Nelson, native of Mountain Home, who now lives in Dallas, led the singing. Pastor D. W. Stark writes: "Bro. Bayless is a fearless and powerful preacher, and never have I seen greater work done by a singer than was done by Arthur Nelson. These two make a great team in a revival meeting."

First Church, Cullendale, celebrated the fourth anniversary of the pastorate of Elmer Morgan on June 29. Some of the visible results of the four years include 374 additions to the church, 173 by baptism, a 200 per cent increase in contributions, with a 400 per cent increase in gifts to missions, partial completion of a \$60,000 educational building, 50 per cent increase in Sunday School attendance and 100 per cent increase in Training Union attendance.

Second Church, El Dorado, began evangelistic services June 29 with Bron Clifford, who is described by "Who's Who Among Speakers" as "one of America's greatest evangelistic speakers," doing the preaching. Mr. and Mrs. Mel Dibble are in charge of the music. Miss Martha Carroll, West Monroe, La., plays one of the pianos. Services will continue for three weeks. James E. Carroll is pastor.

Geyer Springs Church, Little Rock, had 14 additions, 10 for baptism, in revival services with Pastor W. Dawson King, Hebron Church, Little Rock, doing the preaching. Pastor E. D. Estes says: "After 14 years as an evangelist I am now happy in my new work as pastor. The Lord has been good to me in many ways, using me to lead more than 2000 to Christ and into baptism during my ministry the past 24 years."

First Church, Fouke, Howard L. Wilson, pastor, has a gospel program over Radio Station KTFS, Texarkana, each Sunday morning from 7:30 to 7:55. Pastor Wilson says: "A program launched on faith a month ago is now being blessed and used by the Lord. Many new listeners are setting their dials for this program each Sunday, and the members

of the church as well as outside friends are lending financial support."

Kingsland Church, Harmony Association, had 21 additions during recent revival services. Pastor Guy Wilson, Reynolds Memorial Church, Little Rock, did the preaching and Singer Purl Stockton, Little Rock, conducted the song services. Don Williams is pastor.

Mrs. Perry Parsons, recently of Chicago, has been elected music director of First Church, Little Rock. She will train the youth and adult choirs and will give an hour of special instruction each week to the various departments, including junior, primary, and intermediate in which will be developed choruses and special singing groups to serve the church in various services. Mrs. Parsons was choir director of her home church, First Baptist, DeQuoin, Ill., for 10 years, and of Compton Heights Church, St. Louis, for four years.

Pastor Howard L. Wilson, First Church, Fouke, writes that his people are eager to work for the Lord. He said: "One Wednesday night when there were few people present for the prayer service, I was tempted to do what many preachers are tempted to do under similar circumstances—take a short passage of Scripture and discuss it extemporaneously, have a few prayers and dismiss. But I noticed a man and his wife sitting in the audience whom I knew had walked two miles to church that night, and I determined to use the message I had prepared for a fairly large crowd. They had come for food; could I give them husks?"

Evangelist Lonnie Lasater, Clinton, preached in revival services at Blue Eye, Mo., which resulted in 14 baptisms and a number of rededications. E. Allen Bressler is pastor.

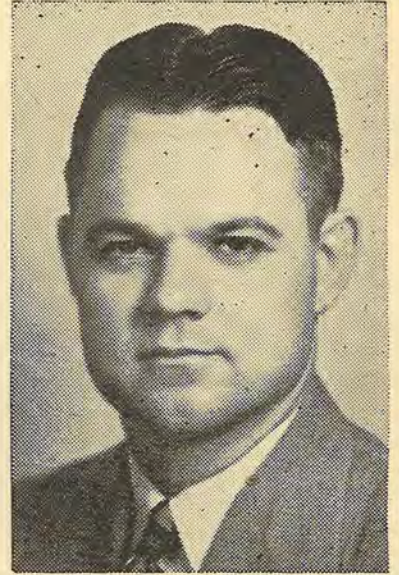
Hope Association has adopted a resolution expressing appreciation for Missionary Ottis Denney, who left the work there to serve Newton County where there is not a single resident Baptist pastor.

First Church, Corning, had 17 baptisms, two others approved for baptism, five other professions of faith, and five additions by letter, in evangelistic services in which Nelson Tull, Brotherhood secretary, did the preaching, and Leland Hall, Arkansas student at Southern Seminary, Louisville, Ky., directed the music. Mrs. Hall, the former Miss Betty Cochran of Corning, played the piano. L. C. Tedford is pastor.

Tichenor Church, Centennial Association, had 22 additions, 18 by baptism, in evangelistic services in which Missionary Walter H. Watts did the preaching. During the special services the church voted to enter a building program to enlarge the present church building and to erect a pastor's home. James Johnson is pastor.

Rev. Carroll D. Wood will supply the pulpit of First Church, Monticello, while Pastor Reginald D. Washington attends the Baptist World Alliance meeting in Copenhagen.

## Halsell Will Speak On New Radio Series



Pastor Halsell

The Arkansas Baptist Radio Commission will begin another series of four radio messages July 20. The messages will be presented by Pastor Aubrey C. Halsell, First Church, West Memphis. The subjects of his messages will be "Indifference in Religion," "Why the Kingdom Tarries," "Christ Dwelling Within," and "Vision Without Seeing."

This 15-minute program of gospel message and song of Arkansas Baptists is carried over 11 Arkansas stations. The program originates in the studios of KARK, Little Rock, and all broadcasts are by transcription. Music is furnished by the Ouachita College Choir. The program may be heard every Sunday over:

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

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Pastor A. B. Pierce, First Church, Pine Bluff, recently preached in a series of revival services at Crystal Springs Church, Walthall County, Mississippi.

First Church, Tuckerman, E. B. Griffin, pastor, received 29 additions during revival services led by Evangelist Ira Cole and Singer Ed Lovell. Twenty-three of the additions were for baptism.

## PASTORAL CHANGES

P. J. Crowder from Calvary Church, Little Rock, to Oak Grove Church, Ft. Smith, effective August 1.

Ed F. Vallowe from Walnut Valley Church, Central Association, to First Church, West Memphis, as assistant pastor and director of evangelism.

C. C. Ussery from First Church, Glenwood, to College Hill Church, Texarkana.

Ralph Douglas from First Church, Dumas, to First Church, Helena.

H. O. Malone from Ft. Worth, Tex., to First Church, Lake Village.

## Missouri Will Ask For World Congress

Kansas City, Mo., (BP).—The Baptist World Alliance will be invited to hold the next World Congress in Kansas City.

The Missouri Baptist Executive Board and the Kansas City Baptist Association have authorized State Secretary T. W. Medearis to issue an invitation at the Alliance meeting in Copenhagen.

This is believed to be the first invitation extended for the next Congress which is slated for 1952.

# Our Partnership With God

By J. D. GREY, PASTOR  
First Church, New Orleans

There is a thrill and a romance to the idea of partnership with God! Walk through a flower garden and talk with a rose. It will tell you of the romance of its partnership with the Creator. The rose tells you how God gives the rain, the soil, the sun, and the seasons and she, in return, gives a beautiful flower to the world.

The most stupendous thought for a Christian is that God has made him a "partner" in His great work in the world. Think of the thrill which a son experiences when law school, business college, or medical college is completed and the name on the father's office door is changed to read, "John Henry Brown and Son." The son swells with pride, for he is now a partner with his father.

We Christians experience the same thrill when we realize we are partners with God. This thought honors us, but it also challenges us, in that we now feel obligated to be a worthy partner.

Let us ask ourselves this question: "Am I a worthy partner with God, my Father?"

## Partnership in Creation

Only God has power to create. In Genesis 1:26, He said to the Son and the Holy Spirit, "Let us make man in our image."

When the world was created he told Adam to "have dominion over it" (Genesis 1:26). He placed Adam in the Garden of Eden "to dress it and to keep it" (Genesis 2:15). He also told Adam and Eve to "multiply and to replenish the earth and subdue it" (Genesis 1:28).

And so it is now with every farmer or gardener who tills the soil and plants the seed. He is a partner with God. Every parent who has an offspring realizes that he is a partner with God.

We, as partners, must realize that God provides the soil, the sun, the seasons, and the germ of life for plant and for animal. It is He who gives the ability to get wealth. Read Deuteronomy 8:11-17, 18 and I Corinthians 4:7.

Therefore, since God enters into partnership with us to produce, men must share with God that which is produced. We must give back to God His part. Christ commanded this (Matthew 22:21).

## Partnership in Redemption

God, the Father, Son, and Holy Spirit, joined to provide redemption. From the conception of Christ to His baptism, His crucifixion, and His ascension, we find all three persons of the Godhead united to work out man's redemption.

But, just as God only can create, so also God only can redeem. And yet, God has given man a place of service to have a part in His redemptive plans.

The greatest day after the cross was that time when Christ announced His plans to include every saved soul in His world program—that day when the Great Commission was given (Matthew 28:18-20).

And so God shut Himself up to the plan of making us His messengers in carrying the gospel—the good news of redemption to the world. Therefore, let us go and send until all hear the story of Christ.

Let us use our material substance to promote this glorious partnership of telling

others the world around of Christ and His power to save. It is our bounden duty, our blood-bought, Calvary-purchased obligation.

## Partnership in Resources

God owns all material things and takes us into partnership with Him by intrusting these to us. Study carefully Psalms 24:1, Haggai 2:9, and I Chronicles 29:11-14.

God gives everything that is necessary to produce resources. Without God, we could have nothing. Contemplate what would happen if God should take His hands off the universe for only 10 seconds! Chaos and ruin would ensue. Think what would happen to our lives, to our abilities and our possessions if He withdrew His beneficent hand only 10 seconds!

Now there is a rule of partnerships that the partners share in the profits in proportion to the amount of money invested. If we apply this rule to our partnership with God, we see how little we would get. But no, God is a generous partner! He seems to say, "Even though you put very little into the partnership, I will allow you to keep 90 per cent of our earnings."

Now what business partner is that generous today? What land-owner is that generous with his sharecropper? Let us think of tithing not in terms of giving God 10 per cent, but rather in terms of His allowing us to keep 90 per cent of the profits from the partnership. Can any Christian, in the face of God's great generosity, say, "I want it all. I will give God nothing."

If we are "square" and honest with God in seeing that we give Him His part of the income from the partnership, then God sees to it that the partnership continues to prosper more and more. Ask the men and women who have followed this rule, and they will tell you that it pays to give God His part. The following are a few who testify to this: John D. Rockefeller, William Colgate, Mrs. Russell Sage, J. L. Kraft, and Robert G. LeTourneau.

Chief among the dividends we get from being honest in our partnership with God

are the following:

1. Conscious fellowship with God day by day.
2. Increased faith.
3. Increased strength in meeting temptations.
4. Enlarged usefulness.
5. Increased spiritual vitality (Luke 16:11).

Let us, therefore, resolve that we will honor God in our partnership with Him, that we will give of the material substance of which God has made us stewards through our churches that the gospel may be preached, lives may be blessed in our state, our nation, and "unto the uttermost parts of the earth."

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## Where Are We?

By DUKE K. McCALL

Facts dispute the Baptist boast about our fellowship being the last refuge of evangelism. The study made of all religious denominations for the years 1926-1942 provides the following comparison of the growth of various religious groups:

Assembly of God	468	per cent
Church of God	197.9	per cent
Evangelical Association	87.3	per cent
Mennonites	66.5	per cent
Latter Day Saints (Mormon)	53.5	per cent
Adventists	52.4	per cent
Baptists	35.1	per cent
Christian Scientists	33	per cent
Lutherans	26.9	per cent
Methodists	19	per cent
Presbyterians	8.8	per cent

During the period involved in this study Roman Catholics in America increased 23.3 per cent. The 43 largest non-catholic denominations increased 23.8 per cent.

The secret of the groups which have had the largest growth is that they used revival meetings; they are not ashamed of a tear; they depend upon a supernatural power; they are not afraid to be dogmatic about their convictions. They are concerned about the poor as well as the rich.

Let's have a revival in every Southern Baptist church this year.

## I Will Tithe

*I will take God as my Partner. He is to put His wisdom, guidance, blessing and the original investment over against my stewardship. He allows nine-tenths for handling the business. The only honest thing I can do is to set aside what belongs to God as His share in the profits of the partnership. His share is one-tenth.*

*I will tithe because it is God's plan. His plans are always carefully made. I cannot go wrong when I follow them. I believe nine-tenths of my income under God's guidance will go farther than ten-tenths when He is crowded out.*

*I will tithe because it is a good business proposition. If every Christian would tithe, the entire world could be evangelized and peace would be secure.*

*I will tithe because it is an act of worship. My money is part of myself—my brain, my energy, my life. When I give God my money I give part of myself back to Him. It is a supreme act of worship. My decision to tithe marks my entrance into the abundant life.*

*I will play absolutely fair with God, my Partner. He shall have His tenth first.*

# The Way of Life

By C. Z. HOLLAND  
First Church, Jonesboro

Recently a newspaper carried a story of a man who boarded a bus with full intention and desire of going to Detroit, but after a long and tiresome journey found himself in Kansas City. He had caught the wrong bus. This sort of thing goes on continually in human experience.

Many have had the disappointing experience of catching the wrong bus. They sincerely desire the best things of life—happiness, friends, security, and the abundant life. But landing at their destination after a long journey they find instead, insecurity, discontent, and disappointment. They find something altogether different from what they have been looking for. They find themselves in the same position as the man that started for Detroit and landed in Kansas City.

Certainly the Prodigal Son never started for the swine pen. He started, as have many of his successors, in quest of the happy life that he thought could be found in traveling some way other than the way that had been prescribed by the father.

There are many that are preaching a way of life. But any man that calls people to follow any other way than Christ is an imposter. Christ's way is not just a way alongside many other ways. Christ's way is the way for everybody, everywhere, under every condition. When Thomas said unto Jesus, "How can we know the way?" Jesus replied by saying, "I am the way, the truth, and the life: No man cometh unto the Father but by me."

When we fail to follow Christ's way in life, we not only fail to reach our desired destination, but we fail to find the things that contribute to happiness all along the journey. Life itself has a tendency to go to pieces. There is no central cohesion—no lasting cement to hold it together. We find ourselves unable to stand the strain of the storms.

We are told that when Rear Admiral Richard Byrd lost his bearings in the Anarctic night that when the realization dawned upon him that he was lost, that he grew sick inside. How many have grown mentally and spiritually sick inside when they realized that they had missed the way of life that God set out for them. One grows weak and insecure not only because of his helplessness and insecurity but because of a consciousness of what one has missed along the way, and because of the destination that he will soon land.

Are you walking along like a blind man who taps every object within his reach to test its security, to see if it can be trusted? Or, are you walking like a child that skips its way home joyfully, at the close of a busy day in school? Are you dissatisfied with the way that you have been walking? Are you ready to abandon the low way and walk the highway of God? Do you have a holy desire for the better way of life? Do you want to be made whole?

This desire constitutes the first step in the process of finding the better way of life. God does not save one against his will. It is the stubborn will that keeps people from coming to Christ that they might have life. Certainly, it is our sins that separate us from God; but it is our stubborn will that keeps God from bridging the chasm.

If you would walk in His way, you must turn around and follow the opposite end of

the road that you have traveled. You must turn your back on the things that you have been tapping and testing for security, and step out on the eternal promises of God. "If any man willeth to do His will he shall know of the teachings, whether it be of God or whether I speak of myself."

Again we are told, "As many as received Him to them gave He the power to become the sons of God, even them that believed on His name." Oh! that men everywhere today would begin to walk Jesus' way.

*This is the last in a series of four messages by Pastor Holland being heard on 11 Arkansas radio stations through programs by the Radio Commission of the Arkansas Baptist State Convention.*

The Christian way is not an easy way, but it is a glorious way. As you come to accept Christ and His way of life, sunshine will be on the inside of life as well as on the outside. Our prayer in the name of Christ today is that men may now choose to follow Him. May this moment be the deciding moment, for as we have received information may there be that transformation that only Christ can bring.

## The Little Gospel

By BRUCE H. PRICE  
Beech Street Church, Texarkana

After the death of the Prince of Grenada who was in prison for 35 years there was found written on the wall of his cell the number of Scripture verses in the Bible. The number of verses was given to be 31,173. Perhaps, of all these verses from the Book of Genesis to Revelation, John 3:16 is the most familiar and most universally loved. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16).

When at any kind of church gathering an opportunity is given for Scripture quotations usually one of the first to be given is John 3:16. As a child at your mother's knee one of the first verses that you learned from God's Book was John 3:16; called the Little Gospel because the Gospel of Matthew, Mark, Luke and John seem to be condensed in this one verse. Someone has said that John 3:16 is the Gospel in a nutshell, and that it is the lens of the whole revelation of God.

John 3:16 is a clarion call to worship. To those of us who are Christians John 3:16 reminds us of our privilege and opportunity to worship the Lord on the Lord's Day in the Lord's House. There is no substitute for Christian worship in fellowship with God's people at a place dedicated for the purpose of worship. To those who are not Christian, John 3:16 is an invitation to accept the gift of God which He sent into the world for the purpose of saving lost humanity from sin.

In John 3:16 the love of God is emphasized. "For God so loved." Love is the power behind the throne of God. If there had been no love there would have been no Gospel of Christ because there would have been no giving of the Son of God for men.

As we examine the verse more closely we notice the source of love is expressed in one word, and that word is God. "For God so loved." God the source of holiness, the source of righteousness, the source of truth is also the source of all love. Those who have the Spirit of God in their hearts have the Spirit of love because God is love, and where God dwells love dwells, and where love dwells hate vanishes away.

The object of God's love is the world. "For God so loved the world." The term world as used in the Scripture has at least three different meanings. In its first sense world means the universe of creative things including the earth, sky, rivers, forests, and flowers. But this was not the object of God's love

in John 3:16. The word world is also used in the meaning of evil as opposed to good. On one occasion Paul says: "Demas hath forsaken me having loved this present world." This is not what is meant in John 3:16. "God so loved the world," meaning all of the men, women, and young people who dwell upon the face of the earth, regardless of nationality, state of culture or how good or how bad they may be.

Now, may we ask the question: How did God express his love for the world? He might have written in flaming words across the sky, but this would not have answered His purpose. God expressed His love in the same manner that you express your love, that is, by giving. For God so loved the world that He gave. There is no better way to express love and a love that will not give does not deserve to be called love.

The gift of God's love was His only begotten Son. This was the supreme gift. There could have been no greater. This gift was a sacrifice. Only a mother or father can realize what it means to give a son. Some of you mothers and fathers gave your sons in 1918 and others gave your sons or offered to give them for the love of our great country during the past war.

We are called upon to give if we love Christ and we shall give gladly of our best to the Master including our service and our means. We are required to give as we have.

The last part of the verse is a great promise—a promise to you and to me and to all mankind, regardless of who we are, or what we may have done. The promise is that we shall not perish but have everlasting life. However, the promise is based on a condition. The condition is "whosoever believeth in Him." Everlasting life is a free gift of God. In order to accept it we must believe in Christ.

John 3:16 has brought comfort and peace to many burdened souls. May I tell you what this verse meant to one young man in the city of Chicago? He had an unhappy marriage, lost his job, and was living in sin and crime. In despondency he went to his room, and took his gun from a desk drawer. Seeing his radio he walked over to it and turned it on to drown the report of the revolver. The voice on the radio was bringing a devotional message from John 3:16. He listened.

After a little while he laid the gun aside, and fell on his knees in prayer. The next day he attended a prayer meeting during the noon hour. At the close of the service he accepted Jesus as his Saviour. John 3:16 not only saved his life, but it led him to the Saviour and his soul for eternity.

# Baptists Journey to Copenhagen

By W. O. VAUGHT, JR.  
Immanuel Church, Little Rock

Baptists from many nations have their hearts and minds turned toward Copenhagen. This little land, athwart the Baltic and peopled by home-lovers, is one of the most beautiful lands of earth. Here in Copenhagen, a city of 1,000,000 population, more than 6,000 Baptists from 60 nations will meet for the seventh Baptist World Congress.

## As To History

The Baptist World Alliance normally meets every five years. The first meeting was in London England, July 11-19, 1905. Dr. John Clifford was elected the first president. Subsequent meetings of the Baptist World Alliance have been held in Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; and Atlanta, 1939.

The third Baptist World Congress, which normally would have met in 1916 was not held because of World War I. The seventh meeting of the Congress was postponed from 1944 until this year because of World War II.

The membership of the Baptist World Alliance is explained thus: "Any general union, convention, or association of Baptist churches and missionaries, or general foreign missionary societies, shall be eligible to membership in the Alliance."

Thus far, 73 nations have Baptist groups represented in the Alliance. This fellowship represents approximately 18,000,000 Baptists. The largest congress of Baptists ever assembled in the world was held in Atlanta in 1939 when more than 100,000 people participated in the Congress. At one meeting in Atlanta more than 60,000 people were in attendance.

## Why Meet This Soon After the War

Dr. W. O. Lewis, secretary of the Baptist World Alliance, answers the above question by stating that we meet to restore the ties of fellowship that were broken by the war. Dr. Lewis says:

"We could not communicate with each other freely during the war. Isolation is not good for Baptists any more than it is good for nations. Also we need to renew the committees and officials of the Alliance. Although vacancies on these committees have been filled, the time has come when we need more young men and women in positions of responsibility. Baptists need to face the future. We are still working in Europe according to a plan agreed upon at the meeting of the Alliance 25 years ago. That plan needs revision. In Copenhagen we should be able to plot the program of Baptists for the next 25 years."

## Probably 1,000 Will Attend From the United States

Many delegates both from the Northern and Southern Baptist Conventions and from all the Negro Baptist groups in the nation will attend the Congress in Copenhagen. Many will go by air as well as by boat.

Some groups will visit on the continent and in England prior to and following the Alliance meeting. An abundance of food is available in Copenhagen and sufficient hotel space has been secured for the Alliance visitors. The main session of the Congress will be held in the Copenhagen City Hall.

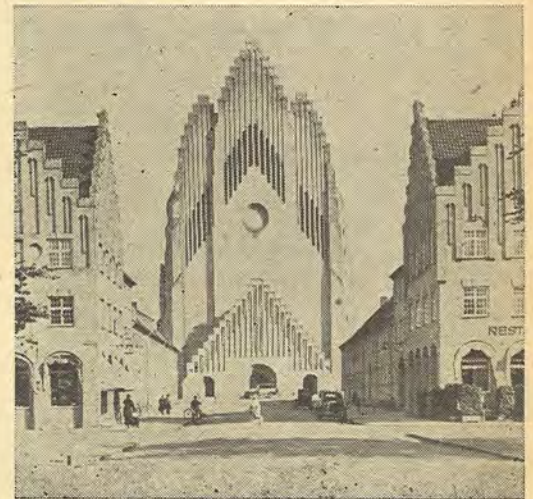
## Arkansas To Be Represented

The delegation from Arkansas will include Congressman and Mrs. Brooks Hays; Dr. and Mrs. J. R. Grant, and Rev. J. G. Cothran, Arkadelphia; Rev. Sam Reeves, El Dorado; and Mrs. W. B. Nininger, Rev. F. T. Guy, Rev. Roland Smith, and Rev. W. O. Vaught, Jr., all of Little Rock. Congressman Hays will bring one of the main addresses of the Congress program.



Dr. Lewis

... Leader in Baptist World Alliance



Rising like the pipes of a supercolossal church organ: the Grundtvig Church at Copenhagen—built in yellow brick by the late Jensen Klint. Of modern Danish architecture this monumental building, based on the typical village church, is the most widely admired.

The impressive need of the world is a clear declaration of the distinctive doctrines of God's Holy Word as believed and proclaimed by "the people called Baptists." In a world threatened by socialism, communism, and Catholicism we need to declare our faith in God, and in His holiness, power, wisdom, and grace. We need to make known our faith in Christ, in His virgin birth, His divine life, His vicarious death, His bodily resurrection, and His personal return.

We must accept the Bible as the divinely inspired and inerrant Word of God, the rule by which we are to live and by which we shall be judged. We must proclaim the Word of God without fear of contradiction and with full confidence in its power to lead men to God through Jesus Christ.

The doctrine of the total depravity of man needs to be reemphasized; man must be reminded again and again that he is "by na-

# Once Saved Always Saved

By CLYDE HART, PASTOR  
Central Church, Hot Springs

ture the child of wrath." One of the most dangerous doctrines of our day is that all are by nature the children of God.

If there is any one Baptist doctrine which needs to be stressed above another it is the doctrine of salvation by grace, apart from works. Our supreme responsibility is to

tell men how to be saved and what it means to be a Christian.

The social gospels and false religions of our day are based upon the theory that man can work his way up to God. The world needs to know that men are not saved by church membership, or by baptism, or by being sprinkled when a baby, or by being reared in a Christian home. Man cannot earn salvation by his good works, nor can he buy it with his money: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8-9).

Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." The "new birth" is of God by which the life of God is imparted by the Holy Spirit to the believer in Christ. The life which is eternal with God becomes, not a new life,

(CONTINUED ON PAGE EIGHT)

# CHRISTIAN HORIZONS

*"Blessed is the man whose skylight is undimmed  
by the dust of doubt or sin of disobedience."*

**To Live or Die.** Robert Gordon Sproul, president of the University of California said: "We have found a way to die together, perhaps to the last man. But no scientist has yet devised a formula to show us how to live together."

**Personal Prayers:** Declaring that even in this atomic era "the world realizes it cannot pray to electricity or to the neutron and electron," Rabbi Louis I. Newman, New York, said that moderns "are by no means so blase and cynical as we imagine ourselves to be, and that prayer is by no means a lost art today." He was speaking on "Prayer in our Times" at the 58th annual convention of the Central Conference of American Rabbis.

Rabbi Newman made a plea to religious leaders for greater use of prayers of a personal character — prayers for the naming of a baby, for recovery from illness, for birthdays, for the Sabbath, and for private meditation.

**Happiest Married Couple:** Rev. and Mrs. Leland Cook, of the Central Christian Church of San Diego, Calif., were winners of a Bride and Groom contest held as a part of an annual Los Angeles construction industries show. The award carried the title of "Happiest Married Couple in Southern California."

According to Mrs. Cook, the ingredients for a happy marriage are: Be Christian, have adoration, faith, respect, companionship and cooperation; avoid nagging, faultfinding, dictating and pettiness; recognize individuality and give each person the right to his own opinions and methods, his own likes and dislikes; don't force your personality upon the other; remember to maintain a sense of humor, show gratitude, loyalty, courtesy, and keep marriage sacred.

Rev. and Mrs. Cook have a family of four sons and a foster daughter.

**Religious Training:** The National Council of Juvenile Court Judges, meeting in Chicago, declared it had found "a deplorable lack of religious training all over the land." A resolution advocated "more and more religious training for the youth of our land." Another resolution scored the demoralization of youth through "the exploitation of sex, family infidelity, drunkenness and crimes through certain types of movies, some radio programs and certain magazines and newspapers" and called for the elimination of these practices.

**Japan's Christian Premier:** Socialist Tetsu Katayama, the first Christian ever to become Premier in Japan, is probably the first top-flight government official in Japanese history to start his public duties without first paying a visit to the Grand Shrine of the Sun Goddess at Ise to report his assumption of office to the Imperial Ancestors.

Until the end of the war it was an unwritten law that a new Prime Minister should

visit the Grand Shrine. Now that state and religion have been separated, it is a matter of taste.

Katayama's appointment as Premier is being hailed in Japanese Christian circles as giving added prestige to the Christian movement as a whole.

**Youth Dedication:** Six thousand young people attending the International Convention of the Young Peoples Luther League and Choral Union in Milwaukee, Wis., resolved to maintain Bible reading and prayer in their homes in order to counteract the "rapidly rising divorce rate in our country." Liquor traffic, corrupt amusements, indecent motion pictures and obscene literature were vigorously opposed in a series of resolutions adopted by the group.

**The Educated:** Luther H. Evans, librarian of Congress, offers this definition of an educated person: "I consider an educated person to be one who has learned two things: (1) the mental disciplines which make habitual the employment of knowledge and reason rather than emotion in the choice of alternative courses of conduct; and (2) the practice of those rules of respect and tolerance for other persons and their opinions which make possible the carrying on of human relations with the smallest degree of unnecessary controversy and the smallest amount of injured feelings."

**Japanese Evangelism:** New forms of evangelism are being promoted by Japanese Christian pastors, according to a Tokyo newspaper. "Christian pastors are now visiting prisons," the paper stated, pointing out that this activity was formerly a monopoly of Buddhist priests. Pastors often deliver addresses to groups of policemen, the report added, and are stressing evangelism for schools, hospitals, rural villages, etc.

**German People Need Hope:** Pastor Martin Niemoeller is preparing to return to his parish pulpit in Dahlem, which he occupied before becoming the personal prisoner of Adolf Hitler. He said: "I must return to my parish congregation and do my best to give them hope. This is difficult when there is no hope. The German people expected too much. They are now worse off than during the war. One cannot give too much hope, even of Christianity and democracy, to a people who are starving."

**Happiness:** There are no more comfortable words in the language than peace and joy, which Richard Hooker has conjoined in a famous sentence: "Peace is that state in which fear of any kind is unknown. But joy is a positive thing; in joy one does not only feel secure, but something goes out from one's self to the universe, a warm, possessive effluence of love. There may be peace with-

out joy, and joy without peace, but the two combined make happiness."

**Slum Improvement:** The Atlanta Christian Council has put the power of the pulpit behind a slum improvement campaign in Atlanta, Ga. A five-year plan recently submitted to the City Council and an emergency clean-up drive by city, building, and health officials drew publicly-voiced approval of the ministers' organization.

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## Once Saved Always Saved

(CONTINUED FROM PAGE SEVEN)

but a new possession of man, and man becomes a new creature in the possession of eternal life.

Salvation is not of human merit but it is God's workmanship. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

### Salvation and Rewards

The relation between salvation and rewards is confused in the thinking of many people. Salvation is what God does for you and which you accept. Rewards are a result of what you do for God and which He accepts.

What depends upon God (your salvation) you cannot lose; what depends upon you (your rewards) you may lose. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15).

Redemption through the blood of Jesus Christ is eternal. An individual once saved can never be lost. This is not the conclusion of observation or personal opinion. It is the declaration of the Word of God.

The first rule of Scripture interpretation is that all doubtful or hypothetical passages must be interpreted so as to confirm to the positive and clear statements of the Bible. Jesus said: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28).

To say that a person once saved can be lost is to admit that there is a power greater than the power of God. It was said of Thomas Carlyle that he "seemed to believe that there is a God, but that the devil is more than a match for him." We need to proclaim to the world that God is more than a match for the devil. God is not dead. Christ is not bankrupt. He is able to save unto the uttermost all who come unto God by Him.

### From Servant to Son

Salvation by grace through faith, apart from works, lifts the believer from the position of a servant to that of a son of God: "To as many as received him, to them gave he the power to become the sons of God."

Our congenital relationship with our earthly father is neither originated nor altered by what we do. Our fellowship with our father is determined by our conduct. If a person is "born of God," he is eternally the child of God. Nothing can "undo" that birth.

"These words are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing you may have life (eternal) in his name" (John 20:31 R. S. V.).



# Southern Baptists Must Continue to Respond to Need of Suffering World

Do you know what hunger really means? You may answer, "Yes, I'm hungry by the clock three times a day." But hunger means more than that. To more than half the population of the world, hunger is not a momentary pang between breakfast and lunch. Hunger is a daily pattern, a threat to life itself.

To several hundred millions of people in Europe and Asia today, hunger is a stark reality. The caloric intake of 1100 calories a day instead of the required 2250 for them means gaunt bodies and warped minds, children with rickety limbs and stunted bodies, babies wracked by tuberculosis and weak with anemia, young mothers dying in childbirth.

Helen Keller described the heartaches of a recent European trip as follows:

"During my recent visit to Great Britain, France, Italy, and Greece to gather data about the war-blinded and their needs, I suffered as one of those dispossessed captives of the dark.

"Numbers of European youth who were without sight before World War II have sunk into idleness—the cruellest part of their suffering—because their schools and libraries were destroyed, their workshops and machinery of production wrecked or looted by the Nazis. Many had families torn away from them in battle or air raids. Still others are homeless, except for shelter in overcrowded quarters.

"Hundreds of children are both without sight and mutilated; and added to these casualties are mothers dead or plunged into the endless night of blindness. In Rome I visited 43 child war victims, 25 of whom had lost their hands playing with grenades left lying around by the invaders. A six-year-old boy whom I clasped to my heart had sat in his mother's lap during a raid when a bomb killed her and ripped away his arms. Yet he sang and danced for me, and I felt the artist soul within him reaching out for growth. Most of the others had one hand, but there was no educational equipment for them or money to buy apparatus that would assist them to circumvent their multiple disabilities."

The Foreign Mission Board, at the request of the Southern Baptist Convention, continues to sponsor the denomination's efforts for overseas relief through Christian channels in the following specific ways:

1. Money gifts through the local church, designated for relief.
2. Material relief gifts from churches through the Church World Service Centers of New Orleans, New Windsor, Md., St. Louis, Modesto, Calif., and elsewhere.
3. Love gifts in packages direct to Baptists in Europe and in Japan, the names and addresses of needy families available from the Baptist World Alliance office, 715 Eighth St., N. W., Washington, D. C.

There are some signs of constructive relief. Government shipments of grain this year exceed by 25 per cent the total amount originally committed. Church World Service, in which all denominations take part, expects to raise \$60,000,000 for relief purposes in the next two years.

The American people have been sending 12,000 CARE (Cooperative for American Remittances to Europe, Inc.) parcels daily in an out-pouring of private packages to individuals in Europe. The Baptist World Alli-

ance is a member of the organization.

The following letters are typical of many received from overseas:

"American Baptists, we thank you. We have received from CARE a package which your organization have made for me. I thank you very much, and my two sons thank too. You have no idea how much pleasure they little boys (seven and five years old) have during unpacking your kind box. I am the teacher. Now the teacher's salary is so small that we cannot buy any sweet for our children. During the German occupation the teachers were in a very hard situation, the children had neither fruits nor vitamins and now they are weaking! Therefore once more I thank you for the children's joy.

"We have the great request and please don't be angry if it is perhaps ask too much. The older boy like the puzzles. Have you perhaps any old, useless toys for the children? Please to send him.

"And still one request for myself. I should like to have an English dictionary and the most I should like to have one of Webster's, because by us it is difficult to get one. I haven't a penholder. It is too dear for me. Have you perhaps an old one?"—From Kielce, Poland.

"American Baptists, we thank you. I do not know how to begin to thank you for the package which I have received. It was for us the most priceless thing obtainable. Christmas day I sat and wept because we were hungry, and my little girl asked me why St. Nick did not come to us as we really didn't have anything. How could I explain to a child, and here out of the clear comes your box. I do not know how to tell you of the joy it brought us. We cried and laughed and could not take our eyes off of it."—From Warsaw, Poland.

One of the biggest problems is that of displaced persons, those millions who have been uprooted by war and hate. Gifts that have come from American church people have helped. Bicycles have been sent to DP centers so that ministers among the refugees can peddle from camp to camp to hold services. Pastors and religious workers have been employed to give "spiritual first aid."

European eyes are closely watching Americans, especially church people, who are urging that Congress permit wartime quotas of immigrants to be filled, thus admitting 400,000 to the United States who would already be here under the old law if war had not intervened.

## Luke 16:19

Now there was a certain rich nation, whose people were clothed in nylon and linen, faring sumptuously every day; and certain beggar nations were laid low over the world, full of sores, and desiring to be fed with the crumbs that fell from the rich nation's table. . .

—Adapted.



In the eating room of the railway station mission at Wannsee, Germany, thin, tired refugees eat a bowl of soup.



This woman and her children of five, six, and ten, crawl into a single bed to keep warm in the barracks room in Bielefeld where they live since their expulsion from an area on the former Polish border.



A refugee youth sleeps on a bench in Germany. "That way one forgets hunger, cold and sorrow" says the German caption.



A pastor, who himself lost all his possessions, distributes Church World Service clothing in Czechoslovakia.

## Walnut Valley Church Is Example of What Tithing Means to Rural Church

A tithing program is not only good for a city church but it will revolutionize a rural church as well. Many small struggling churches out in the country have taken on new life and are making great steps of progress following emphasis on tithing and the willingness of the members to let the Lord have the holy tithe.

Walnut Valley Church, near Hot Springs, has made a marvelous record in their tithing program and in other steps of progress which naturally follow. Your superintendent went to the church for a visit one Sunday afternoon to observe the new church house, pastor's home, and to observe the progress they are making in a material way.

In this article his impression will be given in a personal manner. Walnut Valley Church is strictly in a rural community. The Department of Missions has been supplementing their budget in the payment of the pastor's salary to the amount of \$30. Central Association has likewise given supplementary aid. With these supplements the church has been carrying on a full-time program and Ed F. Vallowe has been serving as pastor.

The visit mentioned above was made on Sunday afternoon, June 15. The pastor and family were perhaps visiting and could not be found. It was hoped that first hand information could be gotten from him in regard to the progress the church was making.

The information had already gotten out that practically all members were tithing their income. As a result of their tithing program they have been able to make many steps of material progress. A new church house has been built which within a few months will be completed and will be not only a beautiful house, but very modern in equipment and room for Sunday School and Training Union organizations. A pastor's home is nearby with all modern conveniences.

Some of the things observed give evidence that it is a wide-awake church. The Sunday School rooms and the educational building were

### Department of MISSIONS

C. W. Caldwell, Superintendent

all made with the labor of the men of the classes. There are beautiful offering plates and tract racks filled with good literature. A large chart of the church covenant and small covenant cards are on the table. There was also found a mimeograph machine, which is used in putting out their church bulletins and other circular material. Both the auditorium and the educational building are supplied with gas heaters.

Pennants and Sunday School and Training Union records also speak of progress. For instance, the banner on the wall showed that the Sunday School is a standard one. The Sunday School register gave the following information:

On Roll .....	95
Attendance Today .....	76
Last Sunday .....	80
Offering Today .....	\$65.50
Last Sunday .....	\$66.31

The Training Union register gave the following information:

On Roll .....	56
Attendance .....	71
Preaching Attendance .....	71

A bulletin taken from the nice rack at the entrance showed that on the previous Sunday there were seven additions for baptism and one by letter. Since October, 36 have made profession of faith, 20 baptized, 19 joined by letter,

15 rededications, and two having surrendered for special service.

All these facts just gathered from observation and walking through the building are enough to give inspiration and encouragement to anyone in regard to the possibilities of a rural church.

Pastor Vallowe has resigned the pastorate to become associate pastor in West Memphis. The church has now reached the place after the members have agreed to tithe their income that they no longer need aid in carrying on their work. This is an example of what can be done in many rural churches. It is the type of work the Department of Missions is seeking to report. By giving them some encouragement they have responded in a marvelous way and everybody in the state should be proud of the record they have made. Congratulations both to the church and pastor!

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### The Tither's Surprise

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease of meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

—000—

"Bring ye all the tithes into the storehouse."

## Colored S. S. Pictures Needed by Missions

By T. B. HAWKINS  
Rosario, Argentina

As I visited many churches on my recent furlough in the United States, I observed that in the Beginner and Primary Departments of the Sunday Schools there are many lesson sheets with colored pictures that are left over and discarded.

The thought has come to me that it would be a fine, and at the same time, an easy and inexpensive piece of missionary work if many Sunday Schools would periodically gather up these left over pictures and send them to us to give to girls who have gone out of our Training School and are working in hard places with little material and also those who are now here, 20 in number.

The class asked me a day or so ago: "How can we manage to get some pictures to use in our work? None can be secured here." How many who read this are willing to extend to these girls a helping hand by sending us these pictures? I have faith to believe that many of you will do so.

If any of you have any envelopes of teachers' pictures that you can spare, we would also be more than glad to have them.

Please follow carefully the following indications as to sending them:

1. The address is: Instituto Biblico Femenil Bautista, 9 de Julio 2775.
2. The packages should not weigh more than two pounds.
3. They should have marked on them in large letters: "Printed Matter." "Impresos"—of no commercial value.

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Little Rock, Ark.  
Phone 6146

## Personal Workers Bring Men and Women To Saviour During Brotherhood Revivals

The Brotherhood revival recently held by First Church, Corning, resulted in 22 additions, 17 coming by baptism. Bro. L. C. Tedford is the able and consecrated pastor of the Corning Church.

The city and environs of Corning present one of the greatest challenges we know of anywhere. There are multitudes of lost and unchurched people in the city and the surrounding area. The Corning Baptist Church is indeed a lighthouse strategically placed in a needy place.

One of the delights of the revival in Corning was the response of the Sunday School teachers and workers to the call for personal workers. Nearly everyone who presented himself (or herself) for membership in the church had been visited and won on the field.

### Personal Work Is the Master's Way!

We are living in an age when personal work is an absolute necessity if people are to be won to the Lord and to the church. And, after all, that is the Lord's way. His command to "go into all the world and preach the gospel to every creature" means just that. Personal work is the Master's way!

Nothing has ever taken the place of personal work;

Nothing can take the place of personal work;

Nothing ever shall take the place of personal work.

### The Work Goes On


A preacher friend writes from South Arkansas about two people who were visited during a Brotherhood revival earlier in the year. Since the revival closed both of these people, a man and a woman, have been baptized. The preacher writes: "He is one of the happiest Christians we have; she just cannot talk without telling about her experience and what the Lord has done for her."

When two men go out and face a person with his (or her) spiritual need, the person just never gets over the experience.

### New Brotherhoods Organized

To the Baptist church of Walcott goes the honor of organizing the first Brotherhood in the

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**H**  
**O**  
**O**  
**D**



**NELSON F. TULL**  
*Secretary*

**212 Radio Center**  
**Little Rock**

Greene County Association. Amos Greer is pastor.

The organization of the Brotherhood at Walcott was followed closely by the action of East Side Church, Paragould, in setting up their Brotherhood. Jeff Rosseau is pastor.

Now V. E. DeFreece, Green County associational missionary, writes: "We organized another Brotherhood at Marmaduke last night with 12 members. The score is three down and two to go." By this Bro. DeFreece means that he has a goal of five functioning Brotherhoods by the time of the annual associational meeting, and that three are already set up. C. E. Robertson is pastor of the Marmaduke Church.

### Let's Utilize the Summer

Summer is at hand with all the evidences we could possibly need.

Summer is the time when many churches surrender to the summer slump. Other churches, through loyalty campaign and deliberate efforts to set up worthy summer programs, fight the summer slump and keep the people coming to church and working at the tasks of the church.

Summer is a good time for Brotherhood expansion. Men can get together without having to battle the elements, and can work together in a worthy program at a time of year when the weather is an asset rather than a liability.

Summer is a good time of year for cottage prayer-meetings in remote and hard-to-get-to-areas.

Summer is a good time for a Brotherhood revival in your church; when the men of your church can get to everybody to present the claims of Christ.

## LEPANTO CHURCH HONORS PASTOR



Pastor and Mrs. Leslie M. Riherd and family, First Church, Lepanto, stand beside the Ford Mercury DeLuxe sedan which the church presented them as a ninth anniversary gift.

Under the leadership of Pastor Riherd the Lepanto Church has shown material as well as spiritual growth. During the first year payment on the church auditorium was completed, and a parsonage and Sunday School annex were added during the next few years. A mission church was started under Pastor Riherd's supervision. He began the church's first Vacation Bible School which has become an annual event.

In addition to his pastoral duties Mr. Riherd has sponsored Sunday Schools and served as mission pastor in several communities nearby. He has also been active in civic affairs.

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MISS LAVERNE ASHBY  
Young People's Secretary

MRS. C. H. RAY  
Executive Secretary and Treasurer

ALVIN HATTON  
Royal Ambassador Secretary

### Brazilian Missionary Tells of Work

An Arkansas missionary to Brazil, Mrs. Prudence A. Riffey, wrote recently:

"We have just returned from a month's work, about 1000 miles in the interior, in the state of Sao Paulo . . . During the last five months I have been traveling with Dr. Riffey in his work as director of the extension course of the Rio Baptist Seminary, serving as an approved worker of the WMU of Brazil and have taught study courses and methods in four states. It has been very interesting and is a foretaste of my work when I return in 1949.

"During the next term of service I shall accompany Dr. Riffey as he goes from one state to another in his work, and shall do whatever is necessary—teach the classes in music, study courses for the women and girls, and evangelize the children . . .

"The institutes for the extension course last one month each and are widely separated making traveling difficult. This year the course was established in the state of Minas Gerais, making a total of eight institutes in all. A little multiplication will show how much time was spent away from Rio; a little subtraction will reveal how little time we had at home.

"We are anxiously waiting for news about our passages home. Our applications have been in for months but there are many passengers and few boats. However, by boat or plane, we hope to see you soon."

### The Culpeppers Arrive in Chile

The many friends of Hugo and Ruth Culpepper will rejoice to know of their safe arrival in Chile with their little son, Alan. A man and his wife who had spent the entire time with them in the Japanese concentration camp met them in Valparaiso.

Several missionaries drove down from Santiago to meet the boat when they landed and took them and their baggage to Santiago. The following letter has been received from Ruth:

"Greetings from Santiago! We have a few plans made. We are to stay here for language study for a year. Hugo has gone to Temuco for a few days' visit with our missionaries there. When he comes back we will begin house hunting and be ready to move when our

freight comes.

"The needs are so great that we are anxious to learn the language. The biggest need in Chile is more missionaries. Right now they are in desperate need for five more men but there are none to come. We do not have enough missionaries to keep up the established work as it should be, much less starting new work where they are asking for missionaries. Please pray that on some of the hearts of our Arkansas youth the needs of Chile will be felt and answered.

"I want to thank the Arkansas WMU again and again for the marvelous gift they gave us before leaving." — Lovingly yours, Ruth Culpepper.

### Young Men's Mission Conference

For Royal Ambassadors 15 years of age or older, the Young Men's Mission Conference is to be held August 13-21, at Boys' Camp, Ridgecrest Baptist Assembly, Ridgecrest, N. C. Arkansas can have only five boys, with a possibility of two or three more if we act early, for this conference is limited to 150 boys from the 19 Southern Baptist states.

It provides a boy missionary contacts, inspirational messages and discussions, fun and frolic, real camp life, contacts with group attending Foreign Mission Week at Ridgecrest, and directed recreation.

There is room for at least three other boys from Arkansas. Write to State RA Secretary, 209 Radio Center, Little Rock, for application blanks.

### Arkansas Girls at Ridgecrest YWA Camp

They were: Peggy Carson, Dorothy Lou Reed, Benton; Mary E. Coan, Virginia Sue Prince, Bennye Sims, Martha Deaton, Marye Jo Horne, Camden; Jean Bolton, Crawfordville; Mary Frances Dillon, Mary Lee Wesner, Dumas; Donnie Prince, Ruth Marie Jordan, El Dorado; Clara Jane Chaney, Fayetteville; Wanda Cristee, Betty Pittman, Carolyn Crouch, Fort Smith; Mrs. Rodney Johnson, Ann Johnson, Mary K. Sehon, Gene Lee, Huttig; Jo Coke, Marie Harding, Harrison; Linda Varnell, Gladys Spradlin, Betty Lee, Mrs. Leila Vining, Marion Tipton, Mary Denton, Little Rock; Maeline Dutton, Betty Dicus, Juanez Clark, North Little Rock; Ramona Ann

## Arkansas Girls Attend Ridgecrest Camp



Forty-one YWA's representing 21 churches in Arkansas, attended the YWA Camp last week at Ridgecrest, N. C. Their names are listed elsewhere on this page.

Marion Tipton, Little Rock, was elected president of the Arkansas delegation. She was also a workshop president, working with Miss Gladys Keith, New Orleans.

Maeline Dutton, First Church, North Little Rock, was president of the Panama workshop directed by Mrs. Paul Bell, missionary to Panama.

Fair, Magnolia; Dorothea Dean Rasberry, Marmaduke and Ouachita College; Laura Lou Bearden, Wanda Groom, Mary B. Cruce, Bobby Jean Tyler, Morrilton; Shelda Davis, Rita Davis, Stephens; Nellie Jean May, Warren; and Miss LaVerne Ashby, Young Peo-

ple's Secretary.

The camp brought inspiration to all through messages by the many missionaries and nationals from the various countries, Dr. Clarence Jordan, Mr. Charles Wells, and representative South-wide leaders.

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FALL TERM OPENS SEPTEMBER 5

## Southern Baptist College

H. E. WILLIAMS, President  
Walnut Ridge, Ark.

# Siloam Springs Assembly Offers Unlimited Possibilities

By W. O. VAUGHT, JR.,  
Immanuel Church, Little Rock

As I write these lines from the beautiful Arkansas Baptist Assembly campus there are many impressions of this significant meeting in my heart which I would like to share with all Arkansas Baptists.

I have no doubt.

This year more than 1,200 are living here on the assembly grounds, and on Sunday night the attendance must have exceeded 2,000. More than 1,200 are eating three meals a day in the large assembly dining hall, and on Sunday more than 1,000 attended Sunday School and Training Union.

As I think of the similar meetings held in the South I do not believe I can think of one that is more ideally located than our own Siloam Springs. Surrounded by the beautiful Ozarks, Siloam Springs is an arena where God has far surpassed our fondest expectations of perfect beauty.

### The Physical Equipment

As you enter the Assembly grounds you pass the comfortable and well-appointed home of the Assembly guardian, Mr. Marion. A bit farther down the hill to the left is the large dining hall, where more than 1,200 can be seated to eat at one time. Beyond the dining hall one comes to the business office, the tabernacle, the store, book store, and other Assembly buildings.

Built on both sides of the valley, and extending for more than a half-mile are the living quarters for those who attend the encampment. Quite a number of these buildings are owned by the encampment, while more than a dozen buildings and dormitories are owned by various churches.

Last night as I approached the tabernacle, where at least 2,000 people had gathered to hear Dr. Harry Rimmer speak, it appeared to me that at least half of the crowd was seated outside of the tabernacle. One of the greatest needs of the Assembly is a new tabernacle.

Other improvements of water

supply and sanitation are absolutely necessary for this type of an expanded program. With the coming of these improvements, which I believe Arkansas Baptists should provide, we will have an encampment that will meet the needs of our state.

### An Army Of Youth

I do not believe I have ever seen more juniors and intermediates in attendance of any encampment than the group in attendance here now. More than half of this assembly is made up of this age group. Therefore, we literally have here an army of power, waiting to be trained to carry the load of our denomination in future years.

They lift their voices and sing until I believe the roof will not be left on the tabernacle. They attend the classes and drink in the spiritual inspiration provided for them. They crowd around the Snack Shop and drink more soft drinks and eat more candy than a whole army of men.

They take their politics seriously, and as I write these lines they are divided into two political parties and on Wednesday they will crown their king and queen. There is enough, challenging youth here to save all Arkansas if they can be saved for the power and program of Christ. I only wish all Arkansas Baptists could see what I am now seeing here at Siloam.

### The Program Is Superb

Under the capable leadership of Dr. Edgar Williamson an excellent program is being provided. Dr. Harry Rimmer of Los Angeles is the popular and powerful speaker for this Assembly. Pastor J. B. Maxwell, First Church, Bentonville, is bringing the noon sermons. Classes in Sunday School, Training Union, and WMU work are being attended by approximately 1,000 each day.

Splendid conferences have been held for the laymen and preachers, and the music led by Volus Norsworthy has been of the highest order.

College students have been given a very splendid place on the program led by T. D. McCulloch and

William Hall Preston. After the great evening mass meetings in the tabernacle the various groups meet for singing and testimony and prayer. In these cabin and dormitory meetings a number have been converted and before this meeting ends literally hundreds will have made decisions for Christ and Christian service.

It is my personal judgment that Dr. Williamson is doing a most excellent work in connection with this Assembly and I believe the program he is promoting here is worthy of the cooperation and loyal support of all Baptists in Arkansas.

### Church-Owned Buildings

In the last year eight new church-owned dormitories have been erected. This is the hope of the future of this Assembly. Dozens of beautiful lots are available for such buildings and up-to-date churches can do nothing better than build for their young people a dormitory to house them during the Assembly sessions. These dormitories will make Siloam a permanent phase of the church program and from year to year will insure each participating group an effective part in the Assembly.

The largest church groups here are those from the churches which own their buildings. I would recommend to each church that plans to be made immediately to build a dormitory on these grounds before the next Assembly meeting. Contact Dr. Williamson and arrangements can be worked out for the erection of your dormitory on a beautiful and well-located lot.

### The Best Is Yet To Be

As I sit here in the business office of the Assembly writing these lines it is mid-afternoon. Recreation is in full swing. Hundreds are playing ball, tennis, volley ball, and other games. Many are enjoying a swim. The bell is ringing, announcing the great political rally in the tabernacle. Each party will try to make an impression for their king and queen. And in the

midst of it all, Christ is being upheld and honored.

The future of Siloam is bright, and I am thankful that I have been here these days to see what God is doing through this work for Arkansas Baptists.

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## Figures to Inspire

July 6, 1947

Church	Adns.	S. S.	T. U.
Arkadelphia, First	1	340	85
Camden, First		442	109
Cullendale, First	3	224	111
Eldorado Churches:			
First	1	664	116
West Side	1	238	85
Second	8	415	86
Fort Smith, First	1	823	301
Hot Springs Churches:			
Park Place	2	412	128
Second	7	501	149
Mission		566	172
Little Rock Churches:			
Baptist Tabernacle	1	282	86
Plainview		108	69
South Highland		218	85
Malvern, First	5	307	57
Mena, First	1	282	83
Mount Ida, First		137	86
Paris, First		235	116
Pine Bluff Churches:			
First		575	171
Mission		648	210
Matthews Mem.		104	60
Rogers, First	5	257	97
Springdale, First	9	199	
Mission		290	
Stuttgart, First		296	133
Van Buren, Oak Grove	12		81
Van Buren, Oak Gv.	12	81	81
W. Memphis, First	40	414	269

—000—

My money is mine only in trust. It belongs to God just as I do. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom or righteousness and brotherhood and peace. Money talks—and what does it say about me?

## VACATION BIBLE SCHOOL REPORTS

(From Official Reports Sent Religious Education Department)

Association — Church	Enrolled	Av. Attend.
Benton County—Rogers, First	141	117
Big Creek—Mammoth Springs, First	87	65
Central—Hot Springs, Park Place	160	130
Concord—South Fort Smith, First	85	63
Concord—Fort Smith, Calvary	217	184
Current River—Corning, Hopewell	11	8
Delta—Eudora	113	90
Greene County—Paragould, Union	42	30
Hope—Bradley	71	55
Liberty—El Dorado, Union	67	45
Pulaski County—Little Rock, Hebron	105	87
Pulaski County—Little Rock, Pulaski Heights	143	103
Woodruff County—Cotton Plant, First	76	62

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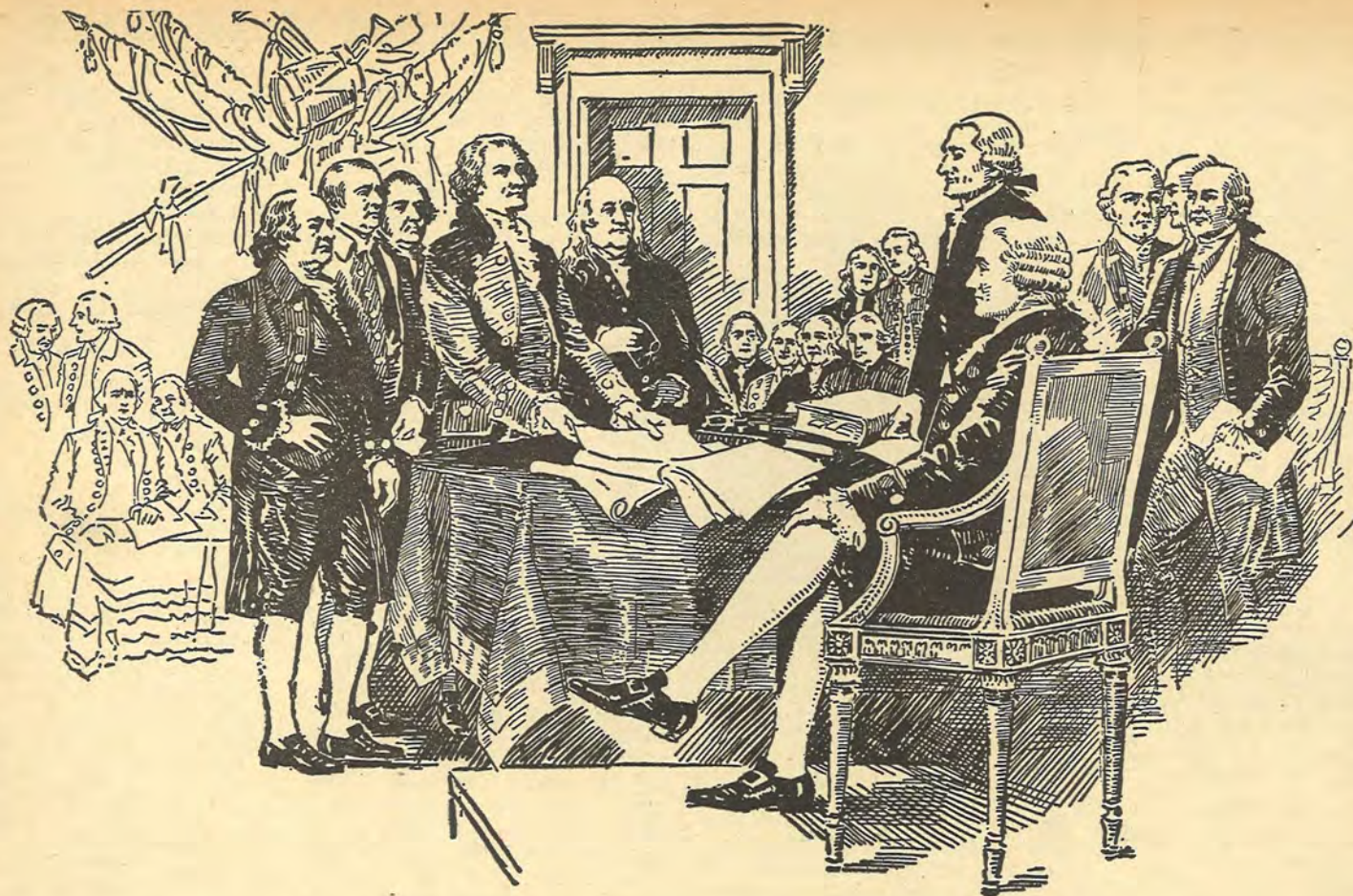
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*“When, in the course of human events . . .”*

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We like to think of the Declaration of Independence as the REAL spirit of '76 . . . the spirit of free people who set the patterns of America's great growth and great prosperity. We like to think of it as perhaps the first example of free enterprise—a group of men willing to engage in a bold attempt for the good of many.

And so, 171 years ago, there was born in Philadelphia a spirit of freedom and forthright action which has come down to us today as one of the most cherished rights of an American citizen.

The electric service industry is typical of the free enterprise system in action. As such, it is in the forefront of the battle against whatever forces may be mobilized against that system. If it should succumb to socialization, then socialization is inevitable in other lines—transportation, finance, medicine, and so on.

One cannot be FOR socialization and FOR the United States; a choice has to be made—and we have chosen our country, and the system which, after 171 years, has made it the one nation pre-eminent in all the world.

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# Suffering Often Brings One Into Full Spiritual Maturity

By R. PAUL CAUDILL

The problem of suffering is as old as the human race. It did not originate with Job, nor did it end with him. People of all races and of all ages and of every clime have had their hours of suffering.

The manner in which Job dealt with the problem of suffering, however, was, for his time, unique. He had the courage to face the traditional interpretation of suffering with a viewpoint that differed from the concept of his dearest friends. There were times when his faith was at a low ebb, but invariably his hopes would rally and he would tighten his hold upon God.

The steadfastness with which Job clung to his faith in God has become for all generations a classic example of patient endurance.

## The Problem of Suffering

The problem of human suffering is more than an "old" problem. It is one that faces, sooner or later, peoples of all walks of life.

Job's suffering came about as a result of the machinations of Satan, a real person and the enemy of all mankind. Desirous of wrecking the life of Job and of defeating the purpose of God, Satan proposed to God that He permit Him to try or test Job. "Hast not thou made a hedge about him. . . put forth thou hand now, and touch all that he hath, and he will renounce thee to thy face" (Job 1:10-11). Jehovah held that Job was "a perfect and upright man, one that feareth God, and turneth away from evil," yea, one whom there was none like unto in all the earth.

Indeed, Job's home life was all but ideal. Surrounded by his seven sons and three daughters, his wife, and his exceeding great substance, he had experienced material bounty beyond measure.

How would Job react if suddenly the tables of his good fortune were turned upon him? What would be his attitude toward God if he should suddenly find himself without the blessings that had come to him so graciously through the years? Satan held that Job would not maintain his integrity of heart in the face of

## Sunday School Lesson For July 20th

Job 1:8; 2:7-10; 19:7-10; 42:1-5;  
James 5:11

adverse circumstances. He challenged God to permit him to afflict him with adversity in the belief that through such his stature as an upright man would cease to be.

## Anchored to the Absolute

One might have expected Job to find comfort in the presence and fellowship of his wife in his hour of trial. The average husband, we dare think, would find comfort in the presence of his beloved at such a time. But with Job it was not so. When the worst had come his wife said unto him, "Dost thou still hold fast thine integrity? renounce God, and die" (Job 2:9).

The estate of Job was, in truth, about as miserable as it could have been on earth. After losing his oxen and asses to the Sabaeans, who in addition slew his servants with the edge of a sword, and after likewise losing his sheep and the servants by fire from heaven, and also his camels and servants at the hands of the Chaldeans, Job lost his sons through a great storm that came "from the wilderness."

And then, that sorrow might be added unto sorrow, and injury unto injury, Satan "went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2:7). So great was his misery and dejection that he went out and sat down among the ashes and "took him a potsherd to scrape himself therewith." Job was perplexed, all right, but not unto despair. (2 Cor. 4:8). In spite of it all, "Job sinned not, nor charged God foolishly."

Job's faith was stronger than that of his wife. She even went so far as to chide him for his faith in God "and became the agent of the tempter, urging him to curse God and die" (Allen).

Job's answer to his wife should be pondered by all in their hours of adversity. Said he, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10).

## Destroyed on Every Side

"He hath walled up my way that I cannot pass, and hath set darkness in my paths. He had stripped me of my glory, and taken the crown from my head. He hath broken me down on every side, and I am gone (Job 19:8-10).

It is indeed remarkable that Job was able to face his suffering as he did in the light of all his calamity. There was not one amongst all his friends to offer him comfort or to give him insight as he sat dejected on his ash heap of sorrow.

Eliphaz, Bildad, and Zophar, his friends who came to mourn with him and to speak words of comfort were so overcome by his tragic plight that for seven days they sat in the silence of their own grief. They believed, of course, that Job's condition had been brought about by his wrong doing and attempted to convince him of his iniquity.

Stedfastly, however, Job declared that he had not faltered in his integrity and eloquently expressed his conclusion in the words "though, he slay me, yet will I trust him." "I know that my redeemer liveth—and though after my skin worms destroy this body, yet in my flesh shall I see God."

## A Repentant Heart

Job's heart, in the end, was one of repentance. Through the marvelous revelation of God's mys-

terious power he had come to behold, as never before, God's majesty and might, and over against it all his own ignorance. He had come to realize that there had been times when his utterances were without understanding: "Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not." He had been humbled.

In his failure to understand the acts of Providence, he had come face to face with his own sinful ignorance. "I had heard of thee by the hearing of the ear; But now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes." (Job 42:1-6).

His trials had brought him closer to the Lord. In his sufferings he had been brought into closer fellowship and into deeper understanding in him who is the source of all light and love.

## The Mercy of the Lord

"Behold we count them happy which endure. Ye have heard of the patience of Job, and hath seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11).

Even so Christians today can, in their hours of adversity, see "the end of the Lord" and know His "tender mercy." Through patient endurance they may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.

—00—

Intermediates want and need their pastor to be their partner. They want to know, love, and emulate not only him but also his wife. The friendship of a good pastor and his wife may mean the difference between death in trespasses and life in Christ.—Harold G. Sanders, Teacher.

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JULY 5, 1947

*B. L. Bridges*

General Secretary

Here is a facsimile of a Memorial Certificate given when \$100 is given to the Honor Fund in memory of some departed friend. In this case, the Womans Missionary Society of First Church, Van Buren, contributed \$100 in memory of the late Miss Addie Garner, who was a charter member of First Church, Van Buren. Other certificates have been issued in memory of Arden Baylock, General Atkinson, and others.

Why not contribute \$100 now in memory of some departed friend, and receive one of these certificates with a gold border, about one-third larger than the one pictured here? If your friend is living, we can make it an Honor Certificate instead of a Memorial Certificate.

We still need approximately \$270,000 to wipe out this old indebtedness. These debts were honorable debts. No money was squandered. We borrowed the money. We got the cash, and signed our notes and bonds for it. The money helped to build our Orphanage. It helped to build the Baptist Hospital. It helped to build Bruce Hall at Central College. It helped to build Cone-Bottoms Hall at Ouachita College. It helped to do other things in our Baptist work. Let's pay the debts.