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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS MAY 17, 1951

NUMBER 20



—H. Armstrong Roberts

*"I was glad when they said unto me
Let us go into the house of the Lord."
Psalm 122:1*

NORTH LITTLE ROCK
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The Truth Shall Make Us Free

By HOWARD L. WILSON, Pastor
Arabella Heights, Texarkana

Freedom of speech and freedom of the press have put the whole world in a glass house. Moments after they happen we have detailed analyses of all important inter-national, national, and local events. And, like the fellow behind you when the red light changes, a million free lancers like myself begin to sound off. Now and then we find a patient, broad-minded editor who will print our opinions whether he agrees with them or not.

I am aware, too, of the fact that as a preacher, I live in a glass house, but I have a few stones to throw, and let the glass fall where it may.

Liquor Revenue Did Not Save Schools from Closing

Recently, we people of Arkansas have had our eyes opened to the truth about liquor traffic and its revenue. Last fall the liquor dealers made a threat that if the state voted dry, the schools would close; that old age assistance and welfare funds would be curtailed. The school crowd listened; and the poverty stricken and aged listened. Long accustomed to the political threat against "biting the hand that feeds you," they voted wet. Many, against their moral convictions, were afraid to vote otherwise. Now they find, in spite of the wet victory, their subsistence checks have been cut and schools have been closed early for lack of funds.

To lose the support of these voters is quite a blow to the wet forces. And you can be sure they have not given up. Fox-like they laid the foundation for their support several years ago, and they are quick to repair any breach. They saw to it early that the revenue they paid was tied to state supported causes with an emotional appeal. They reasoned that the people of Arkansas believe in education, and they will do most anything to get funds to keep the schools operating. Even if the voter objects to the liquor traffic, he may be induced to tolerate it if he can be led to think that its revenue "ups" the educational standards of the state. They knew, too, that no one can stand to see old folks abused, and the plight of the poor always incites sympathy. Many voters would tolerate if not support liquor if they would be led to believe that aged and poor citizens would starve if it were abolished.

Yes, we are all in a glass house since we allowed our moral obligations such as old age benefit, relief, and schools to become dependent on liquor revenue.

Silence has been the great failing of dry forces especially in off-election years. And our silence has just given consent to another blinding move by the wets. Revenue is the liquor business' sole justification for itself. As recent as the last special session of legislature we allowed them further justification. They very subtly "allowed" themselves to be made the scapegoat for additional funds to operate the schools. Now, we people of Arkansas find ourselves even more entangled in a web of obligation to an immoral agency.

Right Cannot Thrive on Evil

"But our business is legal," the liquor dealers protest. It IS approved by statutes. But by all RIGHT standards, any business that makes a man a beast, a killer, or a public charge, is immoral, destructive, inhumane, and indecent even if it is legal.

If the people knew the truth about revenue and its tie-up, the last godless knot would not have been tied between our schools and

a beer tax. But so long as voters refuse to see the REAL purpose in "wet" methods, we will go on being slaves to the traffic whether we approve or not.

Suppose instead of letting liquor hide behind a front of benevolence, the people of Arkansas would demand that the liquor crowd TRY to pay the CRIME BILL caused by LIQUOR. Let liquor revenue ATTEMPT TO SUPPORT the families that are made HUNGRY and DISTRESSED BY LIQUOR. Let the taxes, if they can, REPLACE THE LIVES of those who are KILLED BECAUSE OF LIQUOR. And let them make LEGITIMATE the births of all the children born illegitimately under the CURSE OF LIQUOR.

During the campaign last fall, the liquor bunch expressed their contempt for bootleggers. Legalized liquor, they claimed would boot the bootleggers out of Arkansas. It has been reported that "legal" dealers in Texarkana are guilty of re-using bottles with the seals unbroken. They fill them through a hole in the bottom which they reseal with wax.

How much revenue do the schools of Arkansas receive from THAT liquor? Where has the bootlegger gone since liquor is legal in Arkansas?

Last January our church burned, and we are in the process of rebuilding. We are in dire need of financial aid to do so. I understand that some local liquor dealers have offered financial assistance. MUCH AS WE NEED THE MONEY, I HAD RATHER BE FIVE YEARS IN BUILDING THAN HITCH OUR WAGON OF A GREAT AND HOLY NEED TO A BEAST OF IMMORALITY.

"Ye shall know the truth, and the truth shall make you free" takes the form of a prophecy for the citizens of Arkansas. Next time they shall go armed to the polls—armed with the truth, and shall free themselves from all obligations to the liquor crowd.

—000—

New Book

Communism, Democracy and Catholic Power, By Paul Blanshard, price \$3; publisher, Beacon Press.

I am most grateful for Paul Blanshard's last book. It seems to me even more important than his earlier work that showed the activities of the Hierarchy in American life. This looks out on the world scene and studies Communism and Catholicism in all nations.

Both are totalitarian, and both have no room for freedom and democracy. The current willingness of many to accept the Vatican as an ally against Communism, and even to welcome it, must see the peril involved in taking an ally who will, if the chance offers, destroy the freedom for which we are struggling.

The book is splendidly accurate and honest. It carefully respects the religious convictions and principles of Roman Catholics, but exposes the whole political set-up of the hierarchy. It makes plain that Communism and Romanism are twins in their methods and their spirit. Both are despotisms, using every device to enslave the minds of men to an authoritarian ideology. Dr. Blanshard is rendering the entire free world an inestimable service.

Henry S. Coffin,
President Emeritus, Union
Theological Seminary.

This book may be purchased at any Southern Baptist Book Store.

The Only Alternative

A Devotion by the Editor

"But we see Jesus."

It is easy to become discouraged. When we look around us we may be tempted to ask, "What will be the outcome of all the conflicting currents of life which are carrying human emotions, human desires, and human conduct in so many different directions?" We hear the resounding clash of opposing interests and we see the wreckage which follows; we hear the groans of those who are bruised and broken and the weeping for losses sustained. We pause to wonder what the end will be or if there is no compensation for all that seems to be wrong with life around us and with the world in general.

There must be relief from the strain of life, else we would break under its pressure. In some instances we call this relief an antidote, in others an alternative, and still others a remedy. But there is only one great, all-inclusive and all-effective counter power which is capable of relieving the strain of any and all the adverse and the deceptive situations of life and that one power is Jesus Christ.

Strike a balance, put everything you can think of on the one side, stack them up until you cannot see over them, until they seem to submerge and smother life; and over against it all we will place this, "But we see Jesus."

The world, the flesh, and the devil have no answer for that, and the towering obstructions of life begin to shrink and their importance and power are seen for what they actually are in comparison with the towering reality of Jesus.

This is exclusively the hope of the Christian. One must actually see Him, and see Him as one's own personal hope and personal Savior. He is the antidote for the world's ills; but more than that, He is the alternative to the world's doom; and still more, He is the remedy for the world's sins; and yet again, He is the way of life.

Over against the applause of the world, "we see Jesus;" over against the persecution of the world, "we see Jesus."

If our eyes are deflected from Him to the unfriendly waves lapping at our feet, we shall sink beneath these waves as did Peter of old. Our only hope of rising above them is found in Peter's appeal. Over and against all the waves of an unfriendly and critical world we may with confidence place this, "But we see Jesus."

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9.

ARKANSAS BAPTIST

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

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From The Editor's Desk

Promotional Methods Of Agencies And Institutions Militate Against The Cooperative Program

(Continued from last week)

When our denominational agencies and institutions appeal to individual church members for contributions and to individual churches for allocations in the church budgets they are undermining the basis of the Cooperative Program and they are asking for money that should, and otherwise would, be channeled through the Cooperative Program.

Two things should be recognized just here. First, the special contributions that are authorized either by the Southern Baptist Convention or by the State Convention; and second, there is money in the possession of many Baptist people which will never be channeled through the Cooperative Program. We have no criticism to offer against the special offerings that are provided for in the program of our Convention. Certainly we have no criticism to offer for trying to channel monies into our denominational program through the agencies and institutions, monies which we cannot get through the Cooperative Program. That money should be sought out and secured for service in the Lord's kingdom.

Designations Reduce Cooperative Program Receipts

Our complaint is that our agencies and institutions are appealing for money from our church people who are giving through the Cooperative Program and they are appealing for allocation in church budgets. Such appeals, if responded to, take money out of the Cooperative Program when it is designated to special causes.

The living endowment of our seminaries is a case in point. The money given to these living endowments is money that should be channeled through the Cooperative Program. In some cases the seminaries are in church budgets for a designated amount. Another case in point is the Foreign Mission Board's

encouragement of churches to pay the salary of a missionary. That is encouraging a designation in a church budget. And a payment of a thousand dollars or two thousand dollars as a missionary's salary does not represent the full cost of that missionary to the Foreign Mission Board. The only way to determine the full cost of a single missionary is to take the total amount spent by the Foreign Mission Board and divide that by the number of missionaries.

We spoke of the possibility of the spirit of competition among our agencies and institutions. It is in these appeals for designations in church budgets and for individual contributions that this spirit of competition seems to be most in evidence. Because when an institution asks for an individual contribution or an allocation in a church budget it is asking that that money be taken out of the Cooperative Program and given to itself. Therefore it is asking that the church or the individual reduce its contribution to other agencies and institutions of the Convention and increase its contribution to the agency and institution making the appeal. When a dollar is taken out of Cooperative Program funds and given to a single institution, it reduces the amount all the other agencies and institutions would receive from the Cooperative Program and increases the amount that the particular institution will receive.

Examples

It seems to be common knowledge that the alumni banquets of our seminaries held at the time of the meeting of the Southern Baptist Convention each year have been turned into promotional meetings for the purpose of securing special contributions and designations in church budgets. The alumni of the institutions are appealed to on the basis of their loyalty to their alma mater to

place the institution in the church budget or to seek out individuals who are in a position to make special contributions to the seminaries. These alumni banquets ought to be turned into promotional meetings for the Cooperative Program. And every other meeting of any group representing any institution or agency of the Convention ought to be a promotional meeting for the Cooperative Program.

We call attention to these examples simply to show how the promotional facilities of our agencies and institutions are being turned to the solicitation of funds for themselves instead of being used for the promotion of the Cooperative Program, the funds of which are distributed to all agencies and institutions upon a dollar or a percentage basis. There is therefore a conflict in the promotion of our denominational work. A conflict that has arisen as the fault of no individual. It is a situation that is a hang-over from the period before the Cooperative Program was inaugurated and the period of the infancy of the Cooperative Program. However the time is past when a dual appeal to our people should be made—an appeal for Cooperative Program funds and an appeal for designated gifts. Especially is this true when the appeal for designated gifts is wholly unauthorized by either the Southern Baptist Convention or the State Convention. We believe the time has come when all the agencies and institutions of our Baptist constituency in the Southern Baptist Convention should be unified on a co-operative basis and that they should consider themselves members of the same family and be willing to share with one another and support each other without reaching out a hand for a special contribution either from an individual or from a church, a contribution that should and would otherwise go through the Cooperative Program.

We believe in our denomination, in our denominational program, and in our denominational agencies and institutions. We will support them with the last ounce of energy and the last breath of our life. We believe they are of the Lord and are doing the Lord's work. And it is for a more effective service that we call attention to these matters and believe that they should be corrected in the interest of the entire program and for the greater efficiency of the work as a whole.

Catholicism And The Public Schools - - Belgium

(A digest of an article in THE NATION,
by Paul Blanshard)

Belgium is a striking example, according to Mr. Blanshard, of a nation "being torn apart" by the struggle of the Catholic hierarchy to gain "financial parity for its schools in the national tax program and by the Socialist resistance to that drive." For a hundred years the struggle has been going on in Belgium.

The Belgium population is nominally 95 per cent Catholic but Northern Belgium is influenced by Holland where Catholic schools are actually stronger than the public schools and the Catholic hierarchy has gained complete support of the Catholic schools. Southern Belgium is influenced by France where there has been separation of church and state since 1905. Opposition to the hierarchy's

demand for support of Catholic schools is centered in the Socialist party. But the Catholic party now holds a narrow margin in both houses of parliament and so the Catholic hierarchy is taking advantage of this small majority in Parliament to press its demands for support of Catholic high schools on the same basis as public high schools. The Belgium socialists are no longer fighting the principle of state support for church schools but are now concentrating their efforts in the battle against the size of the Catholic bill.

Priest-teachers who are paid from the public treasury teach the Catholic religion in the classrooms and students receive school credit for this instruction. However non-

Catholic children may get religious instruction in their own faith where there are enough of them to justify the expense, and parents may ask exemption from religious instruction for their children, or they may choose a course in "morals" given by the teacher.

The Catholic party supported Leopold in the election last summer and though they won the election, the general strike following forced Leopold to withdraw as king. This split the Catholic forces into two "recriminatory camps" in an effort to restore Catholic unity. The hierarchy is falling back on "the ancient battle cry of 'down with godless' education."

(Continued on page seven)

Kingdom Progress

Active Ouachita Student



Ben Elrod

Ben Elrod, student in Ouachita College from Rison, has been elected president of the Ouachita Student Senate for next year. He will preside over all chapel services for the year, and will lead the members of the Student Senate in the program of student government.

Elrod is active in many campus activities, having played an important role in the organization of the campus booster club, IPSAY. He served as first IPSAY president last year. Elrod is a ministerial student, and is pastor of the Cedar Creek Baptist Church in Buckner Association.

First Church, Helena Has Revival and Ordination

Pastor Ralph Douglas was ably assisted by three Ouachita students in a recent eight-day meeting. The students were: Billy Stratton, Lucien Coleman Jr., and Miss Carroll Cooper. The pastor preached at the evening hour and the young people conducted the morning services and had charge of the music at all meetings.

There were 119 decisions during the meeting; 45 were professions of faith. This brings the total of new members received by the church in the past four years to 605, 417 on profession of faith.

On April 28 the church conducted an ordination service when Donald Gravenmier and W. B. Stratton were ordained to the ministry; Mr. Stratton will graduate from Ouachita this year and plans to enter Southern Seminary in September.

Billy Lewis, Helena High School senior, was licensed to preach and plans to enter Ouachita in September.

The following ministers conducted the ordination service: the sermon, by the pastor, Ralph Douglas, the charge was delivered by J. T. Holsten, Lexa; the candidates were questioned by B. A. Miley, Marianna; prayers were offered by B. F. McDonald, J. J. Franklin, and J. B. Measles. A number of deacons also participated in the service.

Workers Available

Education-Music Director

James G. Harris, Beech Street Church, Texarkana, recommends John W. Herndon of 712-16th, North, Texas City, Texas as education-music director.

He is thirty-seven years of age and has been choir director of First Church, Texas City, for the past five years. He is a B.A. graduate of Louisiana State University, and also has Master of Science degree from the same institution. Mr. Herndon is a soloist and his wife, the former Maxine McBride, El Dorado, is an accomplished pianist and organist.

Ralph Dodd-Evangelism

Beginning September 1, Ralph D. Dodd, pastor of Tabernacle Church, Little Rock, plans to devote all his time to evangelism. He is now making dates for the fall months of 1951-52. Interested persons may contact Mr. Dodd at Tenth and Pine Streets, Little Rock.

Wagner and Stoutenborough With West Batesville

West Batesville Church, L. H. Roseman, pastor, had Evangelist Eddie Wagner of Little Rock, and James Stoutenborough of Wheaton, Illinois, in a recent revival meeting. There were 39 additions to the church, 34 of whom were by baptism.

Pastor Roseman highly recommends both Evangelist Wagner and Mr. Stoutenborough as an outstanding evangelistic team. Says Pastor Roseman: "Our church will not soon forget this revival and it will be a better church because of it."

Temple Church, Ft. Smith Receives 57 Additions

Temple Church, Fort Smith, Murl Walker, pastor, had Bill Eustis of Siloam Springs in a revival meeting recently. Bill Perkinson, Fort Smith, directed the song services.

There were 57 additions to the church, 23 by baptism and 34 by letter.

Second Church, El Dorado Has Good Meeting

Second Church, El Dorado recently held a 10-day meeting with Dr. T. L. Harris, Camden, as the evangelist and Charles Lowry, associate pastor of the church, song leader. There were 26 additions, 13 for Baptism and many rededications.

The Training Union attendance record was broken with 349 present. Jesse S. Reed is the pastor.

Bible School Clinics

The Clear Creek Association conducted two Vacation Bible School clinics at Clarksville and Alma on April 30 and May 1. A. D. Corder, Coal Hill, was superintendent of the Bible Schools. There were 56 persons enrolled from twelve churches.

W. O. Taylor, associational missionary, led the teaching of the opening assembly procedure, Mrs. Crossland of Webb City, had charge of the juniors, Mrs. A. D. Corder, Coal Hill, taught the primary book, and Mrs. Dick Sowell, Ozark, directed the beginners.

Baccalaureate-Commencement Speakers—Blue Mountain College



J. H. Kyzar, right, pastor of the First Baptist Church, Greenwood, Mississippi, and president of the college board of trustees, who will preach the baccalaureate sermon at Blue Mountain College, May 27; and William Hall Preston, Nashville, Tennessee, associate south-wide Baptist Student Union secretary, who will make the commencement address May 28. His daughter, Miriam, is a member of the graduating class.

Baylor Has Excellent Summer Program

By C. E. BRYANT


The strongest and most flexible curriculum ever offered in a Baylor University summer session has been listed for the Summer Quarter opening June 5, Dean Monroe S. Carroll announced today.

Dean Carroll said that the academic program has been arranged to accommodate many groups who are affected by the nation's mobilization and military preparedness program.

Three hundred thirty courses in 37 departments are scheduled for the summer term. Most of them will be available on the customary 12-week basis, but a large number have been scheduled on six-weeks terms beginning June 5 and July 16 to permit the student to work out a program of study on the abbreviated basis if he desires.

Air Force R.O.T.C. training will be available for the first time in any summer session. Freshmen and new students are eligible to enroll—gaining benefits of possible draft deferment and of emerging from the college course with a commission in the Air Force Reserve.

The Summer quarter is of the same scholastic and credit level as the three quarters of the regular school year, and a student attending classes around the calendar is able to graduate in three rather than the normal four years.



Listen to the
BAPTIST HOUR

Date: May 20

Speaker: Charles Wellborn

Subject:
"The Fellowship of Concern"

Arkansas Stations:

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

First Church, Little Rock Has Great Revival

By E. L. MARKERT

One of the greatest revivals ever held in the history of the church has just been seen at First Church, Little Rock. Throngs of people almost filled the huge auditorium every night for two weeks and on two Sunday nights it was filled to capacity with some 1500 in attendance each time.

Stirring messages were brought by Evangelist Eddie Martin, who is drawing large crowds all over the South in his meetings. He is a dynamic preacher delivering the true Gospel message in vivid form. His sermons have left a strong impression on the lives of those who heard him and large numbers have turned away from the ways of the world as a result of the working of the Holy Spirit which evidence was very clear in the meetings.

During the revival a total of 119 were received into the membership of the church, 67 coming for baptism. In addition scores of decisions were made concerning reeducation and surrender for life service.

The musical part of the meeting was ably handled by Robert Post of Lancaster, South Carolina, who led the singing, played the trumpet and piano and sang solos. Al Hlick, graduate pianist from the Chicago Conservatory of Music, and whose home is in California, did the accompanying and also sang spirituals.

Simultaneous Crusade

Dr. John L. Dodge, Hot Springs, was with First Church, Clarksville, Tennessee.

Ralph Dodd, pastor of Tabernacle Church in Little Rock, was with the Eastern Heights Church, Columbus, Georgia, during the Simultaneous Crusade east of the Mississippi River.

R. J. McMillan, Judsonia, was with the First Church, Kosciusko, Mississippi.

Walter N. Hill, Stuttgart, was with the First Church, Bassett, Virginia.

L. Y. Lewis, Clarendon, was with the First Church, Crystal River, Florida.

W. W. Dishong, pastor of the Park Place Church, Hot Springs, was with the First Church, Sumter, South Carolina.

Arkansans In Oklahoma

First Church, Walters, Oklahoma, had Earl Herrington as visiting preacher, and R. D. Harris, pastor at McCrory, as song director, for a revival meeting April 16-29. There were 60 additions; 46 by baptism, one by statement, and 13 by letter.

Send Used Magazines To Armed Forces

"Is it possible that you could influence some church to adopt us by furnishing magazines and other reading material? Our only pleasure in the combat zone is reading. All my men have Bibles and read them. I should appreciate it if they would send some magazines such as: Life, Time, Coronet, Saturday Evening Post, Colliers, any kind of digest and any kind of comic book."

If you can comply with this request mail your bundles or magazines to: Chaplain Donald E. Trump, 72nd Heavy Tank Bn., APO 248, c/o P. M., San Francisco, Calif.

-Alfred Carpenter

Dr. W. B. Tatum With Hardin Church

Dr. W. B. Tatum, pastor of First Church, Pine Bluff, was with the Hardin church five nights April 23-27, teaching Baptist doctrines. He presented Bible truths in a forceful way and a spirit of evangelism prevailed throughout the meeting. Dr. Tatum brought the messages on Baptist distinctives and at the close of each message, he would appeal to the lost to repent and be saved and called for Christians to rededicate their lives. There was one addition and several rededications who committed themselves to special service in the church.

Members from First Church, Southside, and others in Pine Bluff presented a musical program each evening.

In addition to the wonderful services, the presence of Dr. and Mrs. Tatum in our midst was inspiring. They won the hearts of our people and brought closer bond between First Church and our rural church. We believe these servants of God have set a beautiful example for the larger churches to follow.

Paul Bates is the pastor at Hardin.

Evangelist Available

Evangelist James E. McLane, formerly of Columbia, South Carolina, is available for revival meetings in this area. He may be contacted by writing in care of Paul E. Grimes, Route 2, box 584, Pine Bluff, or by calling Pine Bluff 5790-m-2.

Wynne Church In Revival

The Wynne Church, Boyd Baker, pastor, had Dr. D. Swan Haworth of Vicksburg, Mississippi, as the visiting evangelist during a revival meeting, April 16-22. Carlos Gruber, Plainview, Texas, was the song leader and personal worker as well as violinist and soloist.

Pastor Boyd says, "The influence of these two brethren in our church and community was deep and wide-spread. There was not only a genuine church revival, but also a large ingathering of members by letter and profession of faith."

Evangelist Kirkpatrick Reports Great Revivals

First Church, Tyronza, had H. E. Kirkpatrick, Hot Springs, in a week's revival meeting recently. The revival had not been planned, and though the church is now without a pastor, the first Sunday morning service brought 18 persons to the Lord. A total of 106 decisions were made, with 60 accepting Christ and uniting the church by baptism.

Evangelist Kirkpatrick had just returned from a meeting in Birmingham, Alabama, where 130 persons were added to the membership of the church.

Foreign Mission Notes

Dr. John A. Abernathy, Southern Baptist missionary, has arrived in Pusan, Korea, and may be addressed in care of the American Embassy there. Mrs. Abernathy has remained in Manila.

Our Cooperative Program In Ministry to Migrants

By L. E. COLEMAN SR.

We recently received a letter from Mr. and Mrs. Sam T. Mayo, Home Board Missionaries to the migrant laborers, stating that they are now working among the berry pickers at Bald Knob and surrounding territory.

The ministry of these "tried and true" servants of the Lord is made possible through the combined efforts of all Southern Baptists, being sustained financially through the Cooperative Program. This one thing ought to make us happy as Baptists; it should increase our zeal and enthusiasm for the Cooperative Program. What a privilege we have as individuals and as churches to have a part in such a worthy program of missions.

The agricultural migrant families follow the crops around the calendar. They start in the South in winter and follow the crops to the North, returning south again in the late fall. As they move from place to place so do the Mayos and other missionaries to the migrants. For instance, Mr. Mayo informs us that he and Mrs. Mayo will be in Bald Knob until June 1, then they will go to Springdale, where the Migrant Mission Program was introduced as a Southern Baptist activity by the Mayos in 1948. They will remain at Springdale until about the middle of August then will start the long trail back to the South as they follow the cotton picking migrants all over the cotton belt.

Mr. Mayo tells us that they are to have a young couple with them at Springdale. They are Mr. and Mrs. James Harris of Southern Seminary, Louisville, Kentucky.

There are many things we can do to help these missionaries in reaching the migrants. We can pray for them. Pray for safe travel. Pray for the leadership of the Holy Spirit in this great effort of personal evangelism. Let us pray for the surrender of more missionaries to this worthy task. We can help them by sending good clothing to be distributed among the more needy ones. Canned food is also needed. We can send Bibles, Gospel tracts, health kits (a towel, bar of soap, wash cloth, tooth paste, comb). Recreational materials are needed. Toys, first aid supplies, and other good things are needed. Mr. Mayo says that before a package is mailed he should be contacted in order for him to advise where the package should be sent.

These migrant laborers are hungry for the truth of God. A social gospel will not suffice. Mr. Mayo tells us that many times, he has had men and women to say, "I know I am lost. Tell me about Christ who is able to save me!" When converted they are led to the nearest Baptist church to make a public profession of faith and to follow the Lord in baptism. The testimony of these missionaries is that 75 per cent of the converts become church members and a large per cent of these become tithers. Many become personal soul winners themselves.

You would warm the hearts of the Mayos if you would drop them a letter. Do it TODAY. Write them at Box 232, Bald Knob, Arkansas.

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Minister Ordained

James W. Flatte, a student in Henderson College, Arkadelphia, was ordained to the gospel ministry by the Beech Street Church, Texarkana, James G. Harris, pastor, Sunday, April 29. Arlie McDaniel, Mena, delivered the ordination sermon.

Mr. Flatte has been called to the Red River Church in Hope Association.

★ ★ ★ **Christian Horizons** ★ ★ ★

By Religious News Service

MacArthur Sees Peace Problem Basically Theological

General Douglas MacArthur said in Washington, D. C., that the problem of world peace is basically theological and that a movement of the spirit is necessary if the human race is to be saved from destruction.

"Men since the beginning of time have sought peace," he told a joint session of Congress. "Various methods through the ages have been attempted to devise an international process to settle disputes between nations. From the very start, workable methods were found insofar as individual citizens were concerned, but the mechanics of an instrumentality of major international scope have never been successful.

"Military alliances, balances of power, leagues of nations, all in turn have failed, leaving the only path to peace by way of the crucible of war."

The utter destructiveness of war now blocks out this alternative, he said. "We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door.

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the race."

General MacArthur paid tribute to the Philippine Republic as a "bulwark of Christianity in the Far East." He said the Philippines, as the only Christian nation in that area, has "infinite capacity for moral leadership in Asia."

Evangelical Leader Decries 'Passing the Buck'

Delegates to a regional convention of the National Association of Evangelicals were told that the American custom of "passing the buck" is fast becoming a scandal.

Dr. Paul S. Rees, pastor of First Covenant church, Minneapolis, and first vice-president of the association, blamed "average citizens for becoming indignant over the findings of the Kefauver crime investigating committee and then unthinkingly placing the blame on racketeers and corrupt police.

"It seems never to occur to these citizens," he said, "that by their own lack of moral sensitiveness or indifference to responsibility at the polls they are helping to create and continue the sort of moral climate in which vice can flourish flagrantly."

Dr. Rees asserted that there is a "similar warp in the thinking of church people regarding spiritual awakening."

"Church people are refusing to meet the challenge of today's secularism with its money-lust, its obsession with sensual indulgences, its personal frustrations and its broken homes," he said.

"Spiritual renewal will only come when the need of it is personalized among millions of our professing Christians. Our own prayerlessness, pettiness, bad temper, greed, jealousy and self-complacency must be confronted honestly and must give way before the invading flood of God's love poured into our chastened and surrendered hearts."

Country Doctor Named American Mother

Dr. Mary T. Martin Sloop, 77, a country doctor of Crossnore, North Carolina, was named the American Mother of the Year by the American Mothers Committee of the Golden Rule Foundation in New York.

Dr. Sloop's husband and two children also are practicing physicians in Crossnore. She has five grandchildren.

The woman doctor founded the Crossnore school where, the committee said, "she has been a mother to 3,000 mountain children, and a tremendous influence for good in their lives."

Dr. Sloop, a Presbyterian, was born in Davidson, North Carolina, and began practicing medicine with her husband, Dr. Eustace H. Sloop, in Avery County, in 1911.

Mrs. Edward M. Anderson, chairman of the American Mothers Committee for North Carolina, which chose Dr. Sloop, said of her:

"Single-handed, she has driven out moonshiners, and shamed the earlier mountaineers into sending their children to school.

"Within the last 38 years, she has revolutionized the lives of Avery County people, brought schools, good roads, modern farming methods, religious tolerance, a 20-bed hospital with dental clinic, vocational instruction, and a spirit of cooperation to the entire county."

23,000 Bibles Sold In Hungary

Twenty-three thousand Bibles were sold in Hungary during 1950, according to a report presented to the National Bible Council of the Hungarian Protestant Churches.

It was announced that work on a New Testament revision has been virtually completed and the new text is expected to be published this year.

Meanwhile, it was stated, a new translation of the Book of Genesis will be published shortly. The translation is part of a project for the ultimate revision of the entire Old Testament.

Five Lutheran Denominations Discuss Organic Union

Organic union of five church bodies belonging to the American Lutheran Conference came within the range of possibility when thirty-nine representatives of these groups met to explore such a merger.

The denominations involved are the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, the United Evangelical Lutheran Church, the Augustana Lutheran Church, and the Lutheran Free Church.

The American Lutheran Conference, a loose federation, was organized in 1930. If the five bodies constituting it agree to merge, the resulting union will become the largest Lutheran Church in America, with a baptized membership of 2,079,459, according to 1949 statistics.

Take Your Recorder To San Francisco

Take your wire or tape recorder to the San Francisco Convention. The Radio Commission of the Southern Baptist Convention will have a connection all ready for you. There will be a small charge to defray part of the actual cost of providing this service.

A Smile or Two

The doctor rushed out of the study. "Why, what's the matter, my dear?" inquired his wife.

"Some man has just telephoned that he can't live without me," gasped the doctor.

"Just a minute," said wife drily. "I think that call must have been for our daughter."

—Quote

Madame had just had her hair cut and remarked to her husband, "Now I don't resemble an old woman any more."

"No," he replied, "now you look like an old man."

—Quote

A self-styled reformer was watching a trench being dug with modern machine methods. He said to the superintendent, "This machine has taken jobs from scores of men. Why don't you junk it and put 100 men in that ditch with shovels?"

The superintendent snorted: "Better still, why not put 1,000 men in there with teaspoons?"

—Quote

A nervous young minister, making his first call, admired a young baby. The mother remarked, "He's just 12 weeks old."

Trying to be agreeable, the young minister replied, "Really? And is this your youngest?"

—Quote

"Say, I hear you lost your job. Did the foreman fire you?"

"Well, you know what a foreman is — the guy that stands around and watches the other fellows work."

"What's that got to do with it?"

"Why, he got jealous of me. People thought I was foreman."

Motorist: (barely avoiding a broadside crash): "Why on earth didn't you signal that you were turning in?"

Girl (who just crossed into her home driveway): "I always turn in here, stupid."

The portly man was trying to get his seat at the circus: "Pardon me," he said to a woman, "did I step on your foot?"

"I imagine so," she replied, after glancing at the ring, "all the elephants are still out there."

A man on vacation had been told that he would find some good hunting on the lower end of a creek. Gun in hand, he wandered for miles without getting a shot and was on his way back in the late afternoon when he met a small boy.

"Is there anything to shoot around here?" he asked the lad.

The boy thoughtfully shook his head. Then his face brightened and he exclaimed: "Here comes the principal of my school."

—Quote

The Colonel walked into the Army kitchen. "Attention!" the mess sergeant shouted. All sprang to attention except the new recruit cook.

"What's the matter?" asked the Colonel. "Why don't you stand up when the command is given?"

"Sir," was the reply, "I have just started this recipe which says, 'Don't stir for 25 minutes.'"

—Quote

News From Baptist Press

Draft Status Clarified for Religious Education Students

The draft status of seminary students preparing for Christian service as educational directors and directors of music has been cleared up, according to a letter from Dr. J. M. Dawson, executive director of the Baptist Joint Conference Committee on Public Affairs, Washington, D. C., received by Dr. Duke K. McCall, executive secretary for the Southern Baptist Convention Executive Committee.

The law says that regular or duly ordained ministers of religion and students preparing for the ministry under the direction of recognized religious organizations and who are satisfactorily pursuing full-time courses of instruction in recognized theological schools shall be exempt from training and service. This also applies to certain college students who have pre-enrolled in a seminary.

The law also defines the term "regular minister of religion" as one who regularly preaches and teaches the principles of religion without having been formally ordained as a minister of religion, and who is recognized by his church as a regular minister.

Dr. Dawson, who interviewed the office of Selective Service on this point, said "It was the ruling of General Lewis B. Hershey and his assistants that where a person is dedicated to religious work as a full-time vocation, receives his support from the religious organization and falls within the framework of the religious program of the organization, for the purpose of the Selective Service Act, he properly comes with definition as a 'regular minister of religion.'"

It is Dawson's opinion that the denomination has a responsibility to these young men. He says, "To make this crystal clear the denomination in some official manner should adopt a statement in harmony with the above to be given each person expected to be deferred so that he can make this plain to his local draft board."

Some precedents in Southern Baptist life have marked the way to an easy solution of the problem. "Fortunately for us," continues Dawson, "we have in many cases adopted the titles, 'Minister of Education' and 'Minister of Music,' so that our very terminology contributes to clarity in claiming this exemption."

Dawson proposes the adoption of a very brief certificate to be prepared for each person in training as director of religious education or director of music, properly endorsing the individual as engaged in this training within the framework of the denomination.

Total SBC Gifts Up Fifteen Per Cent

Baptists gave \$691,901 more to Southern Baptist Convention causes the first four months of 1951 than for the same period last year. This is an increase of 15.09 per cent. The announcement was made by Dr. Duke K. McCall, executive secretary and treasurer of the Southern Baptist Convention Executive Committee.

Designated offerings account for \$548,895 of the increase. Designators are 24.99 per cent ahead of last year, \$2,744,845 in 1951 as compared with \$2,195,950 in 1950.

The Cooperative Program increased 5.98 per cent, to bring the total for the four months to \$2,532,918.

Total gifts for the period were \$5,277,764, with \$3,613,939 or 68.47 per cent going to foreign missions.

Fort Worth Invites 1953 Convention

Baptists in Fort Worth have officially invited the Southern Baptist Convention to meet with them in 1953. The invitation came from the Tarrant County Baptist Association and was announced by J. Woodrow Fuller, superintendent of missions. Homer Covey, president of the Worth Food Markets, is chairman of the committee issuing the invitation on behalf of the association.

The Fort Worth Chamber of Commerce has assured a minimum of 1200 hotel rooms. The Dallas Baptist Pastors' Conference has also voted to join in the invitation and secure additional hotel rooms in that city.

The Convention will meet in the Will Rogers Coliseum that seats 11,000 and in the Will Rogers Auditorium that seats 3,000, both to be furnished rent-free to the Convention by the Baptists of the Tarrant County Baptist Association.

Southern Baptists have met twice before in Fort Worth. First in 1890, when Jonathan Haralson of Alabama was president, and again in 1934, when M. E. Dodd of Louisiana was president.

The invitation will be considered at the San Francisco meeting of the Convention, June 20-24, this year.

New Zealand Church Wants Supply Pastor

Who wants to go to New Zealand for three or six months? The Auckland Baptist Tabernacle is seeking such a man. Qualifications: Seminary graduate, age forty or older.

The following inquiry was addressed to Dr. Duke K. McCall from Rev. T. F. Lanyon, secretary of the Baptist Union of New Zealand: "I am writing you on behalf of the Auckland Baptist Tabernacle making inquiries as to the possibility of one of your outstanding men paying a visit to this country and conducting services for three to six months at the Tabernacle. Fares of course would be paid both ways and of course there would be a salary as well . . ."

If interested write to Duke K. McCall, 127 Ninth Avenue, North, Nashville, Tennessee, giving such personal information as would be of interest to the committee from the Auckland Baptist Tabernacle.

Southern Baptist Revival Breaks Out in New Jersey

Southern Baptist evangelism reached the campus of Princeton University when a revival led by Ralph Langley, youth evangelist of Southwestern Theological Seminary, brought fifty decisions, including eight professions of faith, two who answered the call to preach, one who volunteered as a medical missionary, and dozens of rededications of Christian lives. The announcement was made by J. W. McClendon Jr., Baptist chaplain on the campus.

McClendon, formerly of Shreveport, Louisiana, is a graduate of Southwestern Seminary. He went to Princeton last fall on invitation of a group of Baptist students to become their chaplain.

McClendon says, "There is no Baptist church in the town of Princeton. In 1949, six Baptist students, led by H. Paul Pressler III, a Southern Baptist student (Princeton '52) from Houston, Texas, organized a Baptist student fellowship on the Princeton University campus."

Catholicism And Public Schools

(Continued from page three)

Mr. Blanshard states that there are leaders on both sides of the issue who believe that a compromise is possible and he makes this significant statement in that connection, "and perhaps if the important decisions could be made in Belgium instead of Rome, a reasonable solution could be found." Mr. Blanshard quotes the following from one of the Socialist leaders, "The bishops will not actually permit equality in the high school construction program. They constantly use their position to create a clash of interests in the belief that they can win by appealing to the faith of the people. Their agents in Parliament find out where every new public high school is to be built, and then they force a delay of three or four years in its construction. This gives them time to build a competing high school. Then they ask us to finance it."

You will note that this leader says that the bishops "use their position to create a clash of interests." This is the tactic of "divide and conquer."

Mr. Blanshard quotes eighty-year-old Camille Huysmans, former Prime Minister and Minister of Education, as follows:

"Catholic leaders have been the saboteurs of the public school since 1831. We are in favor of an agreement for genuine equality of support for public and private education, but the bishops want a Catholic monopoly in the control of the schools. They did not act this way in the beginning. They were moderate then. A Catholic is a gentleman when he is in the minority. Let America take warning. You must not be foolish as we have been. Every father and mother should have a fair choice in matters of education, and the Catholic hierarchy is attempting to defeat that fair choice."

"Huysmans' statement," says Mr. Blanshard, "epitomizes the crisis in Western Europe." He continues, "in the light of European experience, the small but fierce skirmish in Washington over federal money for parochial-school buses must be regarded as only a foretaste of a more severe struggle—the struggle of a free culture for continued freedom from ecclesiastical controls."

The chaplain also gives this account of the reception of the revival: "So strong was the prejudice against evangelism at Princeton that it was not possible to use the word 'revival' in referring to the meetings. Instead, the services at which Ralph Langley preached were called 'a week of Spiritual Awakening.' The student newspaper, *The Princetonian*, heralded Langley's arrival in a front-page story, referring to him as a 'revivalist.' An able choir of Westminster Choir College students was directed by Carroll Kelly, Southern Baptist student from Chattanooga, Tennessee, who led the song services in the meeting.

"Nearly all of the decisions made were registered by college students. In the wake of the revival effort, the Baptist student group is organizing Bible study and prayer groups for interested students, and praying that the fires thus kindled may burn on other Ivy League campuses in the months ahead."

Sorely Needed Praying

By DR. JOHN D. FREEMAN

A statement often heard during my college days was quoted from Dwight L. Moody, "The world is waiting to see what God can do with a life wholly yielded from youth to His will." Little attention was paid it at the time, but experiences through the intervening years have developed in many minds a profound respect for whoever created the aphorism.

The world is now in a tragic state because mankind has refused to give the Almighty such a chance. Before research had opened hitherto closed doors in nature's realm, the atom was the ultimate absolute in physics. Because matter was considered eternal, materialistic philosophies and the false ideologies which they generated led mankind into the slough of skepticism. Because morality was considered a by-product of progress, the mania for money with which to buy power and pleasure secured a strangle hold upon the ethical nature of the race. But the fission of the atom and its consequent impact upon the world have turned many skeptical minds to study anew the problem of origins and to seek other assurance of human security than nature alone can offer. Thus religion once more assumes its rightful place among the studies which command man's most serious thought.

A new sensationalism arises about us today, and it is not generated by the pulpit. One does not have to go to church or synagogue to find the prophets who are developing it. If he listens to a few radio commentators, reads the daily press, and steps even into the edge of the stream of magazines, he will be disturbed by what he learns and, if he can think at all, will find himself beset by grave fears about what the future holds in store. What will he find?

Science and Philosophy Need Spiritual Help

Dame Science will be seen sitting among mystifying machines and terrifying contraptions, fascinated by what she has produced, but horrified by the Frankenstein which she has made and does not know how to control. And in desperation, she will be found turning to Religion for help.

Philosophy will be seen among the accumulated theories of the ages, with an ever-increasing pile of conflicting dogma about her. She is fascinated by what Science has done, but more gravely concerned about the future than ever before. Caught between two gigantic forces which she has helped create, namely, heartless materialism and godless humanism, she is like the desert traveler whose camel went mad, threw him and chased him into a pit where he found temporary safety by holding to a bush that grew from the dank side. But, looking down he discovered a fiery-mouthed dragon. Above him was the raging camel. And while he stared at it, he saw a white and black rat, emblems of day and night, cutting the slender bole of his support. Thus does Philosophy see inevitable catastrophe before us. Her efforts to find in nature alone a *raison d'être* that satisfies man's instinctive outreach for God have failed. Her search for some natural basis of security against impending social tragedy has proved futile and she too turns to her sister, Religion.

Political World Appeals for Revival

Politics is in a state of utter confusion. She seems not to know where to turn or what to do. Fascist totalitarianism on the one hand seeks to enfold her in its giant tentacles, while state or socialistic totalitarianism struggles to get her first. Law-makers who would be her defenders in such an hour are beginning to meet in prayer groups, to deliver warnings about impending dangers, and to make appeals for a revival of religion.

Miss Democracy suffers from various ailments which are rapidly making her impotent. For example, her system of distribution is so inadequate that millions of her people go hungry while millions of pounds of food rot in fields and orchards or in government warehouses. She is so sorely beset by various group pressures that from the head in Washington to the finger tips in remote rural areas, her members are subject to attacks of jitters.

Her morale is breaking down! A man is afraid to seek employment lest he find a job that requires hours of hard labor. A radio comedian can create consternation on city streets. The story of a stray dog, caught in an abandoned sewer pipe, can flush more tears than tales of hungry, maltreated children of an alcoholic or reports of privations which human prejudice imposes upon helpless minority groups.

Once upon a time a people called Israel had a king who appeared on a scene quite similar to that which we know today. Vast riches had been accumulated; wide-spread contacts with other nations had been established; wars had been fought and won; a government once carried on by tribal groups had been centralized in Jerusalem. Vast public construction works were drawing people from farms and pastures to urban centers. The citizenry was beginning to be so accustomed to prosperity that they raised no questions about the source of their incomes, and squandered their money with prodigal unconcern for the needs of tomorrow.

Wisdom—The Need Of the Hour

Upon assuming his throne, Solomon prayed, "Give me now wisdom and knowledge that I may go out and come in before this people" (II Chron. 1:10). That text I commend to you. The prayer cannot be fully appreciated until one has ascertained the meaning of the Hebrew words translated wisdom and knowledge in the authorized version of the Bible. They were not synonymous; there was no redundancy in the king's appeal; he was pleading for two distinct things.

The word translated "wisdom" means, "ability to reach desired ends by use of proper means;" "capacity for making correct decisions and for devising plans that will not go awry." In plain, homespun American the word means "horse sense" which some wag has aptly defined as meaning "stable reasoning."

Solomon realized that he could not be a good ruler without ability to think clearly through every problem which his ministry would bring before him. He understood the

difference between constructive thinking and the mere acquisition of information. So he plead for an increased store of the power upon which creative efforts, reformation and improvement, and progress are dependent.

The word translated "knowledge" means, "apprehension of facts or truths in accordance with their real nature;" or better still, "that accumulation of information which comes from study and experience, balanced by moral and spiritual discernment, the highest outreach of which is knowledge of God."

For what more could an ambitious soul have asked? To develop the creative powers to the point where he could see ahead and formulate a governmental program that would promote further social and economic welfare and assure continuing peace would mark him as a great ruler. To acquire a rich store of knowledge would enable him to enjoy the treasures of nature, to conduct wisely the affairs of state, to contend successfully in the complicated international affairs of his day, and to avoid pitfalls which had led other rulers to ruin or to death. One of the earth's greatest tragedies is found in the debacle of Solomon's character under the influences of carnal lusts. What a blunder he made when he did not follow wisdom and learn self-control!

World Awaits Real Christian Statesmanship

The world moves upward on the shoulders of the few who have acquired by heredity and training the ability to envisage worthy goals, to devise the plans whereby such ends may be attained, and to inspire others to strive for those goals, regardless of the price involved. "Where there is no vision, the people perish" is a well-known adage. To have the vision, the world must have leaders who can act as architects of the needed social, economic, political and moral structures; who can devise the organizations, tools and labors required to build them; who can engender the spiritual dynamic necessary to bring about the results which are indispensable if human well-being and social progress are to be had.

Our present social order presents evidence of a tragic lack of wisdom among the world's leaders, especially our own. On every hand revolutionary movements reveal man's inability to keep social and spiritual life abreast of industrial developments. Although man has long known how institutions tend to remain static, we suffer from delayed action in providing a system of general education that discovers and unleashes native talent, develops trained public servants for every field, and inspires the populace with a holy desire to be worthy citizens and good neighbors. The times are indeed out of joint. Yet only a confirmed pessimist would believe that American people cannot right them.

The trouble is found not in ignorance about what should be, but in a lack of wisdom which would discover the causes of past tragedies and plan how to avoid them in the future. It is so much easier, for example, to care for the masses through taxation than it would be to revamp the social order so as to make them self-dependent. Man goes forward under the delusion that conditions will right themselves and thus the tax load be lightened. If he would learn from the past, he would soon discover what a hoax that idea is. And seeing our dangers, call upon God for divine counsel and for willingness to obey it. Only devastating wars can be our lot if we refuse to do this.

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ENROLL NOW FOR JUNE CLASS

Home Mission Advance



C. K. Rand

REPLACEMENTS IN HOME MISSIONS

Mr. and Mrs. Ignacio Villalpondo have been appointed to serve the Mexican Baptist Church of Kenedy, Texas, to fill the vacancy left upon the resignation of Mr. and Mrs. Paul Flores.

Mr. and Mrs. A. T. Cabrera have been assigned to the Spanish Mission at Las Vegas, New Mexico. Mrs. Cabrera will serve as kindergarten teacher to replace Mrs. Vada Mae Watson who has served temporarily in that field.

THE CHAPLAINS COMMISSION REPORTS

Director Alfred Carpenter of the Chaplains Commission reports that there are 315 Southern Baptist chaplains on duty at the present time. Of this number 147 are serving in the Army, 53, in the Navy, 84, in the Air Force, and 31, in veterans' hospitals.

Dr. Carpenter reports 535 reserve chaplains with 262 of them qualified for active duty in case of emergency. He states there is urgent need for 66 additional Southern Baptist chaplains in all branches of the services. The Navy presents the most tragic need and is appealing for men to supply that need before June 30.

The rotary system, wherein those in forward areas may come home when replacements are available, would make it possible for 73 chaplains in one outfit to be rotated but only 17 replacements are available.

RAND TO RESCUE MISSION

At the May meeting of the Executive Committee of the Home Mission Board, C. K. Rand was named as superintendent of the Rescue Mission in New Orleans to succeed Clovis A. Brantley who entered the pastorate. Mr. Rand worked for three years in the Mission before going afield in a ministry to Catholics. Charles Brumbelee has been acting superintendent for the past two months. Brethren Rand and Brumbelee have had wide experience in service at the Rescue Mission and their teamwork in the institution will render great service to the underprivileged men who pass their way in New Orleans.

CATHOLIC TRACTS

The Home Mission Board has produced a number of free tracts to help Baptists who are interested in winning their Catholic friends to Christ. C. K. Rand has written: **ASK A CATHOLIC, ROMAN CATHOLICS CANNOT INTERPRET THE BIBLE, IS MARY THE MOTHER OF GOD?, BUT I'M A CATHOLIC, and PURGATORY ... FACT OR FABLE?.** Dr. W. A. Criswell prepared a tract, **WHOSE IS THE BIBLE?**, which is available through the Home Mission Board. An ex-priest, Ben Borders, has written an interesting new tract, **FORTY YEARS IN THE WILDERNESS or WHY I LEFT THE CATHOLIC CHURCH**, which is just coming off the press. These tracts are available free in small quantities to individuals who write the Home Mission Board for them.

Baptist book stores have many good books about Catholics. Baptists in general and home missionaries in particular are definitely concerned with Catholicism. Free tracts should be used and the many books which the book stores carry should be read and studied by Baptists.

The Convention - wide visual aids workshops are to be conducted again this year. The first sponsored jointly by the Baptist Sunday School Board and Southwestern Baptist Theological Seminary meets on the seminary campus in Fort Worth, Texas, May 28-June 1. The second sponsored by the Baptist Sunday School Board meets at Ridgecrest Baptist Assembly, August 16-22.

Program

The program is designed to meet the needs of pastors, educational directors, Sunday School and Training Union workers, directors of visual aids, and others interested in using visual aids. It will consist of conferences, planning periods, demonstrations, previews, and other activities designed to show the "why, how, and when" on using visual aids.

1951 Meetings

Similar workshops were conducted last year and proved most worth while. Three hundred and three workers from twenty states and 175 churches attended last



Department of MISSIONS

C. W. Caldwell, Superintendent

Missions and Evangelism

Missionary H. W. Johnston writes in his bulletin: "Brethren, will you help me locate 'Mission Stations' where we might open up some work? Locate them, if you will, and inform me and we will do our very best to hold revivals and to organize Sunday Schools and Training Unions." Pastors, back him up in this undertaking.

Trinity Church, El Dorado, organized last January, now reports 92 members, with a Sunday School enrolment of 153, Training Union enrolment of 105, and a budget adopted for \$700 per month. Missionary Carl Clark has been the moving factor in this new church organization.

The second Negro Leadership Conference was held at the Arkansas Baptist College, Little Rock, last week. A write-up of the conference, with pictures, will occur in later issues of the *Arkansas Baptist*.

Moscow Mission, operated by the South Side Church, Pine Bluff,

is in the process of building a complete new house of worship. It will have a large educational department, as well as a splendid auditorium.

Will your church win and baptize more people this year than during any former year? Check up on the number baptized thus far and call your people to prayer and personal soul winning in an effort to reach more than in any former year.

Quincy Mathis, pastor of Bellaire Church in Delta Association, and C. W. Caldwell, Superintendent of Missions, were two Arkansans on the Western Rural Church program, Southwestern Seminary, May 7-10.

The Crusader bulletin of Liberty Association carries the following article on the subject, "Surveying:"

"We are in process of making some surveys of the needs of our Association. In April we called the pastors of Ouachita County together to locate Mission needs in that area of our Association. Other such meetings are being held in the rest of the Association. Our purpose is to attempt to locate places for: 1. Mission points; 2. Needy places for new churches; 3. Places for tent revivals; 4. Places where lawn or open air revivals could be held this summer."

Have you planned your mission revivals for the summer? Remember that we want every full time church to sponsor at least two mission revivals during the associational year. This summer will be a good time to do it.

We must stop playing at the life-and-death matter of missions and make the name missionary Baptist a reality! — Orvil W. Reid, missionary to Mexico.

Visual Aids and Workshops Ft. Worth and Ridgecrest

By EARL WALDRUP

year's meetings. A much larger attendance is expected this year.

Reservations

Requests for reservations for the Fort Worth, Workshop, May 28-June 1 should be sent to: Miss Dorothy Hiar, Box 6036, Seminary Hill Station, Fort Worth, Texas.

Reservations for the Ridgecrest Workshop, August 16-22 should be made with: Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Write the Audio-Visual Aids Service, Baptist Sunday School Board, Nashville, Tennessee, for further information and a copy of the program.

—000—

A young professor in Ecuador, who was led to Christ by an Indian boy in the United States Army, said, "You ask me why there is so much ignorance and superstition in my country? Then I ask you, 'Why Southern Baptists waited so long to come?'" — E. Gordon Crocker, missionary to Ecuador.

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DALE COWLING
Student Union Secretary

Assembly Pianist At Siloam Springs



Mrs. Troy V. Campbell, organist and director of Elementary work in the First Baptist Church, Houston, Texas, will serve as one of the pianists for the Arkansas Baptist State Assembly, July 3-11. She will also serve as consultant in accompaniment for all church organists, and will be accompanist for the Music Festival which is an annual feature of the State Assembly.

June Calendar

Emphasis: Winning the Lost in Our Sunday Schools.

IN THE ASSOCIATION

1. Promote Christian Education Day, June 24.
2. Promote revivals at mission point and in branch schools.
3. Conduct Preview Study in the churches.
4. Make plans to help rural churches in July.
5. Hold Sunday School Workers' meeting! Theme—"A good Sunday School in every rural church."

IN THE CHURCHES

1. Conduct mission Vacation Bible Schools.
2. Preview next quarter's Sunday School lessons.
3. Appoint committee to nominate officers for next year.
4. Observe Christian Education Day.
5. Lead officers and teachers to get the best help from The Sunday School Builder.

Suggested Summer Activities Through The Association

Associational Sunday School workers will use to advantage the many opportunities of the months ahead. June, July and August in some respects are reaping months. Consider these opportunities.

The Vacation Bible School is a seasonal opportunity. What is done here must be done quickly. Have you had a Vacation Bible School clinic for the workers in the churches? Has each church planned a Vacation Bible School? Why not plan for a mission Vacation Bible School in a community where there is no Sunday School. Several associations in Arkansas should be one hundred percent in Vacation Bible Schools this summer.

Summer Training Opportunities: Many churches that have not had a training school this year will respond during the summer months if given the opportunity. Workers can be secured from some of the nearby churches to lead in a week of training. Why not try to reach every church in training this year?

Branch Sunday Schools — Perhaps you have been thinking about starting one or more branch Sunday Schools in the association. There is no better time than the period immediately following the Vacation Bible school. A Vacation Bible school will interest the boys and girls in the community and will acquaint the parents with the aims of the Sunday School. Survey the association; determine where new Sunday Schools are needed; interest a nearby church in sponsoring the school; plan for the opening day; publicize it in the community; take advantage of the free offer of the Baptist Sunday School Board to furnish the lesson materials for the first quarter.

In the Foreign Mission Board we administer sacred money. With it we promote New Testament churches which are responsible only to God, not to any world council or world church. Chinese Baptists, Brazilian Baptists, Nigerian Baptists co-operate with us in evangelizing their own countries. They must increase; we must decrease. — M. Theron Rankin.

Want a Better Summer Youth Program?

By DALE COWLING

The summer vacation months offer the churches a golden opportunity to really utilize their youth. The young people have the time and if we offer them a vital program they will respond. They can revitalize your church and community this summer.

The average pastor is busy with revivals and other special summer activities until he finds it impossible to take the fullest advantage of this opportunity to develop his youth. May I offer a suggestion?

We have some splendid consecrated college students who will have to earn some money this summer in order to go to school this fall. They would rather work for the Lord in special church work than at anything else. Many of them have dedicated their lives to full-time Christian service. They are fully capable of leading the youth of any church in a glorious summer youth program. They

will mobilize your young people and lead them into greater personal consecration. They will lead the lost to Christ. They will assist the pastor in whatever way they can. If needed, some of them can act as church secretary.

First Church, Van Buren, Dr. T. H. Jordan, pastor, has led the way in this type of work. They have already employed a young man for the summer and the youth of the church are waiting anxiously for him to begin his work.

We are suggesting to the churches that such a youth worker receive at least \$150 per month for this type of service. The whole salary for three months would not be as much as for one revival, and the lasting results probably would be much greater.

Are you interested in doing this much for your youth? If so contact the Baptist Student Union office, 212 Baptist Building, Little Rock.

"Live Christ"

By BETTY BROWN, B.S.U. Reporter

On Friday evening, April 27, as 226 students from nine colleges in Arkansas met at Camp Couchdale on Lake Catherine for the B.S.U. spring retreat each person felt the nearness of the Holy Spirit. "Live Christ" blazed in silver letters from a large blue banner above the platform. It wasn't just in words that the theme was carried out, but it was felt in the hearts and spoken from the lips of each one present. Christ was seen living in each person through song, testimony, and prayer.

Out-of-state speakers were Dr. Kearnie Keegan, Nashville, and Dr. T. B. Maston of Southwestern Seminary. Dr. Keegan's messages were a series of "Live Christ." Dr. Maston spoke on "The Christian Life," with emphasis on "Its Beginning," "Its Continuance," "Its Consumation." All other speakers were students. Each one gave his

own testimony of what it meant for him to live Christ.

A very inspiring part of the program was the song service. "I'd Rather Have Jesus" and "Longing For Jesus" proved to be the songs most in demand by the B.S.U.'ers during the three day encampment. Special music was provided by University of Arkansas, Ouachita College, and Arkansas State College.

Dr. Edgar Williamson, head of Religious Education Department in Arkansas, brought the closing message Sunday, "What It Means To Live Christ." At the close no song was sung but as each person prayed to God, twenty-five students stood telling of the decision they had been led to make.

The Baptist students truly saw the Master face to face as they determined to "Live Christ" at all costs on their campuses.

Southwest Zone Hymn Sing For Pulaski County

On May 6, the Alexander Mission of Pulaski County Association was host to the Southwest Zone Hymn Sing, with 51 people in attendance representing eight churches, M. O. Kelley, association music director, was director for the Sing, and accompanied by Miss Mary Johnson. Special music included a quartet from the Crystal Hill Church and a solo by Mr. Miller from the host church. Brother Peterson, the lay pastor conducted the devotional.

The next Sing for this Zone will be on July 3, at the Crystal Hill Church.

Coming Events

- July 3-11: Arkansas Baptist State Assembly, Siloam Springs
- July 7: Hymn-playing Tournament, State Assembly
- Sept. 4: State Associational Sunday School Leadership Meeting, Little Rock
- Sept. 16-21: Forty-four Associational Sunday School Rallies
- Oct. 15-16: State Sunday School Convention, Jonesboro
- Oct. 29: State Associational Training Sunday School Meeting, Little Rock
- Dec. 10: Training Union "M" Night
- Dec. 30: Student Night at Christmas.

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

300 Brotherhoods Our Immediate Goal

With approximately 290 church Brotherhoods of record in churches of the Arkansas Baptist State Convention, we are looking forward to the day in the very near future when we shall reach and pass the 300 mark.

If your church has a Brotherhood and has never registered it with the Brotherhood Department (Room 219, Baptist Building, Little Rock), please do so now. Probably there are already more than 300 Brotherhoods in the state, but our records do not show quite that number.

Small Churches Need Brotherhoods!

At the close of the 1949-50 Convention year, there were about 265 churches in the Arkansas Baptist State Convention with total membership of 100 or less.

And here's some more statistics: Approximately two-thirds of the more than 200,000 Arkansas Baptists belong to churches with Brotherhoods. This means that there are relatively few Brotherhoods in our smaller churches.

And yet Brotherhood work is easily adapted to any church. Effective Brotherhood work does not depend upon the number of men engaged as much as it depends upon the earnestness and faithfulness of a few men who are willing to go down the middle of the road for the Lord.

Two faithful men (one pastor and one layman) make together a fine nucleus for a successful Brotherhood. Three men, or four men, or six men, or ten men, all working together, can help to strengthen and set forward every phase of the life and work of their church.

That's the purpose of a Brotherhood!

It's not necessary to have enough men to lay out an elaborate committee set-up before a Brotherhood can operate successfully. The committees are fine, and are necessary in larger Brotherhoods. But where there are only a few willing men available, it is better for the Brotherhood to operate as a committee of the whole, and work together at particular and necessary projects which are aimed at building a greater church.

What About Brotherhood Work in a Part-time Church?

The answer is that a church with part-time preaching needs a Brotherhood just as every other

church needs a Brotherhood. Part-time churches have Sunday Schools. Many of them have Training Unions. These organizations help to carry the load of work even when the pastor is not on the field. So with a Brotherhood.

A Brotherhood in a part-time church can help to make the work constant and effective, every week of the year. Such a Brotherhood will have for one of its major goals the building up of their church to a full-time church, with the pastor living on the field.

The slogan of the Brotherhood Department has been through the years, "A Brotherhood in Every Church."

It Is With Regret!

Your Brotherhood Secretary regrets that the number of Brotherhood revivals he can hold is limited. Many calls come for this type of revival (simply a Preaching - Praying - Going effort to present the claims of Christ and the church to the whole church-field)—many more than the Brotherhood Department can possibly sponsor.

We have gone a long way down the road of evangelistic endeavor in order to try to pull men over into active participation in personal soul-winning, and in order to point men to their major responsibility as Christians. But the evangelistic efforts of the Brotherhood Department must not get in the way of our Brotherhood promotional efforts.

Rather our Brotherhood promotional efforts must include our evangelistic efforts.

Remember that the three Brotherhood ideals (from which stems the whole program of Brotherhood work) are:

Personal Consecration of God's Men.

Personal Stewardship of God's Men.

Personal Soul-Winning of God's Men.

These ideals set out a balanced program of Christian endeavor which makes for better men and better churches.

And again, that's what Brotherhoods are for!

Communism cannot intercept the power of prayer. Prayer that helps is prayer that shares in the distress of those for whom it is offered, that suffers with those who suffer. — M. Treron Rankin.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

Hints For The Convention

California Baptists send these helpful hints to their "eastern" friends who will be attending Southern Woman's Missionary Union meeting and the Southern Baptist Convention:

"What shall we wear, ladies? Yes, an age-old question but a few tips may make your stay in San Francisco during the Convention in June more enjoyable. Suits are worn the year-round. Our nights are very cool, so bring your wool suit and also a coat will prove very comfortable. Average June temperature is 59 degrees.

"What shall we see to enrich our lives? I would suggest you consult the April issue of the *Home Mission Magazine* for a map carefully planned for your convenience. Visit the work among our Indian friends in New Mexico and Arizona, our new seminary in the West (the Golden Gate Baptist Theological Seminary) located in Berkeley, California, our new International Center recently purchased by the Home Mission Board, also located in Berkeley, and the new California Baptist Headquarters Building in Fresno, to mention only a few. Then for your pleasure while in San Francisco, make plans to see Fisherman's Wharf, Chinatown, Cliff House, Golden Gate Park, and a ride on the famous old cable cars. You will thrill while crossing our gigantic bridges, feats of engineering, the Oakland-San Francisco Bridge spanning the Bay, and the Golden Gate Bridge at our entrance to the Pacific.

"How shall we prepare our hearts for God's Spirit during these important days? Let me urge, dear friends, that we spend time alone with our Lord each day asking for His leadership, His presence, and His power as we seek to carry on His business. As we face these critical days we are made to realize the truth in the words of the great English poet, Alfred Lord Tennyson, "More things are wrought by prayer than this world dreams of."

"Welcome, one and all!"

Names of any members of Woman's Missionary Union Auxiliary to the S.B.C., San Francisco, June 18-19, should be sent to Miss Nancy Cooper, 209 Baptist Building, Little Rock, Arkansas' full delegation is not filled.

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R.A., June 11-16, \$8.50

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Int. R.A., July 23-28, \$12.75
Int. G.A., July-August 3, \$11.50
B.W.C., August 3-5
Jr. G.A., August 6-10, \$11.50
Y.W.A., August 10-12, \$5.50
Jr. G.A., August 13-17, \$11.50
Ridgecrest
Y.W.A., July 5-11
W.M.U. and B.W.C., Aug. 9-15
Y.M.M.C., August 16-22

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SUMMER SEMESTER June 4, 1951

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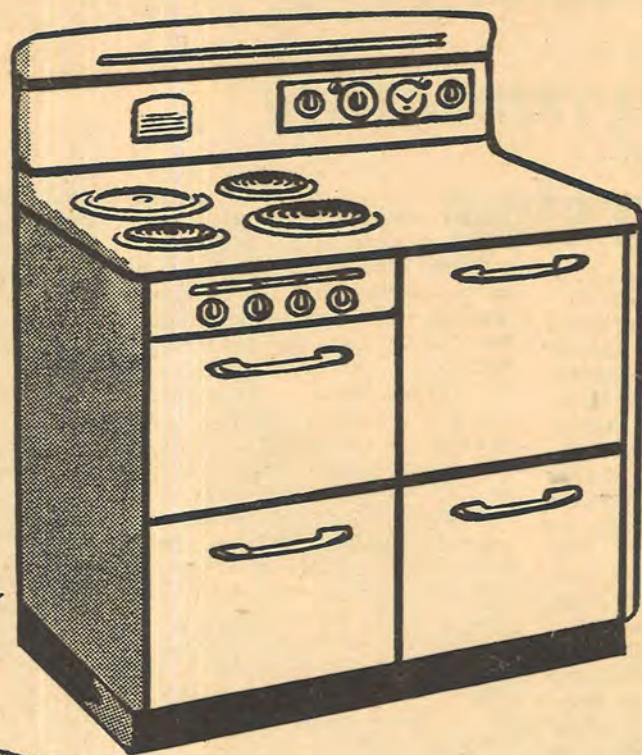
Figures to Inspire

Sunday, May 6

| | S.S. | T.U. | Ad. |
|---|------|------|-----|
| Little Rock, Immanuel | 1328 | 476 | 14 |
| Including Missions | 1534 | 637 | 15 |
| Little Rock, First | 982 | 369 | 13 |
| N. Little Rock, Bar's Cross | 864 | 332 | |
| Including Missions | 965 | 398 | |
| Hot Springs, Second | 855 | 178 | 1 |
| Little Rock, Second | 763 | 158 | 4 |
| El Dorado, First | 747 | 444 | 8 |
| Including Mission | 639 | | |
| Pine Bluff, South Side | 716 | 262 | 2 |
| Including Mission | 778 | 218 | |
| Fayetteville, First | 616 | 233 | 2 |
| Benton, First | 596 | 128 | |
| Including Mission | 678 | 173 | |
| Magnolia, Central | 580 | 201 | 21 |
| Including Mission | 639 | | |
| Crossett, First | 565 | 236 | |
| Gaines Street, Little Rock | 557 | 323 | 10 |
| Helena, First | 531 | 128 | |
| Fordyce, First | 517 | 199 | |
| Camden, First | 517 | 150 | 1 |
| Including Missions | 815 | 356 | |
| McGehee, First | 492 | 159 | 3 |
| Including Missions | 625 | 222 | |
| El Dorado, Immanuel | 489 | 248 | |
| Including Mission | 555 | 290 | |
| Forrest City, First | 473 | 201 | 1 |
| Little Rock, Pulaski Hts. | 472 | 147 | |
| Hot Springs, Park Place | 459 | 156 | 3 |
| El Dorado, Second | 451 | 240 | 1 |
| Little Rock, Baptist Tabernacle | 445 | 155 | 16 |
| Siloam Springs, First | 444 | 297 | 6 |
| Texarkana, Beech St. | 439 | 284 | 1 |
| Paris, First | 405 | 149 | |
| Including Mission | 431 | | |
| Fort Smith, Calvary | 402 | 190 | |
| Hot Springs, Central | 396 | 169 | |
| Stuttgart, First | 368 | 178 | |
| Including Mission | 409 | 199 | |
| Texarkana, Calvary | 365 | 163 | 29 |
| Conway, First | 362 | 111 | |
| Springdale, First | 359 | 227 | 4 |
| Including Mission | 464 | | |
| Monticello, First | 357 | 126 | |
| Little Rock, So. Highland | 357 | 129 | |
| Paragould, First | 346 | 223 | 6 |
| Including Missions | 529 | 444 | |
| Rogers, First | 346 | 162 | 4 |
| Norphlet, First | 339 | 252 | |
| Hot Springs, First | 333 | 113 | 2 |
| El Dorado, West Side | 331 | 124 | 3 |
| Searcy, First | 316 | 103 | |
| Jonesboro, Walnut St. | 310 | 119 | |
| N. Little Rock, Park Hill | 296 | 81 | |
| Fort Smith, South Side | 292 | 127 | 8 |
| Fort Smith, Temple | 289 | 203 | 3 |
| Little Rock, Hebron | 276 | 110 | 1 |
| Pine Bluff, econd | 272 | 139 | 2 |
| N. Little Rock, First | 263 | 99 | 2 |
| Mena, First | 253 | 99 | |
| Wilson, First | 247 | 128 | |
| Including Missions | 334 | | |
| Levy | 243 | 140 | 1 |
| Bentonville, First | 242 | 66 | 1 |
| Hot Springs, Piney | 219 | 158 | 1 |
| Little Rock, Calvary | 212 | | |
| Rt. Little Rock, Ironton | 205 | 144 | |
| Gurdon, Beech St. | 201 | 89 | 1 |
| N. Little Rock, Forty-seventh St. | 200 | | 10 |
| N. Little Rock, Pike Ave. | 188 | 89 | |
| North Crossett, First | 177 | 117 | |
| Springdale, Caudle Ave. | 170 | 143 | 1 |
| Augusta, First | 138 | 71 | 27 |
| Nettleton, First | 125 | 98 | |
| Sweet Home, Pine Grove | 122 | 93 | |
| Strong, First | 115 | 51 | |
| Warren, Immanuel | 109 | 118 | 2 |
| Hot Springs, Grand Ave. | 101 | 56 | 3 |
| Little Rock, Capitol Hill | 98 | 36 | 2 |
| Little Rock, Bethel | 86 | | |
| Fort Smith, North Side | 77 | 47 | 3 |
| West Markham St. Mission, (Woodlawn Bap. Mission) | 72 | 28 | |
| N. Little Rock, Cedar Hts. | 46 | 2 | |
| Including Mission | 103 | | |
| Hot Springs, Emmanuel | 56 | 35 | 2 |
| Geyer Springs | 55 | 37 | |
| Walker, Liberty | 53 | 70 | |
| N. Little Rock, Graves Memorial | 51 | 40 | |

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The missionary residence is located on top of a rather steep hill near a Shinto shrine. Little Charlotte Spence, daughter of Missionary Raymond Spence, was walking down the ninety-four steps leading to the shrine when she saw a lady with a sorrowful face. Charlotte waived and the lady came to her. "I thought I had no friends," the woman said, "but that is not so, because this little American girl is my friend." —Lenora Hudson, missionary to Japan.



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The Southern Kingdom

By MRS. HOMER D. MYERS

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

Sunday School Lesson for
May 20, 1951
2 Kings 18:1-7; Isa. 31:1-3

As the Northern Kingdom was called, Israel, the Southern Kingdom was known as Judah, because it consisted mostly of the tribe of Judah. Rehoboam succeeded his father Solomon to the throne, while Jeroboam became king of the revolting ten tribes. The kingdom got off to a bad start under Rehoboam. He became a tyrant instead of a friend and king to the people. His entire reign was only evil.

However, the history of the southern kingdom is some brighter than that of the northern, which was only evil throughout its 241 years of history. In all that time, one king, Jehu, did some good, but not enough to redeem the reputation of the nation. The southern kingdom had six kings whose righteousness varied from doing "right" to being labeled as "good." Several of the kings on the two thrones were relatives; maybe that would account for some of the evil. The influence of the two golden calves set up in Israel by Jeroboam was definitely felt throughout Judah, and the worship of Baal was prevalent in both nations also.

One king dethroned his mother as queen because of her idolatry, but he did not destroy the places of worship to discourage idolatry among the people. Several kings in Judah made some efforts to reform the people, but Hezekiah was one of the few who went all the way for the Lord. He destroyed their "high places" or places of worship; he tore down their groves and broke to pieces their idols. It takes the grace of God and great courage and strength of character for one man to oppose a national religion, or to run counter to public opinion, and age old traditions.

Brass Serpent Object of Worship

We discover in this lesson too, the Israelites still had the brass serpent Moses had lifted up in the wilderness as a symbol of sin on the cross when the people were bitten by the serpents in the wilderness journey. And they through the years had burned incense to the thing. Just as some people today confuse the ordinances of the church with the truths they symbolize; when people partake of the Lord's supper and administer baptism for salvation instead of seeing them as pictures of the facts, are they not "burning incense" at strange al-

tars?

When people forget God they are liable to worship most anything, and while we are studying idolatry in the lives of others, we should not fail to examine our own hearts to be sure that we too are not worshiping something earthly. It may be a person; or a pleasure; anything that claims more of our attention or devotion than the cause of Christ is an idol, and be not deceived.

We see again in this lesson how God blessed faithfulness and courage. Because Hezekiah did what he should have done, God prospered him in all his work and gave him victory over his enemies. The Assyrians had been a special thorn in the flesh to Judah, but Hezekiah unhesitatingly informed them that he would not serve them, and they were unable to bluff him or force him to do so; they tried both tactics.

Turning now to Isaiah 31:1-3, we find God's great displeasure is pronounced upon those who would turn to the world for help. "Woe to them who go down to Egypt for help; . . . and trust in chariots . . . and in horsemen, because they are strong." Through thousands of years of experience mankind has not yet learned this lesson. We would not be fanatical isolationists, but the Bible teaches separation for nations just as surely as He expects individuals to live separated lives, that nations will be judged as nations as certainly as individuals shall stand before the judgment seat. Those nations in the past who made alignments with the wicked always found themselves in trouble. We have both secular history and the Bible as a testimony that nations cannot serve two masters.

God Hates Appeasement

The treaties and appeasements our own nation has made with our enemies and the avowed enemies of God have brought nothing but disappointment and trouble; and furthermore it is bound to bring the displeasure of God upon our nation. We cannot play hands with atheists and hold on to God's unchanging hand at the same time. If America would stay true to God we would have no need to fear atheistic communism. God would take care of them.

Isaiah tells us that God will arise against the evil doers. That they are mere men and cannot compete with the power of God; that all their weapons are flesh,

or manmade, or propelled by men. But when the Lord stretches forth His hand, the enemy shall fall, and notice "so also shall his allies." Hence, we are known by the company we keep nationally as well as individually. And while we should not depend upon the strength of God's enemy for our protection, neither should we fear God's enemy, neither should we depend upon our own military might for security. A reasonable amount of preparedness is well enough, but all the armies and navies of the world will not save one when God says it is enough.

The best preparedness on earth for any people is spiritual. Our safety and security lies in our moral and spiritual integrity. Sin is the only real destroyer any nation can have, so reads the pages of history and the Bible. The same was true of Israel and Judah. No nation is born outside the will of God; who then is responsible for national existence! To whom then does every nation owe its allegiance? If God be for a nation — who can be against it?

God's People Have One Enemy—Sin

Israel, the northern kingdom, sinned away their day of grace. They proved over a period of 241 years their unworthiness to exist as a nation. God permitted the Assyrians to conquer the nation and take those whom they chose as servants; to take the riches of the land as the spoils of war.

Judah was spared about another century, but sin and moral degradation, and a succession of wicked rulers after the death of good

king Hezekiah, finally brought destruction upon that nation also. They too were to learn the lesson of God; "Righteousness exalteth a nation; but sin is a reproach to any people."

That great nation, at one time the richest and the most publicized in the civilized world of that age, the nation so honored of God that He protected them personally, and sought to guide them with His own hand as a father loves and cares for an only son, or as a gentle shepherd seeks to feed and protect the sheep of his pasture, that nation became a reproach in the world because of her sins; and that nation became servants of the heathen, were conquered by the Babylons, all because they forgot God.

May the good Lord forbid that our nation, also a chosen nation, the recipient of the richest blessing God can bestow upon a people, should go the way of all flesh and go down in sin and shame as did Israel and Judah of old.

Lord help America to repent and return to God before we too find it is too late. And repentance must begin at the house of God—with His own children.

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You cannot tabulate loneliness, nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of a survey is only the beginning of the missionary enterprise. One man with God at a mission station is a majority. — Samuel M. Zwemer.

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Ouachita College

There is a new day ahead for Ouachita College. There is no doubt about it. Two or three recent occurrences have tended to discourage some of our people on our Christian education program. I refer to the North Central Association's action with reference to Ouachita's standardization and to the resignation of President Eubanks.

Ouachita College is basically a better institution by far than it has ever been before. We have a large number of splendid new buildings. They are adequate at present, says the North Central Association Examining Committee. Several of them are virtually fireproof, and they are large enough for the present demands. There is, of course, one building that is sorely needed and that is a boys' dormitory, but by cautious management the old dormitory will do for a little while. These buildings are more or less adequately furnished and equipped. Equipment has been ordered for the new science building, which will complete the program of equipment. The library needs to be built up. Completing the faculty for the new year is the immediate task. Students are signing up now for their work next year. The Board of Trustees has committees now at work on the matter of completing the faculty and the program for next year. The coach is working on his athletic program for next year.

With the new building and equipment and with the Convention giving adequate financial support to supplement the college revenue, we have every reason to be encouraged about the future of Ouachita College. With the proper management of the institution, it will only be a question of a short time before the institution will fully qualify for membership in the North Central Association. There seems to be a small deficiency on several points, but the deficiencies are so insignificant that they can all be corrected in a short time. When we re-enter the North Central Association it need not be on condition or probation.

Meanwhile, young people need not fear penalties along this line, if they are taking their lives and their work seriously. Work at Ouachita College throughout the years has been thorough and Ouachita College graduates have not had difficulty in times of accreditation or non-accreditation. Any college student that will take his work seriously and will make his grades will be accepted and his credits will be honored whether the school at that time is accredited by the North Central Association or not. I do not believe that our young people have need to fear and we solicit their loyalty to the school. We promise that no ordinary means will be spared to maintain respect in educational circles and organizations for their credits and degrees.

With the program of enlargement and betterment nearing completion we can see a bright future and a new day for this great institution.

We are for our State Institutions but there is a Difference between Secular and Christian Schools.

1. In the Point of View—

The State school sees the youth as a prospective tiller of the soil, a mechanic, a financier, a professional man; in a word, a citizen of the world.

The Christian school sees him as a candidate for citizenship in two worlds, and undertakes to prepare him for both.

2. In the Atmosphere—

The atmosphere of the one is distinctly material, the other perceptibly spiritual.

One is saturated with the secular and sordid things of time, the other reflects the beams of eternity.

3. In the Faculty—

No religious test can be applied to a teacher in a State institution. He may be a devout Christian or a blatant skeptic. The parent and pupil take chances as to which he will be.

In a Christian school a religious test is always applied and in most schools, particularly in Baptist schools, only the Christian teacher need apply.

4. In the Curriculum—

The State school must omit the Bible and all distinctly Christian texts and subjects, while the church school must include all of these in addition to all the State teachings. The State curriculum is therefore narrow at a very vital point, because of the spiritual is one-third part of man, and decidedly the most important part.

5. In the Spirit—

The State school tends to narrowness and selfishness because it constantly aggrandizes the State (witness Germany) while the Christian school tends to breadth and unselfishness. It aggrandizes not the state but the kingdom of God. It teaches to live for others, not for self.

6. In the Liberty—

State education tends to monopoly the other toward the distribution of responsibility — Democracy.

The Results:

State schools have furnished 66½ per cent of all college graduates in America, but only 20 per cent of the successful men. Christian schools have furnished 33½ per cent of the graduates, and 80 per cent of the leading men. This proves that a complete education is best.

By the late H. E. Watters, A.M., D.D.,
Former President of Union University

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"So long as capitalism and socialism remain, we cannot live in peace. Either the one or the other will conquer. There will be a funeral chant either for the Soviet Republic or for world capitalism."—Leon Trotsky.

"Try it, and see if it is not a good thing to give thanks unto the Lord."

Buy Your Tickets Now to San Francisco

Transportation charges per railroad will increase June 1. Better purchase your ticket to San Francisco before that date.

C. E. Lawrence and Gaines Street

Last month Gaines Street Church, Little Rock, C. E. Lawrence, pastor, sent nearly \$1,000 for Cooperative Missions. This splendid church is growing and building, and pastor and people believe in missions.

Correction

The quarterly report of receipts published May the 8th shows the First Baptist Church of Lepanto as having contributed only \$291.66 to the Cooperative Program. This is an error. The figures should have been \$437.49. The error occurred in posting our books when we gave credit to the Lebanon Baptist Church of Trinity Association for \$145.83 which should have been credited to the account of the First Baptist Church of Lepanto. We regret errors of this nature, but in handling so many accounts as we do we cannot help but make a mistake once in a while. We are always glad to make these corrections.

I Am King Tobacco

(Copied from A Church Bulletin)

"I am Tobacco, I am an American. When the white man first came to the shores of America, I was already here. The Indian already knew me. He was never my slave. I was his servant.

"How times have changed! Imagine me ever being the servant of anyone. I am master who rules his subjects with a power stronger than that exercised by the Pharaohs and Caesars. I am KING—an ABSOLUTE MONARCH! If you think this is boasting, here is the proof:

"I take food from the mouths of babies that father and mother may have me. I take the keen intellect of the young man and turn him into a dullard. I take away the beauty, modesty, and self-respect of the sweet young woman. I droll and dribble down the chin of the old man, making him an object of loathing. I give to my subjects an odor and stench more abominable than that of goats and skunks. I litter and befoul every cafe, hotel, and other public buildings in our land. I enter the quiet precinct of the hospital to fill this place of supposed cleanliness with my offal and the air with my obnoxious odor. I enter the train, the busses, and all other public conveyances; and woe be to the person who is not a slave. I befoul his clothes. I befuddle his brain. I make his travel an unforgettable nightmare. I am not content just to rule my own subjects. All must feel and know my power. I AM KING TOBACCO. If you doubt my strength, try to break the nicotine chain by which I have you bound. I am TOBACCO!"

This expresses my feeling toward tobacco and it is hoped that it will express the feeling of others.

O. M. Sperry