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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, APRIL 3, 1952

NUMBER 14



—Harold M. Lambert.

Coming Out With The Spring Bonnet

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Feeding On Filth

By JACK L. GRITZ, Editor

The Baptist Messenger

Mr. Grocer, you have become a seller of filth.

Mr. Druggist, you are peddling poison. Maybe you hadn't realized it. But it's true.

Those paper back books which you brazenly display go so far beyond the bounds of decency as to be a menace to the well-being of your customers and your community.

Yes, we know there have always been dirty books. But not for sale by you. Nearly everyone comes to your place of business sooner or later. Before this kind of trash was an under-the-counter item at a few places and perhaps found in some bookstores. Now it seems to be everywhere.

These gaudy cover pictures should make you blush. That is, if you still have a sense of shame.

And those titles are shocking enough to warn you about what you are doing.

For instance—these at random from a drugstore rack:

"Here Is My Body," with this for a subtitle, "She was beautiful—she had no morals—and her man wanted to be governor."

"Fools Walk In," subtitled "Good girl or bad girl, was she worth the professor's life and reputation?"

"The Girl in the Stateroom," with this enlightening elaboration "She was the desire of all men and all men were her desire."

It's bad enough for that stuff to be on the racks, but it doesn't stay there. Housewives carry it home with their groceries. We see high school students squandering their quarters to have their minds

degenerated. Of course, you sell it because people buy it. But you owe the public—especially the clean-minded, right-thinking portion of it—something more than that.

As the literacy level goes up must the moral level of what is printed go down?

Sure, we know that cheap paper back books have become big business. We understand the reason they are so inexpensive is because so many copies are printed at once. And that makes us shudder.

The report of one of the companies is at hand. They issue seven new titles each month. So far they have gotten out 83 books at 25 cents each. The average sale of each book has been 350,000 copies. The first printing is always 200,000.

Imagine, a half million copies of some of these filthy novels are in print to poison the minds and lower the morals of the readers.

Yes, we know that some of the reprints are classics and that others among the paper back books are really good books. But the proportion is too large the other way. And the few good books are no adequate excuse for the truth.

We hope in the public interest you will turn this stuff in to the publishers for a refund and continue your legitimate business without peddling cheap books on the side.

You have reminded us that the American people are a reading people and that our churches have an obligation, far too often neglected, to meet a need for inexpensive reading material which will contribute to the cultural and spiritual welfare of the readers. We need more church libraries. And we need to use more the ones we do have.

The Secrets Of Greatness

In a recent issue of *Fortune*, Professor John Jewkes of Oxford University dealt with what socialism, of the Labor government pattern, did to England. In the course of his highly critical article he had these telling and important words to say about America:

"I pay frequent visits to the United States, and on my recent trips, along with my admiration for the energy and the buoyancy, I always find an uncomfortable feeling that something is happening in American society which is familiar to me because it happened in Great Britain.

"There seem to be in American colleges these days many teachers who speak of the virtues of a centrally planned economy with the starry-eyed enthusiasm and the almost touching innocence regarding the realities of economic life and organization which were so apparent in British universities between the wars. There are to be found in many American middle-class families talk of the supreme virtue of economic equality and signs of a sense of guilt that they are not as poor as some others—which is reminiscent of the conversations and attitudes of many British middle-class families as they fell under the sway of socialist propaganda in the early part of this century.

"There seems to be a growing contempt for profit making, a growing irritability with the untidiness, the tangled ends, the pains of readjustment which a system of free enterprise makes inevitable as, in the

course of progress, it continually bursts out of its skin to take a new form. And I begin to ask myself: It is conceivable that the American people, having provided so strong a proof of the virtues of a free economy, are gradually becoming unaware of, or indifferent to, the secrets of their own greatness?

"Perhaps I am all wrong about this—I profoundly hope so. It would be odd and tragic if socialist ideas, like the movements of men, were destined to travel westward."

—Industrial News Review.



"You're going out into the world and meet other boys. Now, get this, your Dad's not going to lick their Dads!"

Spiritual And Material

A Devotion by the Editor

"Honor the Lord with thy substance . . ."

The perpetual alternative which men have always faced and which we shall never escape this side of eternity is this: Shall we spiritualize the material or shall we materialize the spiritual? We cannot escape this alternative because both the material and the spiritual are involved in our daily existence.

Dispose of the physical substance of life and we cannot live in this world, we perish; dispose of the spiritual and we cannot live either in this world or in eternity, we perish eternally. To sustain our physical lives we must have food and clothing and shelter; to sustain our spiritual lives we must have faith and hope and prayer.

In this sense we live a dual life. And yet the two phases of life must be harmonized and unified, otherwise we shall perish. We do not at one time live in the realm of the spiritual and at another time in the realm of the material. We must live physically and spiritually at one and the same time.

There need be no conflict between the life that is sustained by material substance and the life that is sustained by spiritual communion. In fact, they are one and the same life, and to undertake to separate them is to live but half a life. There is a beautiful harmony in partaking of a nourishing meal and giving thanks to the giver of every good and perfect gift; there is a spiritual unity in donning an attire which accentuates one's personality and using that personality for the expression of the grace of the Lord; there is a holy alliance in a house which shelters a family and provides the comforts and conveniences of the home when God is enthroned there and becomes the head of the family. When this unity prevails in the utilization of the material substance of life, it also reaches out into every field of employment in which we create the resources for the sustenance of life.

By this method we may spiritualize the material things of life. But if we do not thus endow material things with a spiritual content, life itself with its spiritual content will be materialized.

It is the failure to honor God with the material possessions of the world which produces the extremes of poverty and wealth, and dissipates the natural resources to unholy ends.

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Proverbs 3:9.

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

Promoting The Southern Baptist Program

We like the Southern Baptist program, in fact, we have no hesitancy in going all out for that program. We like that program because it is capable of being improved and is actually being improved from year to year; because it is elastic, not rigid and unyielding; because it is expansive, it is not static and lifeless.

Local Church Pivotal

The Southern Baptist program begins in the local church. The local church program is the basic element in the Southern Baptist program. It expands from the local church to the association; from the local church to the state convention with its institutions and agencies; from the local church to the Southern Baptist Convention with its far-flung program of missions, education, and benevolences. Therefore, when we think of the Southern Baptist program we must not confine our thinking to the program of the Southern Baptist Convention per se. The program of the Southern Baptist Convention itself is only a part of the Southern Baptist program. We speak of parts or elements in this program, but they are not separate or watertight compartments in the program as a whole. The program is a living thing and each phase of the program is a vital organ of this Southern Baptist organism, or as a member of the whole body.

Basic Support

The Cooperative Program provides the basic financial support of this Southern Baptist program. In the local church it is called the unified budget; in the denominational program outside the local church it is called the Cooperative Program. Now the unified budget in the local church and the Cooperative Program budget in the denomination, which is the co-operative effort of all our churches and Baptist people, come from the same source, the individual members of the local Baptist churches. And when the every member canvass is taken or the stewardship and tithing campaign in the local church is promoted, the objective is both the unified budget for the local church and the Cooperative Program budget for the denomination. In fact, the Cooperative Program budget for the denomination outside of the work of the local church is only a part of the unified budget of the church. Therefore, the financial support for the whole program of Southern Baptists is included in the unified budget of the local church. It is in the interest of this budget that our stewardship and tithing campaigns are promoted year after year. The effort in these campaigns is to bring to the consciousness of the individual members of the local Baptist churches their stewardship obligations as taught in the Word of God and to lay upon their hearts the challenge of accepting their responsibilities

and responding to the opportunities for service which extend beyond the reach of their personal ministry or the range of their voice of testimony.



Objectives

God not only demands of His people that they bring the tithe into the storehouse, but He also reveals to them the uses to which He will put their tithes. When He demanded the tithe of Israel, He told the people what it would be used for. He set aside one tribe as the priestly tribe. This tribe was to serve the spiritual needs and interests of the people. God said to His people, "The tithe is mine." He said to the tribe of Levi, "I give my tithe to you."

Following the same logic, when we come to our Baptist people, the individual members of the local Baptist churches, and ask them to accept their stewardship and bring their tithes and offerings into God's storehouse, it is tremendously important that these same people get a vivid, clear, and appealing picture of the uses to which their tithes and offerings will be put. So far as possible they should have a comprehensive picture of the field of service where their tithes and offerings will be used.

Of course, they can see the local church program because they are or should be participating in that program. They should be a part of it. But beyond the local church, every agency and institution, every phase of the work outside of the local church program should be brought to them in the most practical and vivid way.

Here is where our denominational agencies and institutions can help in a tremendous way to make vivid to the individual givers the service that their tithes and offerings are rendering. It is not enough that the executive offices in the various states should promote the Southern Baptist program, the stewardship and tithing campaign, the Cooperative Program; it is not enough that our state Baptist papers should enter into this promotional program; it is not enough that the promotional committee of the executive committee of the Southern Baptist Convention should enter into the promotion of this program; it is not enough that pastors and finance committees and deacons and others in the

local church should take seriously the promotion of this stewardship and tithing campaign or the promotion of the local and denominational budgets.

Group Picture

We recognize the value of the promotional programs of the various agencies and institutions of our state conventions and of the Southern Baptist Convention. Through their publications and by their representatives who address assemblies of Baptists, they place emphasis upon the whole Southern Baptist program and the Cooperative Program.

We believe, however, that there is a promotional potential which is not being fully exploited by our agencies and institutions. This potential lies in the unified or group approach in the promotional program of Southern Baptists.

Every family likes to have individual pictures of the members of the family. But the individual pictures do not take the place of a family group picture. While we appreciate the individual contribution of each agency and institution to the promotion of the whole program of Southern Baptists, we believe there is a need for a group picture of the agencies and institutions in our promotional program.

Two Methods

We have proposed that this may be done in at least two ways. First, by a share-the-space pamphlet in which all the agencies and institutions of the state may be presented to the individual members of the churches, and another share-the-space pamphlet in which all the agencies and institutions of the Southern Baptist Convention present their challenge to the individual members of the Baptist churches. Such pamphlets would do much to inform our Baptist people of the services rendered through these agencies and institutions.

A second method by which our agencies and institutions, both state and southwide, can present a vivid picture of their work to the people is through the columns of the Baptist state papers. It might be in form of a full page display presenting each phase of either the state work or the Southern Baptist Convention work. Or it might be in the form of a center spread using two pages to present a picture of the work of the agencies and institutions of the state or of the Southern Baptist Convention.

Reprints of such pages, whether single pages or a center spread, could be distributed to the churches throughout the state, or they could be displayed as posters on bulletin boards in the various departments of the educational building. Such posters would be very effective in any every-member-canvass campaign or stewardship and tithing campaign. It would bring the picture of the work of these various agencies and institutions right into the homes of the people who give their money to carry out their programs.

—000—

It is easier for the preacher to fill the pulpit when the people fill the pews.

Kingdom Progress

Arkansans Named For Latin America

Mr. and Mrs. Alex Franklin Garner, of Fort Smith, were among the seven young people appointed for overseas service at the March meeting of the Southern Baptist Foreign Mission Board. They will serve in Argentina.

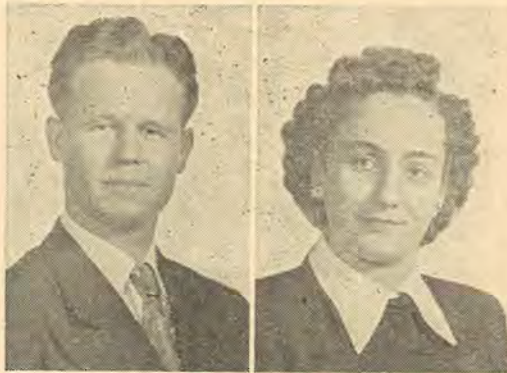
Mr. Garner was graduated from Ouachita College, Arkadelphia, and will get his B.D. degree from Southwestern Theological Seminary, Fort Worth, Texas this spring.

He served in the U. S. Army for about three years and was stationed for a time at Camp Robinson. He saw combat duty in Belgium, France, Holland, and Germany.

His pastorates include rural churches and a Mexican mission in Arkansas; Doyle Mission, Fort Worth; and First Baptist Church, Leedey, Oklahoma, where he is now serving.

He told the Board that he became a Christian at the age of 12. He said: "One night in the Oak Grove Baptist Church (near Fort Smith) I felt a strong urge in my junior boy's heart to surrender to Jesus. I cannot recall now all that I felt and understood that night, only that I was doing what I had a strong desire to do."

He received his early Christian training in Calvary Church, Fort Smith. Concerning his call to full-time Christian work, he said: "Through the Training Union, Sunday School, preaching services, the church program in general, and fellowship with other Christian young people, God worked silently, yet steadily, in my heart, training me like a vine, in the direction he wanted me to go. Fuller consciousness of God's call to special work began to be realized about 1940, when I attended Siloam Springs Assembly in Arkansas. There had been desires in my heart to be a foreign missionary. God began working in my heart to preach. I surrendered when I became fully aware that God had work for me to do. In the fall of 1942, I made public my surrender to the will of God to do foreign mission work."



MR. AND MRS. ALEX GARNER

Mrs. Garner, formerly Charleta Alma Beindorf, is a native of Pope County. She attended Arkansas Polytechnic College and was graduated from Ouachita College and Southwestern Seminary. She served two summers as a field worker for the Arkansas Baptist State Convention, and for a brief time as a summer worker for the Home Mission Board in Oklahoma.

She was married in 1946 and while her husband was attending Ouachita College, she taught school in Arkadelphia, and also held a position there with the Public Welfare Department. She assisted her husband in work with the Mexican sharecroppers in southern Arkansas, teaching them to read and write.

She told the Board that she was converted at the age of 10 and that she became deeply interested in foreign mission service after hearing a missionary speak. She publicly dedicated her life to mission service at the age of 15 in a service in her church.

Other March appointees of the Foreign Mission Board are: Harold Edward Hurst and Alice June Hurst, of Missouri and Florida, for Honduras; William Wayne Logan, D.D.S., and Dorothy Cook Logan, of Mississippi, for Nigeria; and Miss Monda Marlar, of Oklahoma, for Southern Rhodesia.

McKay Goes To New Seminary



DR. M. RAY MCKAY

Dr. M. Ray McKay assumed his duties as pastor of Second Church, Little Rock, September 10, 1944, coming from First Church, Topeka, Kansas, where he served six years as pastor.

Doctor McKay has resigned the pastorate in Little Rock, effective June 1, to head the Department of Preaching in the Southeastern Seminary, Wake Forest, North Carolina, beginning in September.

Second Church has made notable progress under the leadership of Doctor McKay. During this seven year ministry total gifts have exceeded \$750,000. A total of 41 people have been baptized into the membership of the church. The church has adopted a building program to include two educational buildings and a new auditorium. The first unit has been completed which provides the most modern facilities for all the children's and young people's departments.

Doctor McKay is a native of Oerman, Missouri. He finished high school at DeSoto; he received the Ph. B. degree from Shurtleff College, Alton, Missouri, the Th. M. and Th. D. from the Louisville Seminary. Doctor McKay was once head of the Commercial Department in the Webster Grove High School in St. Louis. He taught in the pastor's school in Kalamazoo, Michigan, and served on the faculty of Aurora College part time while he served as pastor of First Church, Aurora, Illinois, for nine years.

Doctor McKay is the Arkansas member of the Foreign Mission Board. He is active in denominational work, being much in demand as a speaker in conferences and other meetings. He was recently selected by the Foreign Mission Board to do special mission work in Japan, Hong Kong, and the Holy Land.

Doctor and Mrs. McKay have two children: David, who lives at home, and Rosemary, who is a member of the faculty at East Texas Baptist College, Marshall, Texas.

News From The Orphanage

The late Mrs. W. F. Williams, El Dorado, remembered the Orphanage in her will; the estate is in the process of being settled.

Two children have gone to live with relatives, and this vacancy has been "replaced" with six others.

The birthday banks have netted the Home \$663 since January 1.

Eggs are much in demand at this time, and may be shipped parcel post or by express, if they are crated.

Clothing lists for the spring needs of the children will be sent upon request.

Successful Meeting

Evangelist Reginald Wall, Decatur, Georgia, assisted Pastor M. B. Webb, and First Church, Barnwell, South Carolina, in revival services from March 2 to 14. There were 88 additions to the church, and five young people surrendered their lives for full time Christian service.

Deacons Ordained

C. L. Phillips, Carl King and C. D. Bailey were recently ordained as deacons by the Gravel Ridge Church, North Little Rock.

The presbytery was composed of Chaplain Glenn Harbin, Fort Roots Hospital, who served as moderator; Pastor Felix Williams, Tyler Street Church, Little Rock, who gave the charge to the deacons and church; Dr. K. Owen White, pastor, First Church, Little Rock, who preached the ordination sermon; and Loy Jolly of North Little Rock, who offered the ordination prayer.

First Church, Corning, Makes Progress

First Church, Corning, recently had the services of Dr. E. A. Forderhase, First Church, DeSoto, Missouri, in a revival meeting. There were eight additions to the church by letter and twelve by baptism.

All indebtedness on the church has been paid and a dedication service will be observed on April 6.

Correction

In the Training Union Convention report of the issue of March 20, an error was made in the name and association of one of the winners in the Speaker's Tournament. Miss Lillian Hart, Mason Valley Church, Benton County Association, won second place in that tournament.

Forty Churches in Simultaneous Crusade

Approximately forty Baptist churches of the Greater Little Rock area will join in a simultaneous revival crusade beginning Easter Sunday, April 13. These revivals are under the general direction of Dr. K. Owen White, First Church, Little Rock. The other chairmen working with Doctor White are: publicity, Dr. W. O. Vaught Jr.; radio, Pastor Charles E. Lawrence; prayer group, Pastor Ray Branscum; breakfast, Mr. Frank Shamburger; and personal work, Mr. Raymond Lindsey.

A number of the revival meetings will last for only one week but the simultaneous crusade will continue for two weeks ending Sunday, April 27. All the Baptist pastors of the city, the visiting evangelists, and singers will meet each morning for breakfast at Immanuel Church. These breakfast meetings will be held Tuesday through Friday of each week.

Friends are urged to attend the revival nearest their home.

Rural Church Library Campaigns

Beginning April 15, the Sunday School Board of the Southern Baptist Convention is launching a rural church library campaign. The effort will be made to establish libraries in the rural and village churches throughout the territory of the Southern Baptist Convention. The plan is to work through the library workers in the Book Stores in the various states.

Recently twenty of these library workers were in Nashville for three days of intensive study and planning.

In making the announcement of this campaign, Dr. T. L. Holcomb, executive secretary of the Sunday School Board, says, "We believe in good books and would like to be instrumental in placing the best literature in the hands of our people, both young and old."

Baptist Hour Coverage Grows

The Southern Baptist Radio Commission, Atlanta, Georgia, has announced that the Baptist Hour is now being heard over more stations than ever before in its history. Dr. S. F. Lowe, director of the Commission, says there is promise that the program will be on more than 300 stations in the very near future.

"The broadcast is already being heard in 25 states and four foreign territories," he says, "and the demand for it is certainly growing."

Dr. Lowe explained that the Baptist Hour transcriptions are now available, without cost, to any stations that will schedule the program on a sustaining basis, and to any local groups desiring to sponsor the broadcast on their local station. "As we have publicized this fact, more and more stations have taken advantage of our offer."

Mount Olive, Crossett Has Excellent Meeting

Mount Olive Church, Crossett, closed an eight day meeting March 23, which resulted in eleven additions to the church; four by baptism and seven by letter. Pastor R. O. Ekrut, who did the preaching, reported that thirty young people surrendered their lives to be used as God shall lead. Pastor Ekrut has been with Mount Olive Church a short time, but reports wonderful progress in all departments.

Evangelist Available

D. C. Bandy, has resigned as pastor of First Church, Pochontas, to enter the field of evangelism. For a number of years he was associated with the Department of Missions as an evangelist. He has proven himself as an outstanding evangelist and as he returns to the work that has been a constant pull at his heart he goes with the commendations and prayers of all who have been associated with him. Although he will be an independent evangelist his ministry will be Baptist and church-centered.

—C. W. Caldwell.

Progress at Grandview

Grandview Church, Boone-Carroll Association, began full-time services last September, purchased a parsonage, and called Frank Vanlandingham to be the pastor. There have been fourteen additions to the church membership and the Cooperative Program allocation has been increased 25 per cent.

The church ordained three men as deacons on March 16. They were: C. V. Summers, B. E. Howerton, and Luck Moody. Pastor Vanlandingham served as moderator of the ordaining council; George Hink, Sunday School Department, Little Rock, read the scripture; Allen B. Emmerson, pastor, First Church, Blue Eye, Missouri, served as clerk; Dennis James, missionary for Carroll County Association, conducted the examination of the candidates; Millard Evans, First Church, Green Forest, led the ordination prayer; Carl V. Willis, First Church, Eureka Springs, delivered the ordination sermon.

Central, Jonesboro Has Good Meeting

Central Baptist Church, Jonesboro, and Pastor Reese Howard, were assisted in a revival meeting March 16 through 23, by Alfred Carpenter of the Chaplains Commission, Baptist Home Mission Board. He states, "The church experienced a spirited revival with many full dedications. There were ten professions of faith for baptism. Central is more than another Baptist church as it has a particular mission to fill. The large number of young married couples are leading in a progressive, spiritual program."



Listen to The

BAPTIST HOUR

DATE: April 6

SPEAKER:
Charles Wellborn

SUBJECT:

"The Fragment
of a Star"

ARKANSAS STATIONS

KELD, El Dorado, 2 p. m.
KENA, Mena, 1:30 p. m.
KDRS, Paragould, 10 a. m.
KUOA, Siloam Springs, 4:30 p. m.
KOSE, Oscealo, 6 p. m.
KVRC, Arkadelphia, 2:15 p. m.
KRLW, Walnut Ridge.

Consult local paper for time.

Dawson Speaks in Little Rock On 'Church-State Separation'

By FRANK SHAMBURGER

Sunday afternoon, March 23, some 700 people gathered at Immanuel Baptist Church, Little Rock, to hear Dr. J. M. Dawson speak on the subject of "Separation of Church and State."

Dr. Dawson brought a most enlightening message. He called to our attention the attempt of the Roman Catholic hierarchy to break down the freedoms which we enjoy under our constitution. He pointed out that they were dipping into federal funds in every possible way for the support of their schools and hospitals. He mentioned several places in Arkansas and also some in Missouri where Catholic nuns were being paid by tax money to teach and indoctrinate children with the Catholic religion.

Dr. Dawson stated that Catholic hospitals had received one sixth of all monies appropriated for hospitals by our federal government since federal aid has been available for such institutions.

His message was given in a Christian spirit and was only an attempt to alert free people to the dangers confronting us if we fail to maintain this first article of our constitution.

At the close of his message an open forum was held.

Ouachita Alumni Plans Reunion

The Alumni Association of Ouachita College is planning a reunion of the class of 1912 as part of the Baccalaureate program for graduation exercises this spring. The reunion is scheduled for Sunday, May 18, date of the OBC Baccalaureate Service.

Garland Richardson of Little Rock, vice president of the Alumni Association and a member of the 1912 class, announced that members of the classes of 1922, 1932, and 1942 would be honored guests for the occasion. "We urge all members of these classes to plan on attending the reunion, which is for all "2" classes as well as for the 1912 class," stated Richardson.

Broadman Books of Merit

The Weaver

Harold E. Dye

Price \$1.75

The Weaver begins with the author's assignment from an eastern university to discover a certain rug pattern being followed by a Navajo weaver. The author enlists as his companion a Mexican boy, Pablo. They find the weaver at work and hear the story of the rug from her son, but the rug is unfinished.

New Testament Life and Literature
As Reflected in the Papyri

Eldred Douglas Head

Price \$2.00

A simple, yet scholarly, treatment of the influence of the papyri upon domestic, legalistic, physical, political, economical, religious, and spiritual aspects of New Testament times.

Nimmons Church Has Revival

Nimmons Church, Gainesville Association, and Pastor E. W. Gray recently had the services of W. J. Morris, Pine Bluff. There were four professions of faith.

★ ★ ★

Christian Horizons

★ ★ ★

By Religious News Service

Bills Seek Special Plane Rates For Clergy

Legislation to permit airlines to grant free or reduced fare transportation to clergymen is pending in both houses of Congress.

Ministers have traditionally enjoyed such privileges on railroads. Congress recognized this in the Interstate Commerce Act of 1887 which permitted railroads to continue offering special passes to clergymen.

This has never been done in the case of airlines, although the Civil Aeronautics Act of 1938 named several groups who might be the recipients of reduced fares, including physicians and nurses traveling to the scene of a disaster.

Clergy Auto License Bill Advances

A bill providing that clergymen be given distinctive auto license plates was passed by the New York Assembly and sent to the Senate.

The measure would allow the use of a special religious symbol on number plates, such as a cross or the six-pointed Star of David.

If the bill should become law, the clergymen could apply at once for the new plates with the distinctive symbol of their choice.

Tito Reported Giving Formula For Eliminating Religion

Marshal Tito told Yugoslav students that religion could not be eliminated by administrative measures but by "persistent political and cultural upbringing and economic progress," the Belgrade Radio reported.

The station also quoted the Yugoslav premier as saying:

"But we must not permit youth to be politically poisoned under the pretext of religious rights."

Religious Leaders Establish 'Department of Peace'

An unofficial "department of peace," backed by a nation-wide chain of prayer groups, has been established here by several nationally-known religious leaders.

The new department, which emphasizes both prayer and "good works," including a Point IV youth training program and "prayer partners" for members of Congress, is under the leadership of Dr. Glenn Clark and Dr. Frank Laubach.

"We concluded that the reason the United States has never lost a war and never won a peace is that it has a wonderful department of war but no department of peace," Dr. Clark said. He is the author of 15 books on prayer and also the founder of the Camps Farthest Out (Christ for Others).

Chicago Churches Get Call For Crime Battle

A call urging churches to fight the recently-revealed politico-criminal alliances was issued at a meeting held in suburban Winnetka.

Several members of the "Big Nineteen," special committee set up to head the fight

against organized crime, spoke to church and civic officials. The meeting was sponsored by the Church Federation of Greater Chicago.

Guy E. Reed, prominent Chicagoan and member of the Big 19, said his committee would need all the help church groups could give.

John W. Harms, executive vice-president of the Church Federation, said: "The responsibility of clean government rests on the shoulders of the church-going people. Crime and corruption in politics do not flourish except as average citizens tolerate them."

John A. Dawson, president of the Chicago Baptist Association, told the group they cannot shrug off responsibility for correcting the ills in government. "Too many of us who belong to churches don't vote," he said. "Conditions in Chicago today can be blamed greatly upon our passive attitude."

The meeting also was addressed by Virgil E. Peterson, executive director of the Chicago Crime Commission.

Begin Printing Of Revised Bible Version

Printing of the Revised Standard Version of the Holy Bible was begun in New York City with brief ceremonies in which officials of the National Council of Churches participated. The ceremonies took place in the plant of the American Book-Stratford Press, Inc.

Simultaneously, the Revised Version also went on the presses in two other plants—the H. Wolff Book Manufacturing Co., Inc., Teterboro, N. J., and the Riverside Press, Cambridge, Mass. Plates were sent to Edinburgh, Scotland, where Bibles for the rest of the English speaking world will be published.

Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, who headed the committee of 32 scholars responsible for the revision begun in 1937, was not present at the ceremonies because of illness.

In a statement prepared for the occasion, he said there are three vital reasons why the Bible of the 17th century must be revised for people today.

"First," he said, "manuscripts much older than those used by translators of the King James version are available to modern scholars. Many interpolations and hand-copying errors made by medieval monks must be eliminated.

"Second, the archeological discoveries of the past 75 years have afforded incomparably richer resources for understanding the vocabulary, grammar and idioms of the Biblical languages.

"Third, many words in the King James version which meant one thing 350 years ago, mean something else now and they must be corrected to give the true meaning of the word for our time."

Publication date of the Revised Version is September 30, by which time nearly one million copies will be available. The printing includes both the Old and New Testaments. Publishers of the Revised Version are Thomas Nelson and Sons, New York.

A Smile or Two

JUST LIKE A HUSBAND

Mrs. Goumas: "I'll never go anywhere again with you as long as I live."

Mr. Goumas: "And why not?"

Mrs. Goumas: "You asked Mrs. Spanakos how her husband was standing the heat and he's been dead for two months."

"Yes sir," said the man at the front door. "Your son ordered these photographs from me last month."

"H'm, quite a good likeness. Has he paid for them?"

"No, sir, he has not."

"Still more like him."

—The Australian Baptist.

"Is that a dray horse you have there?"

"No, it's a brown horse, and stop your baby talk!"

When you question your wife's judgment, remember that she married you.

A woman of cynical Missouri stock, was complaining about the ineffectiveness of her hearing aid.

"Why not get a new one?" her son inquired.

"The kind I'd want," she said, "would cost \$200."

"Well, why not get it?"

"No," she replied wistfully, "not for \$200. There isn't that much worth hearing."

Young applicant: "I hear you have an opening here?"

Boss: "Yes, close it as you go out."

Pop: "You never kiss me except when you want money."

Mom: "Well, isn't that often enough?"

Womankind is divided into two classes: The careless ones who lose their gloves, and the careful ones who lose only one glove.

The butcher was busy waiting on a customer when a woman rushed in and said, "Give me a pound of cat food, quick!"

Turning to the other customer she said, "I hope you don't mind my getting waited on before you."

"Not if you're that hungry," the other woman replied.

A little girl had a birthday party. From all accounts, it was highly successful. At least, one would gather it was from the report she gave her friends.

"It was swell—19 out of 12 came."

Feeling discouraged about the quality of work his new secretary was turning out, the boss decided to put her through a quiz.

"Did you ever hear of Harding?" he asked.

"No."

"Ever hear of Hoover?"

"No."

"Lincoln?"

"Let me see," said the steno. "Was his last name Nebraska?"

Two little girls were in danger of being late for school.

"Let's stop and pray for God to get us there in time," said one.

"No," said the other, "let's run with all our might, and pray while we're running."

Isn't there something familiar about the first girl's suggestion?

News From Baptist Press

Training Union, Giant Evangelistic Service To Close Miami Convention

A giant Training Union hour and evangelistic service Sunday night, May 18, at the Dinner Key Auditorium in Miami will be the closing service of the Southern Baptist Convention scheduled for the Florida city, May 14-18.

Following the theme of "Christ Speaks to the Nations," Dr. Baker James Cauthen, secretary to the Orient for the Foreign Mission Board, will deliver the convention's climaxing messages. The evangelistic service is under the direction of Dr. C. E. Matthews, superintendent of evangelism of the Home Mission Board, and will begin at 7:45 p. m.

The evening program will begin at 6:30 with a song service and the Training Union hour under the direction of Dr. J. E. Lambdin, secretary and editor of the Training Union Department of the Baptist Sunday School Board in Nashville.

"Christ Speaks to His Churches" is the Training Union's theme. R. B. Culbreth, First Church, Miami, will briefly discuss "Christ Spoke to My Heart in Training Union" and four Training Union members of Miami churches will lead a feature on "Tonight In Training Union."

"Training Union Is a Church Builder" is the closing feature of the hour with Robert E. Naylor, pastor of the First Church, Columbia, South Carolina, as speaker.

Wife of New Mexico Leader Victim of Auto Accident

Mrs. Dorothy Ann Sutton, wife of Roy Sutton, secretary of the Baptist Brotherhood and Foundation of New Mexico, died Friday, March 14, in Baylor Hospital in Dallas from injuries received in a car accident late in February.

The Suttons were enroute to New Orleans for a meeting of the state Baptist Foundation secretaries when the accident occurred near Minden, Louisiana. Mrs. Sutton did not regain consciousness and was removed to Baylor from a Minden hospital several days before her death. Burial was in Dubberly, Louisiana.

The Suttons had come to New Mexico only recently from Phoenix, Arizona, where he was vice-president of Grand Canyon College, Arizona Baptist school. Sutton is improving in a Minden hospital.

Mississippi Gifts Jump 24 Per Cent

Mississippi Baptists have increased their gifts to state and Convention-wide Cooperative Program causes by 24 per cent over the amount for the same first four months of the last convention year, according to Chester L. Quarles, executive secretary of the Mississippi Baptist Convention.

Southern Baptist Convention agencies have received slightly more from Mississippi's Cooperative Program during these months although the percentage is reduced, Quarles reports. Designated gifts to SBC causes have increased more than \$39,000.

Gage Accepts New Position In S. B. Hospital Personnel

Charles R. Gage, director of the Southern Baptist Displaced Persons Office in New Orleans, has accepted a new position as public relations and personnel officer of the Southern Baptist Hospital in New Orleans.

The date when he will assume the new duties is not announced. Dr. Frank Tripp is superintendent of the New Orleans institution.

Youth Leaders Laying Plans For '53 World Conference

Southern Baptist young people should begin now to make plans for the Fourth Baptist Youth World Conference in Rio de Janeiro, Brazil, July 15-22, 1953, according to Robert S. Denny, chairman of the Youth Committee of the Baptist World Alliance and associate in the Student Department of the Baptist Sunday School Board in Nashville.

"Fellowship and inspiration and better understanding" are planned for the Baptist youth of the world by the B.W.A. Youth Committee and Joel Sorenson, Youth Secretary, of Stockholm, Sweden.

Denny advises that no official tours will be arranged for Southern Baptist youth but that a list of people who will be party conductors for private groups will be available from his Nashville office.

Air transportation for a circle tour of South America to Brazil and back to Miami is estimated at \$625 plus with all additional costs bringing the total estimated expense for a thirty-day trip to around \$1,200.

Information on the Conference is available from Robert S. Denny, Student Department, Baptist Sunday School Board, 161 Eighth Avenue North, Nashville, Tennessee.

More Hotels Available For Miami Convention

Monte Carlo		\$6	
Palmer House		\$5	
Surfside Plaza	\$5	\$6	
Casa Blanca	\$6	\$8	
Traymore	\$5 & \$ 6	\$6 & \$ 7	
Delano	\$8 & \$10	\$8 & \$10	
Cadillac	\$5	\$6	
Sherry Frontenac	\$6	\$8	
Belmar		\$8 & \$10	
Berkeley Shore		\$4 & \$ 6	
Poinciana		\$5	
Sea Gull	\$6 & \$ 8	\$8 & \$10	
Sorrento	\$6	\$8	
Marine Terrace	\$5	\$3.50	
Rio	\$5	\$7	
Nautilus	\$6	\$7	
Boulevard	\$3	\$4	
Royalton	\$3	\$5	
Blackstone	\$3.50	\$5	
Glades	\$3	\$2 & \$ 5	
Saxony	\$10-\$14	\$10-\$14	
Cadillac Motel			
& Apts	2 persons—\$30 per week		
	3 persons—\$45 per week		
Sea 'n Sun Motel	\$2 per person		

Italian Baptists Protest Closing of Church

Italian Baptist authorities charged in a formal protest that the Baptist church of Miglionico in the province of Matera had been closed by civil authorities on the grounds that a new authorization was required for its opening.

Late in 1951, the Baptist leaders said the Italian Ministry of the Interior had ruled that the opening of any place of worship must be authorized by local police authorities.

The Baptist officials at that time requested the Ministry of the Interior "promptly to abrogate its restrictive decision concerning evangelical cults" and to recall to all local authorities "the respect due to religious freedom in all its manifestations."

—Religious News Service.

Mr. Baruch Denies Vatican Appointment Rumor

By LOUIE D. NEWTON

I wrote Mr. Bernard Baruch on March 10, asking him if there was any basis for the Washington rumor that he would accept appointment by the President as Ambassador or President's Personal Representative to the Vatican.

On March 12 Mr. Baruch replied:

"Perhaps the best way to answer your inquiry is to enclose copy of correspondence I have had with men who put the story out. It is a mystery how it originated and why it was put out. . . ."

Mr. Baruch enclosed copy of his letter to the Editor of Religious Review, 100 Barr Building, Washington, D. C., March 5:

"I wonder where you got this so-called 'information' and why you did not at least call up to confirm it, since there is not a word of truth in it."

Answering a letter from the Editor of Religious Review, March 6, in which Mr. Farrar stated that what he had reported was based on "what people were gossiping about," Mr. Baruch wrote, March 10:

"Your letter of March 6 is more of a shock to me than the publication of your erroneous statement, especially after I told you that there is not a word of truth in it. For an institution that bears the title of a religious review, this defense of yours is a surprise and a great shock. The story was made out of the whole cloth. Yours very truly, Bernard M. Baruch, 597 Madison Avenue, New York 22, N. Y."

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Herring Accepts Presidency Of Arizona College

After nearly six years as president of Golden Gate Seminary, Dr. Benjamin O. Herring left Berkeley, April 1, to assume his new duties as president of Grand Canyon College, Phoenix, Arizona.

On the eve of his departure to Arizona, Dr. Herring issued a statement to pastors and leaders in the west. He said, in part: "We genuinely thank you and the Lord for every degree of friendship and confidence and help as we have sought with every ounce of our energies to live and work for the progress of the seminary in your midst." With respect to the seminary, Dr. Herring said: "Guard diligently the entire scope of her broad ministries. Strive earnestly for the perpetration of her ideals, looking forward to provision of well-trained men and women in the fields of pastoral and missionary ministries, of religious educational and music leadership."

In the six year period (1946-52) under Dr. Herring's administration, the seminary assets have increased from \$92 to \$347,000. The 1951-52 enrolment totals 240.

—000—

In Germany

The Methodist Church, which has at the present time 65,000 members in Germany, has increased by 30 per cent since the end of the war. Forty-one per cent of its people live in the Soviet zone. There are 350 full-time preachers, 1,000 lay preachers and 1,200 deaconesses at work in its parishes. Methodist Sunday Schools are attended by 40,000 children. The Bishop of the Methodist Church in Germany is Dr. H. Sommer, of Frankfurt on Main, who was recently appointed as one of the two presidents of the "Working Association of Christian Churches."

—Ecumenical Press Service.

An Emergency Offering For Storm Stricken Churches



This pictures the complete destruction of First Church, Judsonia.



This is what remains of the parsonage, First Church, Judsonia.

We are asking all the Baptist churches in Arkansas to make an offering and send the collection to our office for the rebuilding of Baptist churches destroyed in the recent tornadoes. There are at least five churches that need our assistance. They are very heroic and have not urged us, or even asked us, to take this collection, but we feel that our love for stricken humanity and our ambition to keep the Baptist cause going and to help the Baptist churches in unfortunate circumstances is the very spirit of Christianity. Our hearts go out to people who have suffered as some of our people have suffered in this storm that recently hit Arkansas in various sections. So we are asking your church for a special offering to help rebuild these church houses that have been destroyed.

There are at least five churches destroyed or badly damaged. The First Baptist Church in Judsonia is almost a total loss. This church had insurance to be sure, but it will nothing like cover the cost of rebuilding. It is expensive to build at this particular time. The church at Midway, near Judsonia, was worshipping in a school building and the school building was destroyed, and this place has no place to meet and should be assisted in an effort to build a house of worship. Then, the church house at Georgetown was blown away from its foundations and a tree blown across it, and it is necessary to rebuild this church. Georgetown is a very small village and there are not many Baptist people there, and if they rebuild they will need outside help, and they do plan to rebuild right away. Missionary Homer Adkins in White County Association is keeping in touch with them and encouraging them, and they appreciate it. We need to give them some financial help. The Negro church near Cotton Plant was completely blown away. The name of this church is Trices' Chapel Baptist Church. They plan to rebuild, and we want to give them some assistance. The details will be worked out later. And again, another colored church in England, was partially destroyed, and Brother Dorsey, our own Baptist pastor in England, reports that it is a good people and a dependable church, and it has a pastor and other leaders who are very fine Baptists. They are not discouraged and they are not going to wait for the white people to do all their giving and all their

building. They are going to rebuild their church house, but they will need help.

The General Secretary has visited these various fields, and has seen with his own eyes the destruction and devastation. Of course, these people could rebuild their own church houses, and would do it under normal circumstances, but when their homes are gone as they are now, and many of them have lost loved ones and everything that they have accumulated, the members cannot make heavy contributions that would be sufficient to rebuild the church houses at present. They are a heroic people in every instance, but they need help at this time, and we must not shut up our heart of compassion. We must come to their rescue.

How to Do It

Brethren, make this a major offering. Do not take a simple plate collection. People do not give much when you do not magnify the need that you are trying to satisfy. Why not ask members of your congregation to pledge \$25, \$50, \$10, \$5, as much as one can give and put it in the collection plate that day or bring it that night or just as soon as possible. Brethren, please, please do not fail to magnify the great need of a worthy offering at this time.

Send your money to B. L. Bridges, General Secretary and mark it "Storm Relief." Please allow your Executive Board officials to make the division and distribution of this collection to the churches according to their relative needs. Some churches have already done this, and under prayer and a thorough survey of the destruction and needs in these various places we will do the best we know how to make a religiously equitable distribution of the money we receive.

\$25,000 Needed

The Baptists of Arkansas should give \$25,000 at this time to satisfy the needs and that will not be even enough, but we certainly should not come under that figure. Please, please make it a major offering in your church.

Not a Red Cross Item

Maybe your church took a collection for storm relief and sent it to the Red Cross or Salvation Army for them to administer,

but the Red Cross and the Salvation Army are not going to rebuild these Baptist churches. This is a separate item, and if you have already sent an offering to the Red Cross or to the Salvation Army that is all right, but this is an additional appeal to come to us to help the Baptist churches that have been destroyed or damaged in this storm. Brethren, as we see it, a Baptist church would have a very poor excuse not to make a worthy offering for this worthy cause. Read II Corinthians, 9th chapter: "For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

"Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work."

LLOYD A. SPARKMAN, *President,*

L. H. DAVIS, *Pres. Exec. Board,*

B. L. BRIDGES, *General Sec'y.*

Searcy Lends Preacher To Judsonia

Paul McMillan, associate pastor, First Church, Searcy, and a brother to R. J. McMillan, former pastor of First Church, Judsonia, will serve the Judsonia church as acting pastor until their building is repaired.

Arkansas News Briefs

From Here and There

First Church, Monticello, have the services of Dr. Henry A. Parker, Dothan, Alabama, as preacher and Mr. Donald McCollum, Mobile, Alabama, as singer in their revival from March 30 to April 9.

Mr. Ernest Mosley has accepted the position of associate pastor in charge of Religious Education with First Church, Arkadelphia. Mr. Mosley was pastor of the Kenwood Church. He will be in his new field April 1.

First Church, Arkadelphia, is planning a co-operative tent meeting for April 27 through May 11.

Second Church, Hot Springs, voted to add \$50 per month to their Cooperative Program gifts. They are making plans to observe their fiftieth anniversary in 1953.

Dr. Hugh R. Bumpas, Capitol Hill Church, Oklahoma City, is the evangelist for a revival in South Side Church, Fort Smith, Victor H. Coffman, pastor, March 30 through April 6. Mr. Verne Carpenter, educational and music director, First Church, Bentonville, will direct the music.

First Church, Blytheville, had the services of Pastor A. B. Van Arnsdale, College Avenue Church, Fort Worth, Texas, as preacher and Mr. Ralph Churchill as singer and youth worker, March 23-30. Sunday March 23 was "Roll Call Sunday" with each member registering on a Roll Call card. Recognition was given to the youngest and oldest members present.

Hugo Culpepper, returned missionary, was the speaker at a youth rally at First Church, Monticello, March 24.

Curtis Downs is the new pastor of the Cherry Valley Church, having assumed his duties on February 1. The church recently purchased a new pastor's home. The Cherry Valley Church had thirty people attending the recent Training Union Convention in Little Rock.

The Brotherhood of the Park Place Church, Hot Springs, has set a goal of "200 men in Sunday School." Activities calculated to reach this goal include not only the regular program of the Brotherhood organization but a visitation night each week. The Park Place Brotherhood is also making a survey of the community for the purpose of locating a mission in some section where it is needed.

South Side Church, Pine Bluff, is now engaged in a revival meeting with D. C. Applegate, First Church, Paragould, as the evangelist, and Mr. John Gilbreath, administrator of Baptist Hospital, Little Rock, in charge of the music. Lloyd A. Sparkman is the pastor.

Immanuel Church, Magnolia, which was formerly the East End Mission of Central Church, has completed their new sanctuary and began services there March 23. The new building will accommodate 400 people, has two offices, and two dressing rooms for the baptistry. The present membership is 180. J. C. Crabbe is the pastor.

Our Sympathy and Prayers To Storm Sufferers

By The Editor

Our hearts go out to the people of our state who suffered the devastation of the recent storm. Words are wholly inadequate to describe the havoc wrought by the storms or the human suffering in the communities which lay in the path of the storms.

And words fail us when we try to tell how our own hearts ache for and with the storm sufferers. Many thousands of people have given material help and spiritual comfort. But when we have given such help, when we have spoken words of sympathy and comfort, and even when we have prayed, the full meaning of all we have felt for our friends and neighbors in the stricken communities has not and cannot be told. Language breaks down under such circumstances; the weight of the heart burden becomes too great to be conveyed by language alone.

So, after we have exhausted our vocabulary to tell you friends how deeply we feel with you, we will ask you to believe when we say that this is only a partial and inadequate expression of our deep sympathy with you and prayers for you.

May the God of all grace comfort and sustain you.

Pastor Minor E. Cole, Dumas, is engaged in a revival meeting with First Church, England, April 6-16. Luther Dorsey is the pastor.

L. M. Keeling, Little Rock, was the evangelist in a recent revival at Dumas.

Evangelist Wilbur Herring, Little Rock, recently assisted First Church, Russellville, in a revival campaign. W. E. Speed is the pastor.

From April 13-27 Evangelist Herring will assist Sylvan Hills Church, North Little Rock, and Pastor Alfred Mullins in a revival.

Evangelist Anthony Zeoli is assisting First Church, Fort Smith, in revival services from March 30 to April 13. J. Harold Smith is the pastor.

Rel Gray, First Church, Rogers, will assist the Norphlet Church in revival services from April 15-25. Claude Stripling is pastor at Norphlet.

First Baptist Bulletin, Fordyce, announces that Gerald Trussell of Homer, Louisiana, has accepted the call to the pastorate of First Church, Warren.

Reynolds Memorial Church, Little Rock, Guy S. Wilson, pastor, recently had a Sunday School enlargement campaign under the direction of Dr. Edgar Williamson, state secretary of the Sunday School Department.

Dr. W. O. Vaught Jr. announces in the Immanuel Church bulletin that Dr. Harry Rimmer, author of forty books and widely known as a Bible lecturer, died in his home in California on March 19.

An official Vatican publication reports that the "thousand churches of Rome" are only 643, and of these, only 543 are in operation. Italy has a total of 61,916 churches.

"Firing" A Pastor

By S. H. JONES, Editor

The Baptist Courier

Now and again attention is called to some case in which a church has resorted to the drastic measure of a congregational vote to get rid of its pastor. Also, some pastors have been accused of precipitating a clash with opposing members and forcing a vote of confidence in the church in order to establish their leadership or carry out their plans. In either case, the vote is one to determine whether the pastor remains or not. If the pastor loses, he is virtually "fired." It is assumed, of course, that all such crises are preceded by a period of disagreement and tension.

The tragedy of such actions is that both pastors and churches are always hurt, sometimes beyond repair, by them. We believe, therefore, that such a crisis should never be allowed to develop in a church if it can be prevented, as it usually can be. Members of the congregation, especially deacons and other leaders, should do all in their power to settle all pastor-church disagreements by private conference and without an open discussion and vote. Also, a pastor should seek by every honorable means to avoid an open break between himself and any part of his congregation. There are exceptions; but, as a general rule, a pastor is better off to resign rather than allow the congregation to come to an open division and vote on the question of his remaining. The strength of such an argument is in the fact that one could hardly hope to overcome opposition that is strong enough to force the issue to a vote, even if he should win out in the voting.

We recognize that, in rare instances, a church may find itself with a pastor whose conduct is unbecoming and with no way of getting rid of him except by congregational vote. It is true also that a good pastor might be the victim of an utterly unjustified attack and have no alternative except run away or appeal to the congregation. Over the years, one can observe that some preachers seem always to be involved in a church row, no matter what sort of church they may be attempting to serve, while others never seem to have difficulty in getting along with people. Personal traits of preachers evidently play a large role in the drama. On the other hand, there are churches which have a reputation of being hard on preachers. In such cases, it appears that almost any preacher would soon find himself in a dilemma between fighting or leaving. This is a sad but realistic commentary on certain types of preachers and churches.

We hasten to add that we are sure, and happy in the assurance, that such cases as those suggested above are rare. Most of the churches and pastors deal with the frictions, which inevitably arise from misunderstanding and the frailties and faults of both pastors and people, in a Christian manner. They are patient and forgiving, always eager to believe the best and to overlook mistakes. By prayer and earnest application to the discovery and performance of God's will, they find the "more excellent way" and walk in it. The results are peaceful and prosperous churches and happy and contented pastors. Such churches and pastors have little trouble with the pastor-church relationship. The pastor remains, as the people want him to do, until he feels led to accept a call to another field; then the church soon calls another good pastor, and the work goes on happily as before. That is the way it should be.

Woman's Missionary Union

MISS NANCY COOPER, *Executive Secretary*

Miss Manley Returns For G. A. Conference And College Visitation

Miss Kathleen Manley, missionary nurse in Nigeria, is returning to Arkansas to be one of the guest speakers at the Intermediate Girls' Auxiliary Conference to be held at Petit Jean April 18-20, and for college visitation April 14-17. Upon her first visit to Arkansas for 1951 District Meetings, Miss Manley won the hearts of her hearers as she shared her experiences and observations on mission fields of Africa and as she related her hearers to the task.

The schedule for her visitation of colleges in the state is as follows:

April 14, School of Nursing, Arkansas Baptist Hospital; April 15, Ouachita College, Arkadelphia; April 16, University of Arkansas, Fayetteville; April 17, State Teachers College, Conway.



MISS KATHLEEN MANLEY

INTERMEDIATE GIRLS' AUXILIARY HOUSEPARTY

April 18-20, 1952
Hardison Hall,
Petit Jean Mountain
Send Advance Registration to
Miss Doris DeVault
209 Baptist Building
Little Rock, Ark.

IMPORTANT INFORMATION ABOUT CONFERENCE

Dates and Place

April 18-20. Hardison Hall,
Petit Jean.

Total Cost

Per person, \$7; registration
fee payable in advance, balance
upon arrival at Petit Jean.

Registration

Make advance reservation by
sending \$1 for each girl and
counselor who plan to attend.
These fees should be sent BY
APRIL 11, to Miss Doris De-
Vault, 209 Baptist Building, Little
Rock.

Representation

Limited space necessitates that
only four girls, in addition to
any Queens-with-Scepter or
Queens Regent, may attend from
any one Girls' Auxiliary. (This
means that ones with those at-
tainments will not be "counted"
in the four.) It is customary,
but not required that an adult
accompany each group. All girls
must be at least 13 years of
age.

What to Take

Sheet, blanket, pillow (if need-
ed), towels, personal "effects,"
Bible, G. A. Manual, notebook,
usual clothing. Either formal or
informal clothing for banquet on
Saturday evening.

Coronation Service

Recognition will be given those
who have advanced at least one
step since former recognition, if
work is acceptable. Practice early
Saturday afternoon. Participants
should wear street length white
dresses. Queens may use formal
dresses.

Program

Missionaries, state denomina-
tion workers and leaders, etc.
Theme: CROWN HIM LORD.

—000—

THE PREACHERS PRAYER

"I wish you folks would come
to church,

If only for a visit.

For someday they may carry
you in,

And the Lord will say,
WHO IS IT?"

—000—

"Doctrinal foundations are im-
perative but what good is a
foundation if we do not build
something on it? What good
will it do to recognize a brother's
need if we refuse to help him."

Church Furniture

Circular and Straight

Pews—Pulpit Furniture

Special Designs—

Write for Catalog



BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Training Union Department

RALPH W. DAVIS, *Secretary*

Forty-eight in Junior Memory Drill

At the State Training Union
Convention there were 48 Juniors
in the State Junior Memory Drill
and 46 made a perfect score.
Next year our goal is 100 Jun-
iors in the drill. The Scripture
verses used are the memory ver-
ses found in the Junior Union
quarterlies each week. The verses
to be used next year will be
from April 1, 1952 to April 1,
1953. Now is the time for all
Junior Union leaders to begin
working with all the Juniors, not
just a few.

A good plan to use is to type
or mimeograph the 13 verses for
the first quarter (April, May,
June), and have the Juniors
memorize these Scriptures per-
fectly. Then during the next
quarter they can learn 13 more
verses. It is easier to get Juniors
to work on 13 at a time than
52 at a time. Of course, the
Juniors should be drilled on the
memory verse each week. Mimeo-
graphed sheets of memory verses
will be sent to Junior leaders
from the Training Union Depart-
ment from time to time.

During February there were

3,192 Training Union study course
awards issued to the people of
Arkansas. In looking over the
records from January, 1947 to
February, 1952, we saw that dur-
ing only one month was there
a larger number of awards is-
sued. The study course is the
best plan for supplementary in-
struction that Southern Baptists
have ever found.

RECENT STUDY COURSES

First Church, Strong, recently
completed a Training Union study
course with an enrollment of 92.
The average attendance was 72,
and 70 completed the course for
credit, 45 of whom were adults.
John C. Norris is Training Union
director, and Harold Coble is the
pastor.

Arkansas City Church recently
completed a study course with
W. O. Taylor teaching the adults,
"How Southern Baptists Work
Together"; Edward Reitzowmer
taught the intermediates, "Not
Your Own"; and Pastor E. E.
Harris taught the Juniors, "My
Family and I."

Accuracy of statement is one
of the first elements of truth.
Inaccuracy is a near kin to fal-
shood.

—Tyron Edwards.

Pulaski County Associational Hymn Sings

North Zone, held at Oakwood
Church, March 9, 135 present.

South Zone, held at Fairview
Church, March 23, 152 present.

Northwest Zone, held at Second
Church, Douglasville, March 23,
40 present.

Northeast Zone, held at Sylvan
Hills Church, March 16, 36 pres-
ent.

CONWAY-PERRY COUNTY ASSOCIATIONAL HYMN SING

Held at Perryville Church,
March 2, 103 present.

BENTON COUNTY ASSOCIATIONAL HYMN SING

Held at Siloam Springs, March
21, 175 present.

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The Problem Of Old Age

By S. L. MORGAN, Sr.

Wake Forest, North Carolina

Almost suddenly in a few decades old age has become one of the major social problems of our time, a problem that compels attention and demands a solution. Home and school, church and state, begin to grapple with the problems, and hope for a solution grows brighter.

Since the beginning of the century the human life span has lengthened at a startling rate. At the beginning of the Christian era the life span was 25 years. By 1900 it was 47 years; by 1930, 60 years; by 1940, 63 years. It is now nearly 68 years. It bids fair in a few decades more to reach 75 years. Which is to say that a normal infant born may expect to reach 75 years!

It is not only encouraging; it is alarming! It poses a stupendous problem. In our country in 1950 there were some 18,000,000 people over 60 years of age; 12,000,000 over 65, and nearly 4,000,000 over 75. And close to 60 per cent of these millions are unemployed and without any earned income. They are the cast-offs of business and industry and the professions. Numerous case studies show that in general these millions suffer the painful sense of rejection and loss of face, of feeling dependent and useless and in the way. Life becomes a slow torture that eats the heart out, saps away self-respect, and undermines the personality. Disintegration sets in, both physical and mental—often moral.

The problem of these aged and unemployed millions grows more acute, with no speedy solution in sight. Homes for the aged multiply, and now care for 100,000. But what are these among many millions? Only a gesture toward a solution — enough to titillate our ego, and leave us virtually blind to the other neglected millions of old people.

COMING DELUGE OF OLD PEOPLE

In his excellent book *Aging Successfully* (Columbia University Press) Dr. George Lawton warns us that by 1980 our country will have 31,000,000 people above 60 years of age. Most of them are destined to be unemployed, discontented and unhappy, often resentful and restive, a prey to demagogues and ready to murmur, "We too are people, and have rights; you can't do this to us." Even statesmen may not safely ignore these aged, cast-off millions. The serious attention given at the polls to such wildcat schemes of old people as the Townsend Plan gives us warning. Society and the church dare not neglect these old and aging millions of cast-offs. Their bodies and souls must be given better attention than at present. Neglected and resentful, they might even hold the balance of

power at the ballot box!

TWO-FOLD SOLUTION OF THE PROBLEM

If the old-age problem is gigantic and baffling, we begin to glimpse a solution on the far horizon. The approach must be two-fold: (1) Society, state, and church must take radical steps both to ameliorate the status of old people, and definitely to train for old age; (2) The old people themselves must be led under wise guidance to work out their own salvation. This will mean especially training in avocations, arts, crafts, and a variety of skills to provide creative employment to retire to when the employment deadline is reached. Our essential skill will be that of making friends, and enjoying church and community activities.

LIFELONG TRAINING FOR OLD AGE

A basic defect is evident in our entire scheme of education—a missing note. It is the lack of definite, lifelong training for old age. Our emphasis has been on "preparation for life," by which we mean preparation for an active career, preparation for a vocation or profession, preparation for success.

Our educational program has sadly lacked definite training for the long years of retirement or unemployment. To omit such training is to leave one with a false perspective. Speedily home and school and church, the corporation and labor union, must begin to train people for a long period of unemployment, if those late years are to be better than a dreary waste.

RETIREMENT A VERY LONG PERIOD

If the present trend continues, the employment deadline may drop to fifty years. We must regard the deadline as about 65 years. Even so the average worker has but 25 to 35 active years, and 15 to 25 years after retirement—usually idle, boring, corroding years. This hard fact must in simple fairness be constantly held before the child and adult in its stark reality as an incentive to get ready to use zestfully and creatively those idle years. Later we shall notice how this can be done.

ESSENTIALS IN EDUCATION FOR OLD AGE

Thanks to modern psychology and the experience of the race, we need no longer go blindly in education for the years past 60. We can plan our education program almost with the certainty that we make a blue-print for a building. We know what the millions of our old people from 60 to 90 will need, and we know for the most part definitely how

to supply that need. Home and church and school, club and corporation and labor union, must unite in a far-reaching program of education based on certain principles now generally accepted. We now notice just two relating to physical training for old age.

1. A Religion of a Sound Mind in a Sound Body.

From the earliest years and persistently home and church and school must teach that the laws of good health are the laws of God; that the universe is geared to the laws of good health of body and mind. Obedience to those laws builds up a body and mind fitted to live successfully and radiantly on into old age. Disregard of those laws of health—laws of God—results in a weakened body. The eminent European physician, Dr. Arnold Lerand, a generation ago showed convincingly that by simply obeying the laws of health one may prolong his youthful vigor of body and mind, and even his youthful grace and good looks, by from ten to twenty years. Clearly this is the basic first step toward a sunny, successful old age. Such an old age will not be natural or easy to a feeble mind in a feeble body. If old age is to be successful, home and church and school, pulpit and press and forum must unite to create an enthusiasm for good health of body and mind.

2. The Long View of Pleasure must be etched into the Mind of childhood and youth. Even a child can be made to see the stupidity of the near view of pleasure—"I must have what I want and have it now." Barring an atomic war, every ten millions of us Americans, at the present level of employment, will find ourselves alive and without jobs or an earned income at 60 years—and with 10 to 30 years yet to live!

In the light of that stupendous fact the child must be taught the infinite wisdom of foregoing this or that pleasure of the moment, and laying by some dimes and dollars to buy some pleasures at 60 to 90; to learn a new trade or craft or hobby or game to furnish creative employment to the idle brain and hands of old age; to acquire some new skill—to play an instrument, to paint, to write, to enjoy reading; to win and hold friends—and to prove worthy of them.

This is the long view of fun and pleasure, and must be seared into the mind of childhood and youth, if old age is to be anything but a dreary waste.

Given such definite training, with something definite to retire to, one may dare to look forward to old age and retirement without fear.

Figures To Inspire

	S.S.	T.U.	Ad.
Fort Smith, First	1318		3
Including Missions	1497		
Little Rock, Immanuel	1299	437	6
Including Missions	1496	549	
Little Rock, First	995	425	1
El Dorado, First	935	294	2
Including Missions	1015	332	
No. Little Rock, Baring Cross	857	289	2
Including Missions	891	309	
Little Rock, Second	813	192	4
Pine Bluff, South Side	665	236	5
Fort Smith, Grand Ave.	663	242	23
Fayetteville, First	660	275	3
Paragould, First	648	340	52
Including Missions	849	489	
El Dorado, Immanuel	610	287	
Including Mission	665	346	
Benton, First	572	104	
Including Mission	642	166	
Tarkana, Beech St.	558	238	
Camden, First	557	126	2
Including Missions	846	325	
Siloam Springs, First	531	336	5
Magnolia, Central	529	216	
Including Mission	588		
Crossett, First	528	267	1
Little Rock, Tabernacle	524	178	3
Hope, First	518	115	2
Little Rock, Pulaski Hts.	504	186	1
Pine Bluff, Immanuel	503	232	3
Warren, First	470	119	
McGehee, First	468	174	3
Including Missions	612	281	
Forcyce, First	447	191	3
Springdale, First	446	289	8
Including Mission	565		
West Helena	446	127	
El Dorado, Second	436	227	
Hot Springs, Central	434	181	
Little Rock, So. Highland	405	203	5
Cullendale, First	402	177	1
Fort Smith, Calvary	402	171	
Stuttgart, First	396	206	2
Including Mission	415	217	
Hot Springs, Park Place	381	149	2
El Dorado, West Side	370	130	1
Conway, First	364	77	
Rogers, First	355	167	2
Including Mission	422	205	
Mena, First	316	135	
Bauxite, First	313	131	2
Fort Smith, South Side	307	104	1
Monticello, First	302	103	
Star City, First	299	82	1
Norphlet, First	289	189	
Fort Smith, Temple	289	189	2
Hot Springs, First	288	99	2
Little Rock, Calvary	285	66	
Fort Smith, Immanuel	283	123	5
No. Little Rock, Park Hill	281	68	
Pine Bluff, Second	274	101	1
Alma, First	270	109	
Wynne	269	65	7
Crossett, Mt. Olive	253	160	10
Bentonville, First	246	82	5
Including Mission	264		
Fort Smith, Spradling	246	129	2
No. Little Rock, First	231	64	
Levy	230	98	
Lonoke, First	229	78	1
Fort Smith, Bailey Hill	222	101	
Gurdon, Beech St.	218	125	4
Springdale, Caudle Ave.	207	134	8
Augusta, First	204	85	65
Gentry, First	203	153	
No. Little Rock, Pike Ave.	201	68	3
Hot Springs, Piney	199	173	5
Little Rock, Hebron	198	108	
Fort Smith, Trinity	188	64	
El Dorado, South Side	188	65	
No. Little Rock, 47th St.	184	101	8
Pine Bluff, Bethel	165	101	
Nettleton	150	130	3
Little Rock, Ironton	140	110	
Fort Smith, Mill Creek	127	77	
No. Little Rock, Sylvan Hills, First	122	70	4
Little Rock, Grace	122	47	
Van Buren, Oak Grove	118	91	2
Little Rock, Woodlawn	105	50	
Hot Springs, Grand Ave.	101	55	
Little Rock, Capitol Hill	94	63	
Fort Smith, North Side	85	95	5
Little Rock, South Side	81	59	1
Little Rock, Biddle	69	52	3
No. Little Rock, People's	68	55	1
Mansfield	65	87	
No. Little Rock, Davis Chapel	64	49	
El Paso	62	34	
Little Rock, Markham St.	53	33	
No. Little Rock, Harmony	52	34	
Hot Springs, Emanuel	48	34	
Fort Smith, Rye Hill	47	56	
Little Rock, Shady Grove	44	40	
Vimy Ridge, Immanuel	27	27	4

Letter From Brazil — Written in 1895

(NOTE: The letter below was written by J. J. Taylor about the year 1895. Mr. Taylor was a Southern Baptist missionary to Brazil. We are indebted to Leonard L. Norwood of Carrollton, Alabama, who sent us the clipping of this letter which was published in the ARKANSAS BAPTIST. Mr. Norwood also sent us the accompanying news note concerning Baptist work in Brazil at the present time, and which was reported by Religious News Service, December 15, 1951. — Editor.)

Dear "Arkansas Baptists:" We have had a most glorious meeting of our association. This is a baby institution—only a year old—the first in Brazil. It is constituted of the churches here in the South of Brazil, and met this year in the flourishing city of Campos, Brother Ginsburg's field. Had you been present, if not able to join in the discussions, at least you would have been persuaded that Brazilian brethren know how to discuss as well as others. A Brazilian assembly is proverbial for disorder unless a strong handed moderator presides. Not so with Baptist Brazilians in session of the association. As good order prevailed as I ever witnessed in any body. We met on Thursday, July 25, and continued till Sunday night, when the enthusiasm rose to such a pitch that we could hardly adjourn.

Doctor Ottoni, our much loved brother just lately converted, got so full that, even after the last song—"God Be With You Till We Meet Again"—he could not contain himself and jumped up and said: "My brethren, I was a Catholic priest for twenty years, but never have I witnessed a scene like this. I have been in great assemblies, both of church and state, but never saw brotherly love and affection such as I see here."

This dear brother is to be ordained perhaps next Lord's day as pastor of Rio Church. Next year the association is to meet here in Juiz de Fora, provided the Lord gives us a house, even a hired one to have services in.

At present and for a month we have had no preaching hall and do not know when we will have. If I could only get my hands down into the purses of the Baptists of Arkansas I would be tempted to take out just \$5,000 with which to put us beyond all such drawbacks as we now are suffering. They would not miss that much money enough to receive a blessing from its sacrifice. The rent we have to pay to get a house for preaching purposes, to say nothing about dwelling house, would in the course of a few years pay for a good church. The Lord is on the giving hand now in several parts of this great and growing field. Hardly a Sunday passes that the Rio Church does not baptize one or more. Next Sunday the church will move into her nice new quarters. This is the second church house owned by the Baptists in Brazil free of debt. The other denominations

have good church houses in many places and thus have an immense advantage over us who have to move around from pillar to post.

Brother Ginsburg has wonderfully developed his field in and around Campos. He, too, is held in check for want of a house. They can't invite persons to come to worship, because the house they have holds only the membership. He asks for only \$5,000 to build his church on the beautiful lot already bought.

We, my family and party, have just passed our fourth annual milestone here in Brazil, and truly the time seems only a few months. I find that during the last three years and four months I have preached in Portuguese 349 times. For several months, when sick of yellow fever, of course, I did not preach. I have tried to be faithful to my trust, though by no means have been able to see the fruit of my work as I would desire. After one more year here we wish to come home and see the dear faces of loved ones before they are forever hidden from us in the world, when, if it be His will, we will be ready to return to this rich harvest field. In the meantime, we have a few dollars to help those good people build a house.

Yours in Him,

—J. J. Taylor.

Progress in Brazil As of 1951

Baptist missionary work in South America is proving so successful that there are now more Baptist churches in the capital of Brazil than in the capital of the United States, Washington. Baptists were told.

The city of Rio de Janeiro now has 77 Baptist churches, Miss Alma Hunt, executive secretary of the Woman's Missionary Union of the Southern Baptist Convention, told delegates at the 75th annual session of the District of Columbia Baptist Convention. This is a larger number than there are in Washington, D. C.

Miss Hunt said that the Brazilian Baptist churches now maintain 112 of their own home missionaries in outlying parts of the country. All of Rio de Janeiro's churches are financially self-sustaining, she added, so great has been their progress.

—Religious News Service.

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There are two essentials to happiness: something to do and someone to love.

The Unified Program of Evangelism Gets Results

By C. E. MATTHEWS

The Southern Baptist Program of Evangelism, in which every agency of the Convention cooperates and is a part, was adopted by the Convention in session at St. Louis in May, 1947. Previous to 1947 there was no permanent unified program of evangelism ever adopted by Southern Baptists. It is the conviction of the writer that unification (not regimentation) is the hope of Southern Baptists or of any other religious body in promoting the work of evangelism. This conviction, we believe, is shared by almost all Baptists. Such a conclusion is based on:

First, experience with other agencies and programs such as the Sunday School, the Training Union, the Woman's Missionary Union, the Cooperative Program, etc.

Second, a unified program of

evangelism is necessary in order to obtain concerted effort, to teach evangelism effectively, and to mobilize our churches and church members in the great task of soul-winning. Every program Southern Baptists initiate must be unified if it is to be your program, my program and the program of every man, woman, and child who is a member of a Southern Baptist church.

Third, visible results prove the value of a permanent unified program of evangelism. Without such a program in the year 1946 Southern Baptist churches baptized a total of 253,361. Beginning with the year of adoption of a unified program, records are as follows: 1947—285,152; 1948—310,226; 1949 — 334,892; 1950—376,085; 1951—375,525. The ratio in 1946 was 27 to 1; in 1951 it was 19.6 to 1.

Presbyterian Church Attacked in South America

The Presbyterian church at Ibague, Colombia, was stoned on March 20 by a mob of children led by Roman Catholic priests, according to a news release received by the Southern Baptist Foreign Mission Board in Richmond, Va. The report, which came from the Board of Foreign Missions of the Presbyterian Church in the U.S.A., with headquarters in New York City, revealed that this incident is similar to an attack on the Central Baptist Church, Bogota, Colombia, in December.

The report said that on March 16 ten Roman Catholic priests brought to the city of Ibague a statue of the Virgin of El Carmen. Using this to initiate fanaticism, they at once began a systematic anti-Protestant campaign. On the 11th, they began to arouse the people of the city by placing loud-speakers, which broadcast anti-Protestant propaganda, on the towers of all the churches.

Then on March 20, according to the release, three of the priests gathered together most of the children of Ibague and conducted them personally to the Presbyterian church. The children stoned the church for one half hour continuously, in spite of the efforts of neighbors to prevent it. Meanwhile, the priests urged the children on, saying, "You must smash this serpent in the

head." As a result of the stoning, sixty panes of glass were broken in the church and the pastor's study was damaged.

The United States Ambassador to Colombia, who protested to the Colombian government following the attack on the Baptist church in Bogota, has been notified.

The report said also that there has been a recent anti-Protestant activity in Bogota. Last week the government censor prohibited any further Protestant radio programs.

—000—

It is easy enough to be pleasant when life flows by like a song, but the man worth while is the one who can smile when everything goes dead wrong; for the test of the heart is trouble, and it always comes with the years, and the smile that is worth the praises of earth is the smile that shines through tears.

—000—

SUNDAY WELL SPENT

A Sunday well spent means a week of content,
And rest for the toils of tomorrow;

But a Sunday profaned, no matter what gained,
Is a certain forerunner of sorrow.

—000—

A friend is a person who says nice things about you behind your back.

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Sunday School Department

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Standard Sunday Schools In February

Sunday Schools qualifying for the Standard recognition during February are:

Immanuel, Rogers, Mr. D. D. Murray, superintendent.
Walnut Valley, Hot Springs, Mr. T. F. Reddick, superintendent.

STANDARD DEPARTMENT AND CLASSES

During the month of February, the department and classes listed here attained the Standard rating:

Adult Department, First Church, Little Rock, Mrs. C. A. Riley, superintendent.

Adult Classes:

- First Baptist, Little Rock, Mrs. W. I. Moody, teacher.
- First Baptist, Little Rock, Mrs. U. R. Tracy, teacher.
- First Baptist, Little Rock, Mrs. J. W. Hall, teacher.
- First Baptist, Osceola, Mrs. R. H. Jones, teacher.
- Second Baptist, Little Rock, Miss Frances Jones, teacher.
- First Baptist, Luxora, Mrs. J. H. Thweatt, teacher.
- First Baptist, Fayetteville, Mr. L. R. Kirby, teacher.

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Lack of Cash Reserves Could Sink Us

By LAWSON H. COOKE

Why all the yapping about reserves? Some of the brethren seem to feel that a mission board or a Baptist institution is committing an unforgiveable sin when it sets aside a little money each year for a reserve. As a matter of fact, it is practicing one of the primary principles of sound financing.

One might as well argue against fire insurance for our church property, or life and accident insurance for the individual, or starting a savings account at the bank. All these things are just plain horse-sense offsets "against that day."

This talk about hoarding the Lord's money does not register with us. It is not hoarding the Lord's money; it is protecting the Lord's work. What about Joseph "hoarding" the Lord's corn? Call it hoarding if you will, but when a famine swept across the land the people continued to eat.

The denominational agency

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Because space is limited—because reservations are coming in daily, and in large numbers from some of the churches; because we do not want you to be disappointed, we urge you to make reservations NOW. Along with the \$2 reservation fee, we will need your name, address, church, age, and sex. The reservation fee will be credited to your account at the Assembly.

Remember, "first come, first served."

The Date: July 1-9.

The Place: Siloam Springs.

Coming Events

April—Sunday School Training Courses (use books on teaching)

June—Vacation Bible Schools
July 1-9—Arkansas Baptist Assembly, Siloam Springs.

September 2—Associational Sunday School Leadership Conference.

September 16—State-wide Special Associational Planning Rallies.

October 13-14—State Sunday School Convention, Pine Bluff.

—000—

A child enters your home and makes so much noise for 20 years that you can hardly stand it; then departs, leaving the house so silent that you think you will go mad.

Baptist Student Union

DR. DALE COWLING, Director

Unclaimed Blessings

By MAXINE WOODS, Ouachita College

If the world were yours for the asking, wouldn't you ask for it? You scoff at such a question—of course you would! Yet, you don't, because you doubt. Anything we ask, that we may bring glory to God, will be given. If God gave Jesus, His best, we can trust Him in everything in proportion to this spirit of giving. It has been said that God has many gifts laid up for us, and when we enter His kingdom they will still be there because we didn't ask for them. God's Word brings forth the truth that when we don't ask of God, we deprive Him of the pleasure of giving: Luke 12:32 "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

A God that can create a world and move the sun, moon, and stars for the betterment of all, can surely supply the needs of man. Man, a mere part of God's creation, yet an important part because of the task left us by Jesus. What kind of a Father would He be to expect His children to attempt this task without equipping them with such materials as are needed?

In this brief portion of my life I can think of the unlimited blessings God has given me. Almost three years ago I realized that the Lord had something for me in the future for which I must prepare myself. Having no financial support, I accepted Paul's challenge in Philippians 4:13, "I can do all things through Christ which strengtheneth me," and entered Ouachita College a year later a sophomore. I am now a senior, and looking back on that time I find a greater meaning in Revelation 3:8—"I know thy works: behold I have set before thee an open door, and no man can shut it"—doors were opened that seemed hopelessly closed. I have received many letters and there found money, or a book of stamps. It might sound a bit unusual to others that I would thank God as earnestly for the smallest as well as the largest gift. God gives me courage from time to time by letting friends give gifts or pay on my monthly account. My greatest gift was from a care-worn mother who, needing financial aid, laid a crumpled dollar bill on my

hand, with tears in her eyes, said, "This is yours; the Lord gave it to me for you."

The most satisfying peace, outside of salvation, comes with trusting God with all and in all; and in knowing that truly "God doeth all things well." The greatest adventure of all is to walk by faith in Christ. Even as Abraham walked by faith, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform," so can we today walk in the promise of God—if He cares for the sparrows, He will care for His own.

—000—

With or Against

By CHARLES A. WELLS

Life can be hard, defeating, unbearably difficult, or it can be filled with a sweeping sense of buoyancy and victory. Material things, not even health, can explain this difference, for some of the poorest men, some of the most frail and ill, have achieved lives of mounting power and usefulness. The only explanation seems to be found in the question, "What are we living for?" If we are living just for ourselves, our own comfort, our own pleasure and satisfaction, then so many things can happen to disturb and destroy our happiness; if we are living to fulfill the divine purposes that are provided for every life, then everything seems to add to the fulfillment of such a life. When we are going with God's will, all the universe is attuned to our progress; when we are fighting God's will, seeking only what we want for ourselves, then we must push and fight constantly against that silent, gentle yet unyielding pressure. In the end, we find that God's will has prevailed—with or without us.

—000—

You can't kill time without injuring eternity.

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CHRISTIAN HOME WEEK
MAY 4-11 1952

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Willingness without action is like a cloud without rain; there may be lots of thunder and lightning, but no parched ground is watered.

—O. B. Blackledge.

—000—

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C. W. CALDWELL, Superintendent

Tornados Destroy Several Churches

The hearts of our Baptist people in Arkansas have been stirred deeply over the sorrow and suffering left in the path of the recent tornado that swept across our state. Many of those who have sustained losses were Baptists. Several Baptist churches were destroyed. Among them were: Judsonia, Midway, Georgetown, and probably others.

The leaders of our Convention are making an appeal for help for these churches. It is our intention to spend a great deal of time, during the next few weeks, in helping the missionary and churches in any way possible. Individuals and churches who desire to give financial aid in the rebuilding of these church houses should send the money to the Baptist Headquarters.

SIMULTANEOUS REVIVALS

During the past two weeks, churches in Northeast Arkansas have been engaged in Simultaneous Revivals. Already we have heard of many fine revivals throughout the entire section. It was the privilege of your Superintendent to be with E. Clay Polk and the Piggott Church for their revival. The church had experienced a great revival and ingathering in January and also witnessed another in this simultaneous effort. Practically all those who joined the church were heads of families. There were fourteen additions, with eleven of them being for baptism.

The Southeast and Northwest sections of our state are now engaged in their revivals. The Baptists of other sections of the state should remember them in prayer.

On Easter Sunday, Southwest Arkansas will begin their Simultaneous Revivals. The bulletins received from missionaries and pastors of that area seem to in-

dicade that thorough preparations have been made and the majority of the churches co-operating. It will be my privilege to be with the Calvary Church of Texarkana, where Calvin C. Ussery is pastor.

HAMPTON CHURCH HELPS COLORED BAPTISTS

We quote from the bulletin of the Hampton Baptist Church which shows the mission work being done in aiding a Negro Baptist church:

"Missions, yes, Missions is our business. The church exists for the sake of Missions in our community, in our home land, and into the uttermost part of the earth. Our church is doing some mission work in the colored Baptist church in Hampton. We gave the flooring for their new building. Mrs. H. L. Furlow and some of our faithful women are going out every other Monday night to teach the Gospel of John to them. In due time, the pastor is going to preach to them a number of times on Stewardship. They have shown a fine Christian spirit in receiving our help. Let us, therefore, show likewise a fine Christian spirit in helping whenever possible."

This ought to remind us of the mission possibility facing each church where there are many Negroes in the community. Last year, Missionary A. P. Elliff directed a Vacation Bible School for Negroes in Fordyce. It was outstanding in attendance and interest. This can be done in many, many places throughout Arkansas. It will be a blessing, not only to your church, but to the Negroes of the community who will appreciate your help.

—000—

"Profanity advertises a vulgar mind, a weak vocabulary and a vacant soul."

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A Fellowship of Many Followers

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.

This is the end of a series of lessons on the "Followers of Jesus" which we have studied for the past three months.

We have seen the fellowship of early Christians grow from one man, Andrew, in the beginning, to a great host of redeemed people, as they worked through the medium of many churches, established under the leadership of such men as Barnabas, Paul, Silas, Timothy and Luke. As John told us in his gospel that all the works of Jesus and His followers could not very well be put into book form, it would be an impossible undertaking. We do have all we need in the New Testament writings to reveal to us the will of God in the lives of His children, and how He would have His churches to be conducted, and His commission to be carried out.

There was one thing very necessary to the growth and development of that early fellowship, which we study in this lesson, found in John 15:7-8: Fruit bearing was to be the aim and ambition of every disciple of Christ; fruit bearing was to be the identifying mark of a true disciple. "Herein is my Father glorified — that ye bear much fruit." "So shall ye be my disciples." The fruitless Christian, according to these scriptures, has no right to call himself a disciple! The fruitless Christian cannot glorify the Father. And besides, "He is cast forth as a branch and is withered." His life is wasted, his rewards are burned with the refuse and garbage. He has no testimony for good, and the Lord has not obligated Himself to answer his requests, nor to heed his desires.

HAPPINESS AND SUCCESS CONDITIONAL

On the other hand, "If ye abide in me and my words abide in you, YE SHALL ASK WHAT YE WILL, and it shall be done unto you." We have yet to see an individual or a church fail when this commandment has been obeyed. Two conditions for happiness and success in Christian service are before us. "If my word abides in you" is just as necessary to spiritual prosperity as rain and sunshine are to the crops in the earth. The failure to meet this condition is the reason for so much inefficiency, so much inadequacy, so much laziness and indifference among us. Baptists may be better informed than most religious people, but there is a notable

Sunday School Lesson for

April 6, 1952

John 15:5-9; Phil. 2:14-16;
Ro. 16:1-7

lack of real desire to learn the Bible, by and large. "IF MY WORDS ABIDE IN YOU—ask what ye will . . ." People cannot ask intelligently of God unless they know His word and something of His will for mankind in general.

We believe the other condition, "If ye abide in me" is dependent largely upon the fulfillment of the first; one cannot abide in Christ without a consecrated ear, seeking to know Him better, and to know His will personally. That can be achieved in one way only: through a consecrated study of His word. Thus the two needs are inseparable. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be given you." How many times we have seen Him "Give what you ask" to the individual who abides in Him and seeks sincere knowledge of His word. And how many times we have seen churches do the seemingly impossible by abiding in Him. He will provide for the churches when church members abide in Him. He will answer the prayers of churches, when the membership of those churches abide in Him, and seek to honor Him according to His word. By the same token, those churches that are failing today are failures because of their own carelessness and indifference, Jesus, Himself, being the judge.

He is the vine, we are the branches. The branches cannot succeed without the trunk of the tree or vine. The branches are individual members of the tree. The tree must furnish the sap, the food, the strength for the many branches, lest they wither and die. So it is with Christianity, individually and in groups. "In Him we live and move and have our being." "We can do all things through Him who strengthenth us." "I am the vine, ye are the branches . . . But . . . without me ye can do nothing." We are as completely dependent upon Him for life, both physical and spiritual, as the feeble branch is dependent upon the great tree for its life. We are not independent creatures, but one member of a great fellowship, looking to God for all sustenance.

MURMURING HURTS THE CAUSE

Philippians 2:14-16

There were some things in the Philippian church that restrained and discouraged the work. They had some murmuring Christians,

and out of their grumblings grew disputes about things, probably some petty things. Murmuring breeds contempt for the Cause, and dissatisfaction among individuals; arguments and disputes develop into church rows, and the success of any congregation is hindered when that happens.

Paul admonished the Philippian Christians to be blameless and harmless in order that they might be shining lights among the crookedness and sin that exists in the world. As Christians endeavor to live above reproach before sinners, they should strive also to "Hold forth the word of life." There are two distinct ways of preaching the word, yet the two are inseparable. Every Christian should be a witness, first by example, then by word of mouth. People cannot know about Christ unless they hear the word, said Paul. Someone must tell the gospel story; but Christian witnessing must be consistent with what we preach and teach. Paul felt that his life had been lived in vain, unless the early churches obeyed these commandments, because he had given all that they might know the glorious truths of Christ, and knowing, that they might act upon the truth.

FOLLOWERS IN MANY LANDS

Romans 16:1-7

It is interesting to think of the many thousands of Christian

disciples Paul must have known over the land of Palestine, Asia minor, in Macedonia, the Isles of the Mediterranean, and in Rome. At the end of his letters to the churches, he usually listed a group of names with greetings from or to people whom he had known in the work. In the Roman letter we meet Phebe, a "servant" of the Church in Cenchrea, sometimes translated a "deaconess." Paul recommended her to the church in Rome, and urged them to receive her and assist her as they had opportunity. He named here the first convert in Asia, who had now gone to Rome, the dearly beloved Epaphroditus. We learn from this letter that Priscilla and Aquilla, his tent-making friends, had gone to Rome and had begun a church there. How he loved those who had risked their very lives for him, as had this couple. He introduces us to one Mary, which one we know not, but one who had bestowed much labor on the evangelists. And in Romans we meet some of his relatives, Andronicus and Junia, who were prominent among the apostles and who were Christians before Paul was.

"A Fellowship of Many Followers"—think what a fellowship it will be, when all the redeemed children get home. And while we await that home-going, these many followers should be exceedingly busy, getting others to join the "fellowship."

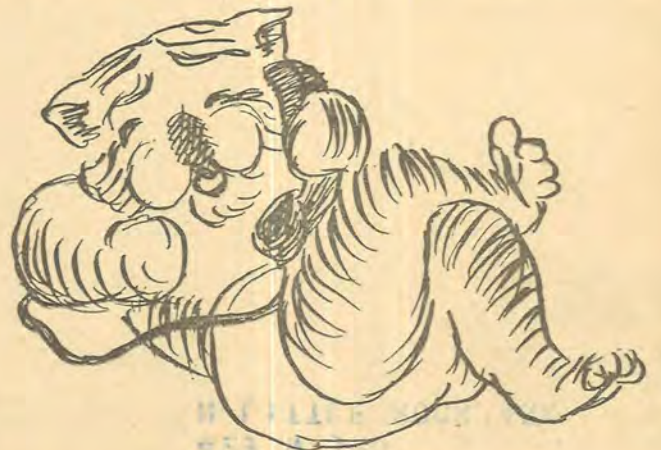
LAST CALL FOR . . .

TIGER DAY

AT

Ouachita College

From all over Arkansas high school seniors are planning on visiting the campus of Ouachita College on Tiger Day, Friday, April 18. Pastors and interested laymen are coming too . . . so plan to bring at least one carload from your church. Be fair to yourself . . . visit OBC April 18.



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

Don't Forget Old Preachers And Their Widows

For several weeks we have been urging the churches to prepare to take a worthy offering on the first Sunday in April for old ministers' relief. The Relief and Annuity Board has urged this matter and the states are responding nobly. We have neglected this matter in Arkansas year after year. The Arkansas fund is not sufficient to care for the old preachers and their widows who are on this pension plan. These preachers were in active service before the minister's annuity plan was ever inaugurated. They did not have an opportunity to participate in that plan and to share its benefits. Many of these old soldiers of the cross and their widows are in great need. The churches in New Testament times would have come to their rescue better than we are doing, I fear. Brethren it is not right for us to allow these old soldiers of the cross to suffer and be embarrassed and really undergo such hardships as they are forced to bear in these days of inactivity. We cannot think of anything that would reflect the spirit of Christ and illustrate New Testament Christian love better than a response to this appeal would do. Any Baptist church ought to make an offering for this cause. It isn't right, either, for us to ask the other churches in other states to put up money for the beneficiaries in Arkansas. Let's come to their rescue.

Dr. W. O. Vaught Jr. is the Arkansas member of the Relief and Annuity Board. He is also making an appeal this week for the churches to come to the rescue of these dear people. What will be your answer?

Gone But Not Forgotten

By W. O. VAUGHT JR.

There is a group of noble and faithful men of God who once faithfully served us but are now gone from the field of active service. Though they are no longer able to stand in our pulpits and lead our churches and conduct revival meetings they are still in our hearts. I am speaking about the old ministers who are now retired. As your representative on our Relief and Annuity Board, my attention has been called to the fact that last year our old ministers received here in Arkansas \$8,600 for relief from our Relief and Annuity Board. I am also surprised to find that we here in Arkansas only contributed \$5,600 toward carrying for this relief fund. This means that here in Arkansas our old ministers on relief received \$3,000 more than the amount we gave here in Arkansas for this purpose.

Therefore, it is with joy and assurance that I send this appeal to all the churches of Arkansas. Won't you take an offering for these aged ministers on the first Sunday of April and send it to our Baptist Headquarters designated for this special fund? It may be that you take an offering following the service of the Lord's Supper and probably you will wish to designate this offering for our old ministers relief. I certainly believe we should do this and do it now and I send this earnest appeal out to all of you that you will have a part in this worthy offering.

Mrs. J. W. Buckner Passes

Mrs. Buckner, wife of Pastor J. W. Buckner, First Church, Crossett, passed to her reward on the night of March 28. Mrs. Buckner was an ideal pastor's wife. She had a fine personality, she was talented, trained, and cultured, and was consecrated to the Lord. She was the mother of four or five very fine children whom she was rearing for the glory of the Lord, and she was very proud of them. She was a wife devoted to her husband and to his work. Mrs. Buckner succumbed to a heart ailment. We are all deeply grieved for the loss is great. We extend to the Buckner family our sympathy and prayers.

Allen McCurry and Second Church, Monticello

Pastor Allen McCurry has been on the field in Monticello with Second Church, about six months. They are having many additions to the church. It was the writer's privilege to drop in to the service on Sunday morning, March 16. The house was crowded. There were more than 230 in the Sunday School. The house is not large enough, and yet it is a new house. Baptists are not building for the future like we ought to build. God is turning many people toward our doors and we must provide for their comfort and for their church attendance. McCurry is one of God's outstanding, choice men. He is evangelistic, he loves the Lord, he loves lost souls, and he is a good leader.

What Makes Southern Baptists Tick?

Our purpose in writing today is to make some comment and observation on a recent article by Charles G. Hamilton and published by the *Christian Century*. Charles G. Hamilton is Rector of the Episcopal Church, Aberdeen, Mississippi. He is a former delegate to the Democratic national convention and a former member of the Mississippi legislature. He writes an article for the *Christian Century* on "What Makes Southern Baptists Tick?"

Mr. Hamilton observes that some think that the secret of the rapid growth of Southern Baptists is a biological one, they point out that more Baptists are born—that Baptists thrive in a certain area of the United States where there are the highest birth rates. He also points out that the "growing group in America stems from the group which a century ago was considered underprivileged," and that the social and economic aspects are at least in part responsible for Baptist growth. He points out that the "respectable eastern denominations which once dominated the ecclesiastical scene are largely restricted to the still more privileged group which is loosing out economically as well as biologically." He says that in urban areas and in small towns the Baptist churches have become the churches of the dominating middle class which con-

trols American culture patterns, but he denies that the sociological explanations is the reason for Southern Baptist growth.

Mr. Hamilton seems to think that the rural note has more to do with it. He says "The south remains predominantly rural. The Baptists hold the allegiance of rural people. As some of these move to the small towns and take the mover, Baptist influence rises. As they move to the cities—how about it, Detroit?—it rises again." The clergyman also asserts that "the local independence which has characterized Southern Baptists has also played its part." He says that this makes it possible for some areas to represent different attitudes and still have churches of the same faith and order.

Mr. Hamilton makes the further observation that Baptist churches are centers of social life for their members, pointing out that their doors are open almost every night. They have numerous organizations and study classes for people of every age and condition. He points out Baptist friendliness to other races and their leadership against the liquor traffic.

The final reason given by Mr. Hamilton for Baptist growth and "perhaps the major cause" has been their Biblical emphasis. He says that "the Bible is still the basis

of most Baptist sermons. Their congregations still maintain an outward allegiance to the Scriptures and often an inward devotion to them."

Comment

On the last point, we find ourselves in hearty agreement with the Episcopal Clergyman. The Bible IS still the basis of most Baptist sermons. A Baptist preacher is lacking in something vital and fundamental in his ministerial services if he spends his time in the pulpit giving book reviews or in any way failing to expound the Word of God. Baptists have no creed. There are church covenants and condensed confessions of faith supported by the Scriptures on which most all Baptists agree. Preaching the Word of God in its simplicity and purity gives the Holy Spirit a chance to bring conviction and regeneration to the hearer. It all pleases God. Baptists lay great emphasis upon evangelism because Christ came to seek and to save that which was lost. Evangelism spearheads all the word of Baptists and the Bible is used in support of evangelism. We believe it is the benedictions of Heaven that are responsible for the growth of Southern Baptists who try to hold the mystery of faith in a pure conscience, who believe that the Bible is the inspired Word of God, and is a sufficient rule for our faith and practice.

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MRS T A SPENCER JR
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