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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, SEPTEMBER 4, 1947

NUMBER 35

A Teacher's Prayer



TODAY, dear God, I need Thy love and grace,
Thy steady hand to guide me as I face
The eager, upturned, questing eyes of youth
That look to me for knowledge and for truth.

HELP ME to know that in each untried heart
Abides a spark of Thee from which may start
A glowing flame of zeal, an urge to be
Thy healing servant to humanity.

TEACH ME to shape with gentle, loving care
Their plastic minds, and let me humbly share
The task of keeping ever strong and bright
Their faith and hope, their spirits' shining light.

—GERTRUDE A. CLEMMONS.

★ TRENDS AND EVENTS ★

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

Facts of Interest

Americans smoked 327,000,000,000 cigarettes for the year ending July 1, according to the Agriculture Department, a seven per cent increase over 1946. Another \$33,000,000,000 cigarettes were exported. Cigar smokers burned 5,750,000,000 stogies in the last six months.

The Department of Commerce reported that sales by chain stores and mail-order houses were 22 per cent above last year for the first six months of 1947.

Major factor was increase in costs and credit expansion. Taking the 1935-39 average as 100, the price index soared to 157.1. Consumer credit reached a new record of \$10,884,000,000 a gain of \$2,979,000,000 over last year.

U. S. production value reached a record high for an annual rate of \$226,000,000,000.

Magazine sales hit a record high. The average American family spent nearly \$11 on magazines for the year, reading an average of seven a month. Total sales for 549 general and farm magazines reached \$325,000,000 for the year.

U. S. Hospitals (6,125) spent \$2,000,000,000 on the care of 15,675,602 patients in 1946.

But statistics predicted that the 1947 death rate would be the lowest in history.

And in case you are interested, the National Beauty Culturists League heard that American women buy more than 100,000 wigs a year.

In the World of Religion

Emory University, Methodist-owned school in Atlanta, Ga., received \$5,000,000 from C. Howard Candler, Coca Cola heir.

Of the 42,000 parishes in the U. S. Methodist Church, two-thirds are located in small towns and villages, and some 18,000 are still housed in one-room buildings.

Southern Presbyterians, meeting at Montreat last week, voiced opposition to union with the Presbyterians U. S. A.

After radio station WMRP, Flint, Mich., refused to sell time to a brewery, it had more than \$40,000 in other contracts cancelled.

The fourth annual "National Convocation on the Church in Town and County" will be held in Rochester, N. Y., November 4-6.

Baptist Highlights

James W. Ray has been elected state student secretary for North Carolina.

The first assembly of the Baptist Federation of Canada will meet in Wolfville, New Brunswick, August 23-26. George Card of the Baptist Sunday School Board will represent Southern Baptists.

More than 100 families dedicated their homes to God in a service recently con-

ducted by Dr. Joe W. Burton, editor of Home Life, at a service in his home town, Munday, Tex.

Sixty per cent of the students at the Southern Baptist Theological Seminary come from cities of 1,500 and more. Only 20 per cent are the sons of farmers and 15 per cent are the sons of ministers. Few of the fathers are professional men other than ministers. Seventy per cent of the students are married.

Sam Ed Bradley has been elected field superintendent of the Louisville Baptist Orphans' Home.

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Dr. Truett's Namesake Likes Preaching, Too

By BETH PRIM
Ridgecrest Baptist Assembly

A little boy with a big name arrived at Ridgecrest.

He is George Truett Freeman, four, a little fellow with big brown eyes, a cowlick that won't stay in place, and a smile that nearly always stays in place. He was born in August, 1943, four weeks before his father's death and a year before Dr. George Truett's death.

George and his mother came from their home in Dayton, Ky., and that's how I met them. Mrs. Freeman told me she didn't want to unduly influence him, but "I can't help hoping he will be a preacher, too," she says.

She and her husband, Harold W. Freeman, had heard Dr. George W. Truett preach often at Ridgecrest during "Preaching Week."

"If he is born during Preaching Week, let's name him George Truett," her husband suggested. And George Truett was born in the middle of Preaching Week.

"I got started playing the Sunday School Board's transcription records of Dr. Truett's sermons on our record player," she said. "Of course, I know my little boy didn't understand them, but he got the most unusual delight out of hearing them. And I guess he has heard Dr. Truett's voice more than any other single voice, except mine.

Sunday School on Sunday is a big event for Dr. Truett's namesake. George Truett wants to go every day—"Monday through Saturday," his mother explained.

He heard about as many sermons as anybody here at Ridgecrest. Of course, the mountain air made him mighty sleepy and that interferes with church occasionally.

One night, for instance, he reminded his mother that it was time to be getting on to church.

"Last night you went to sleep as soon as the sermon started, Sonny," she smiled. "And I think you'll do the same thing tonight. But we'll go try, anyway."

I was talking with my friends, Dr. and Mrs. W. B. Glass, when they came by again. I waved to George, and he waved back—then paused.

"Hey Beth, aren't you going to church?," He called. I went.

Security of Believers

A Devotion by the Editor

"Not laying again the foundation."

The Hebrew Christians had failed to exercise their new powers experienced in their conversion; they had failed to grow in their Christian experience and in their understanding of Christian truth. As a consequence they were still babes in Christ and had to be fed on milk, the infant's diet.

Of course, they were assailed by doubts and misgivings. They became confused and bewildered. Their spiritual growth having been arrested, they were too frail to meet the daily tests to which their Christian faith was subjected.

Realizing something of their condition, these Hebrew Christians seem to be seeking a complete repetition of the whole experience of regeneration and conversion. In response to their inquiries this writer tells them that they cannot lay the foundation again—the foundation of repentance, faith, baptism, and so on, the initial steps in the Christian life and experience. What they need to do is to build upon the foundation already laid.

If it is true that they have fallen from grace and that after being saved they are now lost, it is impossible to "renew them again unto repentance," that is, lay the foundation again and go through the whole experience of regeneration.

It would require special permission from God to save a person after he had once been saved and then was lost. God would have to send Jesus to earth again and He must suffer and die again for that person. "For then must He often have suffered since the foundation of the world."

So the argument is reduced to absurdity to show that once a person is regenerated, the foundation is laid once and for all and that nothing can alter that fact. The one necessity remaining is to build a Christian life upon that foundation.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

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Zion Church, near Nashville, observed homecoming August 3. The church building has recently been remodeled.

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

B. H. DUNCAN EDITOR
IONE GRAY EDITORIAL ASSISTANT

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Across the Editor's Desk

Influence of Rome

The statement of the President, upon returning Myron C. Taylor to Rome, violates every principle involved in the separation of church and state and shocks every sensibility of Baptists and Protestants who have experienced the oppressive hand of Rome in the past and who know her designs for the present and the future.

The President said: "At my request the Honorable Myron C. Taylor is proceeding to Rome as my personal representative for further exchanges of views with His Holiness Pope Pius XII, on problems relative to the establishment of peace under a moral world order and to the alleviation of human suffering still continuing in many parts of the world."

In the first place, the President has no constitutional authority to appoint a "personal representative" to any religious body. Such an appointment clearly recognizes the statehood and civil authority of the religious body so honored. If Rome did not claim statehood and civil authority there would be no demand for a representative at the Vatican. Such a claim on the part of Rome is the union of church and state, which she has always insisted upon, with the state subservient to the church. Therefore, this appointment violates the American principle of separation of church and state.

Again, if one religious group deserves to have a "personal representative" of the President "for exchange of views," then all religious groups deserve the same recognition from the President. If this precedent were followed with all religious denominations, it would lead to endless confusion and frustration. Yet, Baptists, Methodists, Presbyterians, Greek Catholics, and others have as much right to a "personal representative" of the President as the Roman Catholics.

The President says that he wants an "exchange of views" with the Pope "on problems relative to the establishment of peace under a moral world order." Why not confer with the Church of England, or the Baptist World Alliance, or with the Federal Council of Churches of Christ in America, and with other religious groups?

Is the Pope the only head of a religious denomination who might give the President some valuable counsel on the problems of "peace under a moral world order"? And, have not the evangelical denominations of America done much for the "alleviation of human suffering" in many parts of the world. Southern Baptists alone gave almost four million dollars for this purpose in 1946. Should not the President send a "personal representative" to Baptist Headquarters.

The President's statement continues: "Mr. Taylor has also been asked to hold conversa-

tions with other leaders on similar problems while he is in Europe."

Admittedly, the President has the right, and it is his duty to seek counsel from any person anywhere in the world on the problems of peace and of human suffering, but the President has no right, either moral or legal, to appoint a "personal representative" to the Vatican, since such an appointment recognizes the claim of Rome to statehood and civil authority. It was in protest against these claims and to protect America from the blight of their exercises that the principle of separation of church and state was written into the Constitution of the United States.

The persistency of the President in this matter shows clearly the influence that Rome is now exerting upon our government. We may expect that influence to increase steadily unless those who love religious liberty and freedom of conscience become aroused to such a degree that they will send to Washington men who are committed one hundred per cent to separation of church and state.

"In The Sweat of The Face"

An editorial appeared in the Arkansas Democrat a few days ago which every American and every foreigner seeking American aid should read. After recognizing the distressing economic conditions prevailing in Europe and also the need for American loans wisely placed, the editor said: "And hands that ought to be wielding tools are held out for American aid . . . Let the political rainbow-chasers and shirkers go to work, or go without."

Old-fashioned honest work and self-reliance would cure many ills of which human society is complaining today. There is a tendency which has been gaining momentum so rapidly that it has almost become a passion—work less and demand more. This passion is not limited to any one group or class, it has affected the whole of human society.

We know that productive work is the only remedy for the scarcity of supplies throughout the world. We know that productive work is the only thing that will induce the spirit of self-reliance. But the spirit of self-reliance which characterized our fathers is fast being replaced by reliance upon group solidarity or upon government.

Not only foreign "hands that ought to be wielding tools are held out for American aid," but American hands that ought to be wielding tools are held out for government aid. The professions, the trades, business, management, and labor look to government for special advantages. Municipal and county governments are constantly asking aid from the state. The state governments are asking for even larger grants from the federal government.

So the spiral ascends from all the world, at home as well as abroad, all hands reaching out toward Washington. If these hands were calloused with honest work there would be no need for most of the grants now asked for.

Parochial Schools

"Eternal vigilance" is demanded if we would maintain our public school system intact and at the same time protect our public school tax funds from being diverted to Roman Catholic parochial schools.

In Pennsylvania Catholics are trying to force by law the directors of public schools to provide bus transportation for Catholic children to parochial schools.

A Chester County judge ruled that directors of public schools in the state are not required to furnish public school transportation to parochial school pupils. The case was appealed to the Pennsylvania State Supreme Court, which sustained the decision of the lower court. Appeal is now granted to the United States Supreme Court.

We shall see what the Supreme Court will do with this case.

The time has come for a showdown in this matter of public aid to parochial schools. When Congress convenes in January the aid-to-education bills will come up for consideration. Continued efforts will be made to include in any such bill passed by Congress provision for parochial schools.

Unless we are alert and make our protest felt in Congress, Catholics will win in this contest. It will be much more difficult to undo the legislation after it is passed than to prevent it from passing.

There is under consideration an amendment to the Constitution of the United States prohibiting the use of public tax funds, state or federal, for the benefit of private or parochial schools. Such an amendment may be necessary to settle this issue. If we love our freedom, we shall not let up in our fight to keep the Roman Catholic Church out of the public treasury.

The Main Business

The mission—the main business—of every friend and follower of Christ is to give witness always so clearly and so urgently that men and women hearing that witness shall understand that there is just one way out for mankind, and that way is Christ.

This matter of witnessing for Christ and winning people to Christ, of reminding everybody that salvation alone is by Christ, is not incidental or secondary, but it is a matter of vital and supreme moment for us all.

It is a time for all of us who profess to be followers of Christ, in every way we can, wisely and faithfully to remind the people that they are hurrying through time and into eternity, and that there is only one adequate hope and help for mankind—just one—and that one is Christ.

—George W. Truett

NOTES OF ADVANCE

Armored Church had 20 additions, 13 by baptism, in evangelistic services in which Pastor R. E. Jones, Bethel Church, Red River Association, was the evangelist and Pastor H. J. Adkins led the singing.

V. E. Florence, faithful layman of Beech Street Church, Texarkana, who gave the welcome address to the Arkansas Baptist Convention last November when it met in Beech Street Church, died recently. He was a deacon, teacher, and leading tither. In an editorial the Texarkana Gazette said: "Florence was a synonym for backbone and that's what we need a lot of if we expect to solve our municipal, our state, our national, and our international problems. He was not afraid. He was ready 'to stick his neck out,' and always ready to 'stand up and be counted.'"

Pastor E. B. Warmock, Elliott Church, near Camden, sends the following interesting report: "Last Sunday I picked up an old Sunday School record book and compared the report of 10 years ago with our present record. Then we had 27 present, last Sunday we had 108 out of an enrollment of 124. Offering then was \$2.40; last Sunday, \$170.23. Then we worshipped in a one room frame building, now we have a nice brick building with Sunday School rooms. Then we had a part-time pastor at a salary of \$25 per month, now we have a full-time pastor on the field at a salary of \$2,700 per year with house and utilities furnished."

The mission program of First Church, Blytheville, is growing under the direction of Associate Pastor D. B. Bledsoe. There were five additions by baptism, two by letter, and four rededications in recent evangelistic services at Blytheville Chapel, bringing the total for the past year to 15 baptisms, 26 additions by letter, and 37 rededications. Sunday School enrollment has grown from 146 to 226 in the past eight months. The Blytheville Church has also established a mission Sunday School at the Army Air Base near Blytheville with an enrollment of 52.

First Church, Pine Bluff, A. B. Pierce, pastor, has purchased property adjacent to the church, clearing the way for the beginning of a big building program. Offerings for the first six months of 1947 were more than \$10,000 above the same period last year. During this associational year which began October 1, the church has received 189 additions by letter and more than 90 upon profession of faith.

Crystal Springs Church, Tylertown, Miss., had 11 additions upon profession of faith in evangelistic services conducted by Pastor A. B. Pierce, First Church, Pine Bluff. Pastor Pierce writes: "This is a large full-time country church that has a full program of

activities, including the organizations found in most of our churches. Though the church is 11 miles from the nearest town, it is very unusual in that it has quite a bit of wealth in the membership and has more than 20 of its members with college degrees. Many young people from these homes are now students in college. It was a delight to work with these cultured and progressive country people and with the talented and beloved young pastor, C. O. Lindsey.

Dr. J. D. Franks, for a number of years pastor of First Church, Columbus, Miss., is now working in Europe in connection with the Church World Service. His particular field is Poland. He appeals to Southern Baptists to keep a stream of money and supplies flowing into this great rehabilitation service. He reports that millions of people throughout Europe are now worse off than at any time since the beginning of the war and that in some of the countries next winter may be the worst yet.

Evangelist Eddie Wagner, Little Rock, recently preached in a tent revival in Imperial Beach, Calif., which resulted in 106 professions of faith and 35 rededications. He writes: "I am scheduling meetings for 1948 and will gladly work with my fellow Arkansas Baptist brethren if they desire. My pastor, Rev. L. H. Roseman, Baptist Tabernacle, Little Rock, will make any recommendations needed."

Dr. E. D. Head, president, Southwestern Seminary, Fort Worth, and Dr. L. R. Elliott, librarian of Southwestern Seminary are both recovering from recent major operations.

Rison Church, T. T. Newton, pastor, has had an active program throughout the summer. In recent revival services with the pastor preaching and J. D. McDaniel, Claude, Tex., directing the music, there were 24 additions. Early in the summer a two week's church school of music was held under the direction of Miss Jean Prince, summer worker with the Religious Education Department of the Arkansas State Baptist Convention. A new Hammond Organ was installed. A group from the church attended the Siloam Springs Assembly. The young people of the church had charge of a program over Radio Station KCLA, Pine Bluff.

First Church, Norphlet, Loyal Prior, pastor, has purchased a bus to transport people to and from services. The church has furnished transportation to people for a number of years, but has not owned a bus. A building has been purchased from the War Department and moved from Barksdale Field, La., to be erected on the church property and used as a unit of the educational plant.

First Church, Abilene, Tex., Dr. Millard A. Jenkins, pastor, recently completed a period of 10 years during which time there were only four Sundays when new members were not received into the fellowship.

James D. Reed, Huntsville, a student in Ouachita College, supplied for Pastor C. A. Maule at Hampton Church, August 24.

Book Store Employs New Floor Manager



Miss Dollie Hiatt has become floor manager of the Baptist Book Store, Little Rock, according to announcement made by the Baptist Sunday School Board, Nashville, Tenn., and the Arkansas Book Store.

Miss Hiatt, native of Arkansas, has been doing field work with the WMU of Georgia for the past several years. Prior to that time she did book store work in Jonesboro. Her educational background includes college work at Blue Mountain College, Blue Mountain, Miss., and the WMU Training School, Louisville, Ky.

Miss Hiatt's duties in the Baptist Book Store will include supervision of the floor where she will endeavor to know the needs and to fulfill the wishes of the customers. She will be assisted on the floor by Mrs. Henry Sissell and Mrs. Vern Olmstead.

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Wardell Church had 20 additions by baptism and many rededications in recent evangelistic services with Pastor Stanley Cooper, Joiner Church, as evangelist. Pastor Doyle Creech directed the music.

Caney Creek Church, near England, had 18 additions by baptism in revival services with Pastor W. B. Pittard, First Church, England, doing the preaching. Among those professing Christ were three brothers, two men and their wives, two brothers-in-law, and several others. All who made profession of faith joined the church and there were no additions by letter as everyone in the community belongs to the church. E. Rawlings is pastor.

Pastor Clyde Hart, Central Church, Hot Springs, served as camp pastor at Dry Creek Encampment, Louisiana. With an attendance of 610, made up largely of junior and intermediate age boys and girls, there were 22 professions of faith, 88 rededications, and 31 lives surrendered to special service. Pastor T. V. Herndon, Elizabeth, La., writes: "The success of the series of services was due in no small measure to the ministry of Brother Hart. His work was done with intelligence and dignity, and no trick of oratory or exhortation was used to compel ill-considered decisions. The truth was presented in a compelling fashion that made it difficult for anyone to decline the call of Christ."

Pastoral Changes

R. F. Weeks from First Church, Leslie, to Trinity Church, Little Rock, effective September 14.

C. G. Davis from Waldron to College Hill Church, Texarkana,

Christian Education:

The Key to Permanent Peace

By J. R. GRANT

Christian education is a world program; so is permanent peace. The two must go together. I am not thinking so much of peace among nations as peace at home, at work, at play, peace and good will in our churches and communities. I am not thinking so much of Christian education in our church schools as Christian education in our homes, churches, even in our public schools.

A Christian teacher or a Christian parent will create a Christian atmosphere. An atheistic parent or teacher will create an atheistic atmosphere. Nations that forget God perish; but nations are made up of individual people. Nations that forget God do so first by leaving God out of their homes and schools, and by giving God's church no place in their lives.

Hope of Civilization

General Eisenhower said that education is the hope of civilization. I would add Christian education. We must educate for peace. War never has and never will settle questions permanently. War may settle a problem for a little while, but it raises more questions than it settles.

There are times when lower animals must fight for their lives. There may have been a time, an age, or a kind of civilization in which tribes, or even nations, were compelled to go to war for their existence. We have out-lived that time. Today, since science has given people the means of mass murder, nations are compelled to live in peace or not live at all.

Science without Christian education will stop all worthwhile progress. Without Christian education, science will destroy civilization. Germany and Japan are good examples. Until recently they led the world in science and Christless education.

There are three stages of civilization determined by our desires toward our neighbors: (1) a desire to live even if it requires robbing and killing our neighbors; (2) a desire to live and let our neighbors live; (3) a desire to live and help our neighbors live.

In the parable of the Good Samaritan, we see all three stages of civilization—the robber, the Levite, and the Good Samaritan. People who start wars against their neighbors are still living in the first stage of civilization. Do we dare study our own attitudes toward our neighbors? Christ, the judge of all judges, knows in which stage of civilization we are living.

Christian education, not science, determines our position on the ladder of civilization. Science helps us climb higher only when we use science for man's good and God's glory.

The fact that three men recently flew around the world in three days is evidence enough that ours is a new day in a new but little world. Science has made the world one selfish neighborhood; Christian education can and should make it one happy peaceful brotherhood.

The scientist should be a Christian. Before he makes the world one community, he should feel keenly his responsibility to help people live together in peace. No citizen has the right to give power to his neighbor until he has helped give that neighbor a desire to use

the power for world betterment. This applies not only to the scientists but to parents, teachers, preachers, and others who give knowledge—for knowledge is power. No one has the right to give or receive power until Christian education has given him the Christian attitude toward his fellow man.

Cost of War

When will so-called civilized people learn that war is always destructive and never constructive, that even the winner loses? Science is causing wars to grow more expensive and more destructive in men, money and morals. I think today we are justified in guiding people toward blessed peace by showing them the awfulness of war. We who have lost loved ones in war find it difficult to understand why people are already talking about another war.

In general, wars are started by old men who can stay safely in the background; they are fought by young men who are not mad at anyone. They are suffered by innocent women and children, and finally they are paid for by generations who had no part in them. We dread to think of World War III. The fact that in this age of scientific warfare there is no safe place on the home front or battlefield may give statesmen an urge to lead their nations into paths of peace.

People in all nations do what they are educated to do. There can be no education for peace that leaves out the Prince of Peace. There can be no peace so long as one or more nations are permitted to educate for war.

Up to date we are a little disappointed in the United Nations. The UN could, by promoting Christian education, go far toward making our world one world. It could and should help bring up a world generation to love instead of hate, a generation that realizes bread and butter are better and cheaper than bombs and bullets, a generation that knows friendships are more necessary and

more important than battleships, a generation that is Christian enough to settle differences by arbitration rather than by war.

When World War I was over, we parents and teachers failed to put our faith in Christian education. We, therefore, failed to bring up a world generation in the way it should go. We failed to join a League of Nations whose purpose was to promote permanent peace. The world allowed Germany and Japan to educate for war.

The United Nations today should not permit any nation to prepare for war psychologically or materially. All young people in all nations could and should be brought up to work for peace, to have good will toward all men. Without emphasis on Christian education in our homes, schools and churches, we cannot expect the end of World War II to be more than another armistice.

Christless Education

Peaceful, neighborly relations in our homes and our communities depend on Christian education. Peaceful, neighborly relations among nations of the world depend on Christian education. Our neighbors, local, national or international, are peace-minded or they are war-minded today depending on the kind of education they got yesterday.

The world is in a bad fix today because our education was bad yesterday. Hitler's selfish type of education developed a selfish, war-minded generation. His type of education had no place for the Prince of Peace. It was limited to Germany. "My country right or wrong, my country." Hitler's type of Christless education always leads to war.

Are we willing and able to see the weaknesses in our own system of education here in Christian America? Education makes people think certain thoughts, go certain places and do certain things. We can't deny that our education in America has given us 6,000,000 criminals, mostly young people, that it has resulted in 76 per cent of our young people between the ages of five and 17 being out in the world without connection with any church or church program.

Education in the press, over radios, on the billboards, and the screen has caused Americans to spend \$7,000,000,000 annually for whiskey. People don't drink, smoke, swear, or gamble until they have been taught to do those things. People don't love, sing, pray, attend church, enjoy good literature, choose good companions, respect law and order, enjoy wholesome fun and fellowship until they have been taught to do so. Our young people can't escape some kind of education. If we don't give it to them, others will.

Our education determines the size of our world. The man who prayed, "Lord, bless me and my wife, my son John and his wife, us four and no more," lived in a little world. How big is our world? It is as big as we have been educated to see it. Never before were there so many reasons why education in all nations should develop a world-generation into peace loving world-citizens.

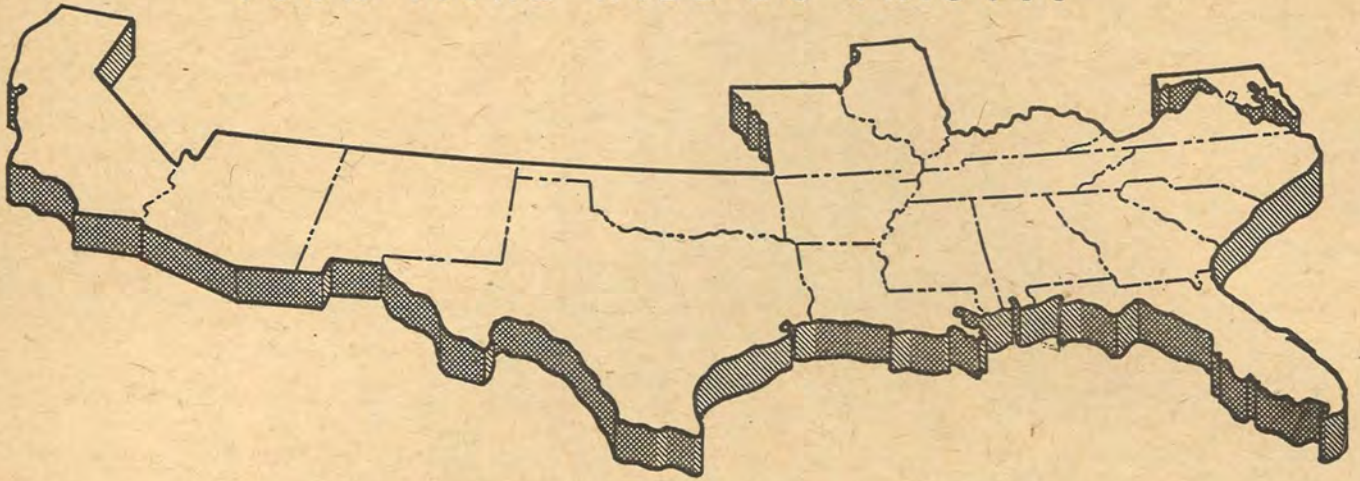
Modern methods of communication and transportation have made us into one big world-community. With the radio and tele-



"Tomorrow We Lead"

(CONTINUED ON PAGE EIGHT)

YOUR TITHE WILL DO THIS . . .



The Southern Baptist Convention territory reaches coast to coast across our great nation. Its population is 65,470,114, of which almost half—31,098,306—is unchurched. What a challenge for evangelism to people at our own back door!

TO evangelize the homeland and mobilize the evangelized for world conquest for Christ is the task of the Home Mission Board. If our people would bring all their tithes into the churches, this great task could be accomplished!

We could put 200 more missionaries among the 1,750,000 Mexicans, of whom 1,575,000 are unchurched; and 50 more missionaries among the 260,000 Indians, of whom 234,000 are unchurched; and 100 more missionaries among the 600,000 French, of whom 585,000 are unchurched; we could put 200 more missionaries among the 11,000,000 Negroes where the need is so great, and we could open up mission centers in all the neglected areas of our cities, double our rural work, build needed mission chapels and enlarge our evangelistic work to preach the gospel to still other millions who have not heard it.

J. B. LAWRENCE, *Executive Secretary*
HOME MISSION BOARD

A MILLION SOUTHERN BAPTIST TITHERS FOR CHRIST



Benefiting: All local, state, Southwide and worldwide causes. "And prove me now, saith the Lord."

Baptist Executive Secretary Views Needs Of European Relief, Pleads For Packages

By DUKE K. McCALL

(Dr. McCall, Executive Secretary of the Southern Baptist Convention Executive Committee, writes from Berlin, Germany, as special correspondent for the Baptist Press.)

The war ended here more than two years ago, but death still stalks among the populace.

People are starving to death. Thousands of others are dying from tuberculosis, venereal diseases and other illnesses that are a part of war's aftermath. And hundreds more will freeze to death when winter comes.

A Cry For Help

Europe cries for help which America alone is able to give. The call goes out for food and clothes and also for spiritual comfort that gives strength and courage for self-sustenance.

Mrs. McCall and I were privileged in securing visas to occupied Germany at the close of the Baptist World Alliance. The several days we have spent here will undoubtedly remain the highlights of our trip—not because of grandeur we find, for there is none; but because of the destitution left by war and the cries of the people for material and spiritual help. God grant that our people will not fail Europe in this hour!

Of the countries we have visited, only Denmark appears to be recovering from the war. There the Germans planted their feet in bloodless conquest early in the struggle and agriculture and commerce were allowed to progress comparatively unhindered.

But in England, that one time greatest of nations, the people are very, very tired. Though she was the victor in the war, she was left in rags. The spiritual tide in the islands is at a low ebb, and a report to the Alliance revealed that British Baptists are decreasing. Except for bountiful help, England is doomed. She is ready for a peaceful revolution or maybe a violent one. And if England falls, all western Europe drops into the lap of Communism.

Practically every young man I've met has asked my aid in his effort to move to America and start life over again. One of them summarized his thoughts in these words: "There is no future in a dead world the vultures are about to pick to pieces."

Destitution in Berlin

But back to Berlin. The city's prewar population of 4,500,000 has dwindled to a little over 3,000,000, and these are cramped for living space in war-wrecked dwellings.

Tuberculosis runs rampant on account of undernourishment. There have been 5,200 new cases the last five months, and available figures indicate that about 80,000 people are now slowly losing their lives to the disease. But that is not all. It will take them three to four years to die, and their every breath sends out the deadly germs to those living in crowded quarters beside them and whose bodies are too weak to resist.

The spirit of hopelessness has resulted in loose morals, and in Berlin alone there are reportedly 7,000 cases of gonorrhea and 18,000 cases of syphilis. Also blighting the population is "Chinese sickness," the result of hunger which causes brown spots on the skin.

Winter will add further tragedy to the story. Food will be more difficult to obtain. Clothes

and bedding will be thin. Last winter's cold caused, in Berlin alone, 1,544 persons to freeze to death in the beds to which they had gone in search of warmth, and 16,000 were victims of serious frostbite.

German Baptists

I have talked with many Berlin Baptists, and though their plight is sad, I am encouraged by their determination and spiritual hopes. One of them pointed out a German idiom, "Need teaches praying," but then he added, "it also teaches cursing, and our people need practical Christian help."

He told me he is praying that the Reformation will return to Germany from America. He believes the German people can now be reached for Christ. No revival has yet begun because the churches are destroyed, the young men are gone (sometimes to work in Russia), the pastors who are left are tired, church meeting places have to be moved from time to time, there is no literature, no songbooks and no theological material to be had, and no paper is allotted to religious purposes. German Bibles and portions of the Scriptures are in great demand.

"In Germany we have about 100,000 Baptists, and together with children and friends close to the church about 500,000," says a message they gave me to deliver to American Baptists. "Measured by American numbers of members this is very small. The reason is that up to now in Germany state and church were not divided. The needs of our day have resulted in our people now listening to the gospel. In evangelistic meetings many people ask for God and call to Him. Especially are our young people ready to hear from our Saviour and the Word of God. Will the people hear our cry of distress?"

A Plea

This is the message I particularly want Southern Baptists to hear now as means of answering the cries of distress from our European Baptists: Southern Baptist chaplains in Europe are very anxious that relief goods, clothes, blankets and food be sent to them for distribution through Baptist churches. They are especially interested to get CARE (Co-operative for American Relief to Europe) packages (\$10) for the Germans.

Direct your packages to one or more of these Southern Baptist chaplains stationed



A family expelled from Upper Silesia, taken over by the Poles, drinks from tin cans from a former schoolhouse converted into a home in Bielefeld, Germany. In this room, with 30 beds, were four or five families. The man is 76 years old and unable to work. They had to leave their home suddenly with only 80 pounds of luggage.

in Europe. (Packages weighing up to 70 pounds may be sent to APO addresses.)

Josiah D. Allen, 350th Inf. Reg. APO 88, New York, N. Y.

Othal L. Bryant, 7715 Theater Ord. Schools, APO 171 c/o Postmaster, New York, N. Y.

Floyd M. Britt, 439th ASG APO 407, c/o Postmaster, New York, N. Y.

Wilfred L. Figg, Hq. 51st Cons. Sq., APO 225 c/o Postmaster, New York, N. Y.

John H. Hingson, Hq. 837th Avia. Engrs. Bn., APO 206 c/o Postmaster, New York, N. Y.

John Henley Jones, 279th Sta. Hosp., APO 742-A c/o P. M., New York, N. Y.

John N. Hudson, Wurzburg Military Post, APO 800 c/o P. M., New York, N. Y.

Wallace M. Hale, Div. Hq. APO 88 c/o P. M., New York, N. Y.

Wm. D. Kirkpatrick, Hq. 4th Constabulary, APO 174 c/o P. M., New York, N. Y.

Marlin B. Morris, 97th Airdrome Sq., Bremen Airbase, APO 751, New York, N. Y.

Jack Moses, 442nd Trp. Car. Grp., APO 205-1 c/o P. M., New York, N. Y.

Harry T. Raley, Hqs. Amn. Graves Reg. Com., APO 887 c/o P. M., New York, N. Y.

Henry L. Gillenwater, U. S. Zone Constabulary, 6th Corps., APO 46, c/o P. M., N. Y.

Paul R. Fine, Hqs. 32nd F. A. Bn., APO 696-B c/o P. M., New York, N. Y.

Malcolm M. Hagood, Hqs. 473 Hqd. Sq., Schweinfurt, AAB, APO 62 c/o P. M., N. Y.

Thomas H. Russ, 53rd Constr. Sq., APO 696 c/o P. M., New York, N. Y.

Newell E. Taylor, 130th Sta. Hosp., APO 403 c/o P. M., New York, N. Y.

American Baptists, We Thank You

From Pordonone, Province of Uri, Italy

These days with great joy. I and my daughter Yolanda have received your CARE package. It was really a manna from heaven in these moments which are so critical. Here the cost of living is exorbitant and unfortunately with 10 children to support and no other resources but mine, it is a difficult problem to solve. My daughter and I are grateful and thank you from the bottom of our hearts for what you have done for us.

From British Zone, Germany

You perhaps cannot imagine how it was a very, very delightful surprise to me to get the good news that you had ordered to deliver a food package unto me. Now I want to thank you ever so much and to tell you how happy I was about that great kindness to help even me in the present dreadful famine in Germany. Living together with my old mother, 85 years of age and my nephew 22 years of age, I shared all the good nourishment of your package with them.

IT HAPPENED AT RIDGECREST

By BETH PRIM
Ridgecrest Baptist Assembly

The Sunday night consecration service at Ridgecrest was spiritual — deeply spiritual. Dr. Harold Tribble, from Southern Baptist Seminary, Louisville, Ky., spoke softly but surely of the "true witness," a person who "gives his testimony of an event in which he has participated."

"A witness," he said, "is more than a bystander."

Perfect silence, then soft music filled the great auditorium, with Dr. B. B. McKinney, beloved Baptist composer and director, leading unobtrusively, "I Surrender All."

Intermediates, young people, adults, and some juniors filled the aisles and began to fill the big Ridgecrest platform, until more than 100 were there. And they kept coming. Swiftly and purposefully they stepped forward to dedicate their lives to God's work as they had done for nearly three weeks at Ridgecrest until there were more than 800 dedicated to Christ—in less than three weeks.

And they kept coming.

They filled the auditorium annex.

Next to me was a little girl in braids. She printed her name at the top of a "life dedication" card which had been handed her when she came in. I said, "Honey, is it a 'life dedication' card you want or a 'conversion' card?"

"Dedication. I've been a Christian a year," she smiled.

"Do you know yet what kind of Christian service you want to do?"

"I am going to be a Christian missionary," she said. "Hey, lookee," she pointed. "There's Joe. Hey Joey!" It was a shouted whisper.

Across the aisle, a freckled faced little boy in a clean flour-sack shirt grinned broadly at her.

"I'm going to be a missionary, Joe," she informed him. "What you going to be?"

Just as surely the little boy's answer came back. "I'm going to be a Christian — a real Christian."

A Holy Place

Johnson Spring is a beautiful spot with the cool mountain spring water gushing into an easy-going little brook at Ridgecrest. They have built rustic benches for sunrise services during the summer Baptist Assembly. There is an arbor for the speaker and another arbor for the singers almost hidden from view by the trees and massive rhododendrons. Under the rustic bridge the mountain spring gurgles delightfully. I remember during student week the sound of the water, a mocking bird, and then a capella voices at early morning vespers. And I remember that I felt very close to God at Johnson Spring.

A little group of us looking for a place to cut our watermelons, slowed the car at Johnson Spring, considered it, then drove on.

Under the arbor knelt a staff girl in a waitress uniform and a staff boy from the Ridgecrest kitchen in prayer.

A Practical God

An old lady was caught on the stairs in the dismissal rush of the juniors at Ridgecrest. She found herself shoved down and up and then against the rail of the stair, and then against the wall again where she clung

for safety, and closed her eyes: "Lord," she prayed, "just don't let me get irritated. That's all I ask."

That was when Miss Florida Waite, of the Sunday School Board, came by, "just a little better off than the old lady in the rush," she said. She offered help, and they made it to safer but lower grounds.

"You know," the old lady told her the next day, "God answered my prayer. I didn't get irritated all day."

Christmas in August

A Christmas party at Ridgecrest turned into a prayer meeting.

The 300 young staffers turned out gaily. There were stunts and hilarious jokes and skits and red and green crepe paper and red punch and sugar cookies and Santa Claus and Scrooge and Christmas carols by everyone, because the 300 young people wouldn't be together next Christmas to celebrate.

Nobody knew when the atmosphere changed. But it changed.

Don Taylor, from Clinton, Miss., stood and told the "party" how much he loved Christ now. Then somebody else stood and testified.

Then somebody prayed. And someone else. Then someone else.

Doris Link, from Hickory, N. C., stood and said: "You know, I feel that I had a personal talk with Christ this afternoon. I'm so happy that I want to tell you about it . . . My life has been changed because of it."

Pretty soon, the party was gone. A few of the staffers were crying softly.

It was still Christmas. But it had turned to a Christmas prayer-meeting.

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Converted Catholic Answers Clare Luce

In answer and as a challenge to Mrs. Clare Luce's forthcoming book on why she became a Roman Catholic, Agora Publishing Company, New York, is featuring for early fall publication a book entitled "Out of the Labyrinth," by L. H. Lehmann, editor of The Converted Catholic Magazine. Dr. Lehmann is qualified for the task of answering Mrs. Luce in that he taught the Roman faith on three continents before his conversion to Protestantism.

When McCall's Magazine published a series of articles by Mrs. Luce last year on her reasons for becoming a Catholic, thousands of readers flooded McCall's with requests that, in all fairness, they should also publish the story of some converted priest. This was refused, but McCall's had originally intended to have Mrs. Luce edit a religious question and answer column.

The collapse of this plan was described by Walter Winchell in his June 24 column in the Boston Daily Record as follows:

"After McCall's published the two pieces, they received so many thousands of letters disapproving them, that they begged Clare to be released from the contract . . . She agreed."

All the forces of Protestantism are asked to cooperate in giving adequate publicity to Dr. Lehmann's defense of Protestant Christianity in his new book, "Out of the Labyrinth." The Baptist Book Store, Little Rock, will secure this book for those who desire a copy as soon as it is published.

Christian Education—

(CONTINUED FROM PAGE FIVE)

vision one teacher could teach a class of one billion people. With atomic energy, a few people in a few hours could kill a billion people. Yes, science has made the world into a neighborhood. Christian education could make it into a brotherhood. If Tojo had been a Christian, if Hitler's boyhood education had developed him into a peace-loving world citizen—no, let's forget those ifs. Our own Christian America is the logical nation to lead the UN in a program for permanent peace. Christians in all nations should begin now to pray longer, plan more, and work harder to help build a more peaceful world. It may be later than we think.

Education Can Prevent War

Can Christian education prevent wars? Yes. We give ten brief statements:

1. War and peace are both man made. People are free moral agents and can choose the one they want. Our wants come from education. Good education will help us grow up together. Bad education will help us blow up together. We can and must choose.

2. In general, war kills young people. Peace is for our children's good, for generations unborn. Let's think of tomorrow and educate for a better world.

3. Race and national hatred is not natural. If we hate our neighbors, it is because we have been taught to hate them.

4. A superiority or inferiority complex is not natural. If we have either, it is the result of education. Germans were educated to feel superior.

5. World peace can come only when Christian education helps leaders act for the common good.

6. Leaders in the conquering nations must permit the conquered nations to have representation in determining their place and part in the post war world, or peace can be nothing more than another armistice.

7. Conquered nations may deserve punishment. They expect it, but punishment should be such as to provide justice, promote world progress, and guarantee security to everybody. This can come only from statesmen who have Christian education.

8. Punishment is helpful, upbuilding, and rehabilitating only when the ones punished recognize that they are getting what is coming to them. Unfair punishment may cause criminal attitudes. People who are to punish should first be educated to know how, why, and when to punish.

10. We are a world neighborhood. Nothing short of education of the mind and heart can make us a world brotherhood. As Christian men and women working to build a better world, we are thinking of how we can best promote world citizens rather than local citizens, how we can best promote world education rather than national education, how we can best promote world missions rather than foreign missions. Christian education must hurry if it would make us one world. Man with science but without Christ is his own worst enemy.

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I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

CHRISTIAN HORIZONS

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

Christian Solution: Representative Brooks Hays, Little Rock, is a member of the United States Committee of the National Committees for Christian Leadership which met recently in Zurich, Switzerland. The organization is spearheading the drive to encourage Europe's business and political leaders to apply the principles of Christianity in solving local and international problems.

Heavenly Circulars: It's "heavenly circulars" rather than flying saucers over Mississippi.

Dr. D. A. McCall, state mission secretary of the Mississippi Baptist Convention, is dropping packets of tracts from the "Gospel Flyer," a plane given him last year by convention constituents. Dr. McCall is his own pilot.

The packets are suspended from tiny parachutes and are dropped in remote sections usually near farm centers or other places where people seem to congregate. Hundreds of thousands of tracts are distributed annually.

Mission Outlook: Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, believes that American Baptists will be much more missionary minded because of their association with other Baptists of the world at the recent Baptist World Congress in Copenhagen.

Dr. McCall said that the meeting opened doors for a bright future for the Alliance which had been facing disintegration; mass Baptist demonstration provided needed emphasis of Baptist significance valuable both to discouraged European Baptists and to European governments; and the association gave to American Baptists a new mission outlook in their discovery that they are the only strong group of Baptists in the world.

"Abide With Me": Plans are being made to have the hymn, "Abide With Me," sung in every Protestant church in Britain on November 16, when the centenary of its writing will be commemorated. An "Abide With Me Centenary" committee has been formed and the story of the hymn, which was written by Henry S. Lyte, is being prepared for publication in the press.

Defeated on the Street: A Christian layman offered this wise commentary on contemporary religious life: "Christianity is not breaking down in the pulpit; it is disintegrating on the street. Our weakness is not in our preaching, but in our practicing."

Inflation: Rev. Clovis A. Brantley, director of the Southern Baptist Church World Service Center, 740 Esplanade Avenue, New Orleans, forwarded a \$50 check made payable

to Madame Chiang Kaishek in Nanking, China. A letter of thanks from Madame Chiang received by Mr. Brantley bears \$6,310 (Chinese money) in postage stamps.

Sunday Movies: A campaign to outlaw Sunday movies in Lancaster, Pa., was launched by the Lancaster Ministerial Association and the Lancaster County Christian Endeavor Union. Church and Sunday School groups circulated petitions in an effort to get 4,000 signers to have the issue of continuance of Sunday movies placed on the November 4 election ballot.

"Beyond Our Own": Paul F. Heard, executive secretary of the Protestant Film Commission, has announced that "Beyond Our Own," the Commission's first production, has been filmed and is being edited for release to churches in November. The production, sponsored and financed by 13 major Protestant denominations working through the Commission, will be shown simultaneously in 100 cities throughout the United States and Canada. "Beyond Our Own" is keyed to the churches' 1947-48 mission study theme for world-wide evangelism.

Chapels Purchased: Of 100 army chapels disposed of between May 6 and July 15, Baptists secured 19 and Catholics 18. Methodists were next with 12. Texas churches bought 23 of the buildings, Baptists getting five and Catholics four.

Three-Cent Meals: Two million three-cent meals have been sent to starvation areas by Meals for Millions Foundation headed by Clifford E. Clinton of Los Angeles. The food is a soy bean base fortified with vitamins and minerals.

Grass for Food: Many people of Romania are now eating grass and making bread out of yellow earth mixed with a little corn. The country has suffered severe droughts for two years, and present crops are threatened by the lack of rain.

Presbyterian Weekly: First issue of Presbyterian Life, a new 32-page weekly magazine sponsored by the Presbyterian Church in the U. S. A., will be published about January 1, 1948, it has been announced by the church's department of publicity. More than 86,000 subscriptions have been obtained for the weekly through the efforts of pastors and church officials. A sub-committee of the magazine's board of directors is studying the appointment of a publisher and editor.

Japanese Christians: Japan now has 189,000 Protestant Christians, according to reports. Congregations are dispersed and near-

ly 500 churches have been destroyed. Some good-sized cities are without a single house of worship, and the countryside is almost without Christian institutions, for the church never penetrated to country villages.

Fat Guns: "Guns are fat, the people are thin," shouted thousands of Chinese students who recently left classes to parade against war in their tormented country. Police beat and kicked the youngsters, but they still marched. They spoke for people sick of war and weak with hunger.

Unchurched Capitol: Statistics indicate that there are more unchurched people proportionately in Washington, D. C., than in any state in the Union. Oregon is second on the list.

Destruction: "The most potentially destructive force in the universe," is unrest in the Orient, thinks Director Leslie B. Moss of Church World Service. He has just returned from China and Southeast Asia, where he gave attention to relief efforts.

Character: A river first becomes crooked by following the line of least resistance—and so does man.

Profanity: Rev. David Read says in Current Religious Thought. "If I were making a list of bad-language words no Christian should use, I wouldn't bother much about a lot of little 'swears' that are more stupid than wicked. I should blacklist some poisonous words that really blaspheme the Gospel. And high up on the list would be 'hopeless.' For when we use that word about any situation or person, with a flat finality that slams the door, we deny the God of hope. When we say, 'It's quite hopeless' or 'He's quite hopeless,' we have ceased to believe the Christian Gospel."

Servants Versus Overlords: Independent India will welcome Christian missionaries if they "come as the servants of the people and not as spiritual overlords," Dr. E. Stanley Jones, author and missionary to India for 40 years, told the World Convention of Churches of Christ in Buffalo, N. Y. He said he based his conviction on recent talks with Indian government leaders who declared they are anxious to have missionaries continue their work of serving the suffering, educating the poor, and "helping people in a selfless way."

"Forgive Us Our Trespases": A spirit of forgiveness is the secret of MacArthur's remarkable achievement in Japan, reports the vice-president and general manager of the United Press, Earl J. Johnson, from Japan. The whole supreme headquarters staff feel that way about it, according to the United Press official. They have come to realize that the Japanese people themselves were victims of a small insane military clique; they have found overwhelming evidence that the people had no heart for the war.

"You begin to see," states Mr. Johnson, "why men who work on such a broad canvas feel a responsibility to civilization to drop rancor, revenge, and hate from their hearts. They feel their role is to establish freedom and justice in this island empire. They appear to regard themselves as evangelists of democracy."

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Conversions and Life Dedications

Result From Young Peoples' Camps

The summer months have been filled with activities for young people over the state. More than 200 GA's attended the two GA camps at Ferncliff, July 14-26. Nearly 100 YWA girls attended the State YWA Houseparty at Ferncliff July 19 and 20 celebrating the 40th Anniversary of YWA.

Our young people received missionary information and inspiration as Mrs. Milton Leach, Home Board missionary to the Spanish-speaking people in Texas, told us of the needs of the people of this section of our own Southland and inspired us with stories of people there who are eager to hear the Gospel and to accept it.

Misses Ada Jackson and Ethel Harmon brought us thrilling news of the work in Nigeria. Miss Jackson is young people's secretary for the WMU of Nigeria. We were pleased to hear of the activities of the GA's, YWA's and Sunbeams in that land and were burdened for the multitudes in Africa who do not know Jesus. Miss Harmon directs the Sunday School and Vacation Bible School work of Nigerian Baptists and she had thrilling stories to tell of the huge (some over 1,000) Bible Schools being held in that country.

Miss Katherine Cozzens came to tell us of our neighbors to the South of us in Brazil. We received a picture of a nation in spiritual darkness needing the light of Christ. As Miss Minnie Lee Mook told us of her experiences during the years of war in China our hearts were burdened for the young people of China who are in such great need physically and spiritually. An offering of \$200 was given that a Chinese girl might be saved from starvation and given a year of education in a Christian school.

As an immediate result of these two camps and the houseparty, 16 girls made professions of faith in Christ and 56 rededicated their lives, nearly all of these also dedicating their lives to special service.

Two state Royal Ambassador camps have already been held and one other for Intermediate RA's is scheduled for September 1-6.

In several associations and one district over the state, camps have

been held for the young people. Full reports of the associational camps have not been received. We are eager to know about these camps and their results.

About 150 boys, girls, and their counselors were present for the Northwest District RA and GA Camp held at Siloam Springs, August 12-15. The camp was directed by Mrs. William Chiles of Gentry, district young People's counselor, and Sammie Grey of Fayetteville, district Royal Ambassador Counselor, assisted and inspired by Mrs. J. E. Reed, the district WMU president.

Real missionary enthusiasm grew as the young people attended the mission study classes and heard the various speakers bring missionary messages. Nine GA girls were crowned queen in a coronation service directed by the state young people's secretary.

The people of Northwest District are convinced of the value of missionary camps for their boys and girls and are eager that all of them might have a camping experience each summer.

Focus Week Activities

During the week of August 11-17 attention of our churches has been directed to the work of our Girls' Auxiliaries over the state. Coronation services were held in many churches. One queen was crowned in the service at First Church, Stephens, with practically every GA member participating. Mrs. W. M. Nutt and Mrs. Paul Branum are the counselors for this church.

Mrs. Clyde Ledford, GA counselor for Immanuel Church, Ft. Smith, had unusual Focus Week Activities. In addition to a GA Coronation Service in which five queens were crowned, a camp in which other GA's in the city also participated was held at a camp site on Lake Fort Smith.

The GA's at Horatio emphasized mission study during the week with a class held by each of the two organizations. A special program about South America was presented by the girls at prayer meeting. A picnic climaxed the week's activities. Mrs. Otis Brinkley is young people's director.

We are eager to receive reports from other churches.

Louisville Baptists Start High School

By Baptist Press

Accommodations at Louisville Baptist High School will be filled and overflowing when the institution opens its doors for the first time September 8.

Rev. Oscar Gibson, pastor of the 18th Street Baptist Church and chairman of the Baptist School Board, said that plans had been made for only 65 students and more than 40 applications have been received the first week after announcement of plans. "In addition to heavy response from inside the city, we have received so many applications from outside Louisville we are forced to start making plans for a dormitory for the next year," Mr. Gibson declared. "I had no idea the school would be in such demand. Our full quota will be exceeded this first year."

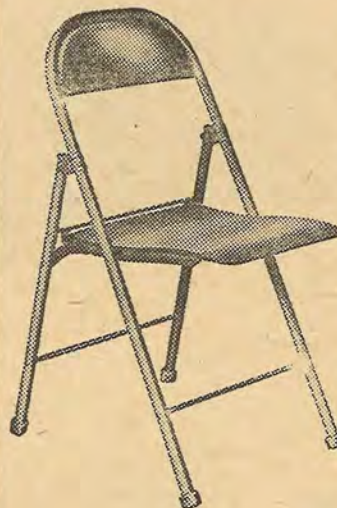
Classes will be held in Gibson's church, with Rev. Charles C. Lemon, A. B., M. A., as principal. The all-Baptist faculty is said

to be of qualified teachers personally concerned about each student. The school will be co-educational, standard four-year, completely under church control and meeting all requirements of the Kentucky Board of Education. The estimated cost of \$8,000 the first year will be met particularly by tuition fees.

Plans are to open the doors to 100 students the second year and ultimately to 300, Mr. Gibson said. "The young people of our city are responding to the call and are eager to come to a Baptist high school. We have a great group of teachers, all consecrated and called to this type of work.

"We are not opening this school in opposition to the public schools," Mr. Gibson explains. "We desire to supplement the work of the public school by adding the building of Christians on the Word of God with the aim of turning out citizens grounded in the ideals of Christ."

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Student Union Secretary
MRS. B. W. NENINGER
Church Music Director

Churches Testify to Value of Work Achieved by Summer Field Workers

The following are a few testimonies that had been received from churches in which the summer field workers served during the summer:

"Recently we had the privilege of having in our church two summer field workers of which we are very appreciative, as we feel that the work they accomplished while here will live on in our church for years to come. Our prayers are with all of these workers and we hope that all churches that they visited will be benefited as much as we feel that we have been."—W. J. Smith, Pearson.

"Our hearts are filled with gratitude for the work done by the summer field workers who were in our church. We feel that the church has been helped very much and our people seem to be more enthusiastic about the Training Union program. Summer field work is a great work and the people who do it are wonderful."—Maxine Neely, Immanuel Church, Warren.

"We had in our church two summer field workers who strengthened and helped our Training Union. They meant so much to our church and community. We had one conversion while they were here.—Concord Church, Little Red River Association.

"We just cannot put into words what the workers meant to our church, our homes and our community as a whole. They were certainly fine young people and they got out among the people and worked. It was worth a lot to have young people like that in our homes. We had a wonderful

week with them."—Mrs. Otto Stark, Miller.

"We are glad that the summer field workers came to our church. We know more about the Training Union and I am sure we can do better work in the future."—Clarence Murphee, Miller.

"I think the inspiration of these workers will bear fruit for days to come." — Mr. Wesner, Daniel's Chapel, Dumas.

"We got a great blessing in being associated with those whose lives are so completely given over to the Lord. We were taught how to do personal work and how to visit. We were taught how to have a good Training Union organization."—Rev. L. W. Williams, Gould.

"Any church that has summer field workers will get a blessing out of it. We did and our entire Training Union has improved since their coming. We are looking forward to their visit again."—Edgar Turner, Rye Hill Church, Ft. Smith.

"The summer field workers meant more to us than words can express. This community will never forget them and may God bless them in every undertaking is our prayer." — J. S. Moore, Rison.

"The summer field workers did a fine work. They organized a Training Union and following their work we had our revival meeting and had seven additions to the church. I think they were responsible for most of it."—Pastor of Shiloh Church.—Bartholomew Association.

"I am happy to send in the re-

ARKANSAS YOUTH FOR CHRIST



Fifteen teams of 32 Arkansas young people have completed six weeks of intense Training Union work. Their efforts consisted chiefly of visitation, enlistment, organization, winning the lost, and enlistment of Bible readers.

Totals on the summer's work reveal 86 conversions, 413 rededications, 128 unions organized, and 3,499 Bible readers enlisted.

port of the work done in our church by the summer field workers. There were four conversions due to personal work they did."—Mrs. Hubert Smith, Pleasant Valley.

"Our union was made to realize the importance of daily Bible reading more than ever before."—J. W. Knight, Concord Church, Little Red River Association.

"If every church knew what a blessing the workers would be to their church I am sure they would want them."—A. V. Moody, Mt. Olive Church, Heber Springs.

son remarked, "We would have come 100 miles just to hear the workers sing, 'I'd Rather Have Jesus.'"

During the five weeks, summer field workers have enlisted 2,912 people to read their Bibles daily. There have been 77 conversions and 102 units of the Training Union organized. Total enrollment to date is 3,540 with an average attendance of 2,660.

Figures to Inspire

August 24, 1947

Little Rock, Immanuel	852	256	2
Including missions	1251	480	9
El Dorado, First	755	156	4
Pine Bluff, First	735	192	1
North Little Rock, Baring Cross	569	303	4
Including missions	603	321	
Paragould, First	542	190	
Benton, First	538	137	
Including missions	615		
Camden, First	497	121	
Hot Springs, Second	482	135	4
Including missions	532	151	
North Little Rock, First	457	110	
Little Rock, Tabernacle	451	73	2
Hot Springs, Park Place	450	147	
Pine Bluff, Southside	436	165	1
Pine Bluff, Immanuel	405	165	1
Magnolia, Central	385	109	1
Bauxite, First	318	116	
Mena, First	314	103	8
Hot Springs, Central	311	95	
Rogers, First	298	88	
Springdale, First	297	151	1
Including missions	428		
Hot Springs, First	292	58	4
Hamburg, First	283	200	2
Conway, First	269	35	
Stuttgart, First	267	123	
Including missions	303		
Cullendale	256	66	
Smackover	242	50	2
Siloam Springs, First	239	125	
Greenwood, First	234	83	9
El Dorado, West Side	228	84	
Monticello, First	202	89	
North Little Rock, Central	194	73	
Pine Bluff, Second	192	60	
North Little Rock, Pike Avenue	148	55	1
Atkins, First	135	52	1
Pine Bluff, Lee Mem.	125	65	
Tuckerman, First	125	59	8
Pine Bluff, Matthews Memorial	117	103	
Vilonia, Beryl	112	59	4
Mt. Ida, First	110	94	
Little Rock, Biddle	36	15	

Workers Themselves Testify

"We started with one intermediate and ended with 20 Juniors and Intermediates." This explains the results of the visitation program carried on by the Summer Field Workers. During the week one Intermediate worker had drilled her class on the aim of the Training Union. It was "Training in Church Membership." On Friday night she asked her class what the aim was and they all cried out, "Visitation."

One night a 14-year old boy came into the church pointing his finger at his 10-year old brother, saying, "you had better come on away from here for mother said she is going to spank you if you don't." The summer field worker looked at the little boy and asked him if he would join them. He said, "uhuh" and pushed someone over so that he could sit down.

"One girl walked four miles to come one night," wrote one worker who worked in Bartholomew Association during the week of August 9-16. The week's work began with a rally at the Second Baptist Church, Monticello, with over 300 in attendance. One per-

Training Union Summer Field Work Report 1947

ASSOCIATIONS	NUMBER CHURCHES	TOTAL ENROLLED	TOTAL ATTENDANCE	UNIONS ORGANIZED	SAVED	REDEDICATIONS	ADDITIONS	BIBLE READERS	AWARDS
Concord (July 10-19)	14	769	575	24	21	33	10	708	471
Little Red River (July 19-26)	15	757	582	24	18	33	5	563	450
Harmony (July 26-Aug. 2)	14	708	527	5	9	74	11	556	453
Harmony (Aug. 2-9)	13	683	531	23	20	97	19	481	441
Bartholomew (Aug. 9-16)	12	623	445	26	9	34	4	594	363
Bartholomew (Aug. 16-23)	13	964	737	26	9	142	6	597	607
TOTALS	81	4,504	3,397	128	86	413	55	3,499	2,785

Rural Arkansas Presents Challenge

Your Superintendent of Missions, at this writing, is engaged in a revival with Beck's Chapel Church, seven miles east of Hughes. The prospects are good for a large engathering. The services are held under a tent as the church has no house of worship. J. J. Franklin, associational missionary, preaches here twice each month in the home of one of the members.

This is one of the great mission fields in Arkansas. From Hughes to West Memphis, a distance of about 30 miles, there is not a single church house for white people. The only church organization for white people is the Beck's Chapel Church, the one sponsoring the revival. The majority of the people are tenant farmers—and there are probably 1,000 throughout this section unreached by any church. The heads of the families are rather young and they have from two to seven children in each home.

One night there were over 50 children under 13 years of age under the tent. Last night (Monday) there were 29 intermediates and young people in a group prayer meeting preceding the evening service. There were 25 junior boys and girls in prayer service. None of these young people and children have any Sunday School or Training Union to attend. Many of them have never been inside a church house.

It is the hope and prayer of Missionary J. J. Franklin and your Superintendent that a pastor may be secured for this field and as soon as possible a church house built. The outcome of the meeting will be reported in next week's issue of this paper. We believe the results will thrill your heart.

The Lord Is Leading

The fires of evangelism have been burning brightly over Arkansas this summer. The evangelists, associational missionaries, and missionary pastors have all been busy in revivals. The report for July showed 394 professions of faith by workers of the Department of Missions, and a total of over 500 additions to the churches. From all indications August will go well beyond July's report. The Lord is blessing our mission program.

Let's Give an Account

Within a few weeks the annual associational meetings will be getting under way. A record of the past year's work by each church will be made. Certainly every church ought to report at least one baptism for the year. Also, every church ought to have a re-

Department of MISSIONS

C. W. Caldwell, Supt.

cord of having given something to the Cooperative Program.

What about your church? Has anyone been baptized this year? Have you made a contribution to the great mission program during the year? Brother missionary, you can have a 100 per cent report along these lines. Let's see how many associations can be 100 per cent both in having at least one baptism in every church, and also an offering for the Cooperative Program.

Another thing that ought to become an objective for all is, to have, as near as possible, every church with a pastor. It is a spiritual tragedy for churches to go month after month, and sometimes for years, without pastors. If these church organizations are of divine origin, then the Lord has men somewhere to lead them. "Pray ye, the Lord of the harvest that he send forth more laborers into his harvest." We should not continue having 250 churches without pastors.

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RADIO

Pastor W. Harold Hicks, Pulaski Heights Church, Little Rock, will be heard in the last of four radio messages next Sunday over 11 Arkansas stations carrying the program of the Arkansas Baptist Radio Commission. His subject will be "Complete in Christ." Music on the program is by the Ouachita College Choir.

The program may be heard every Sunday over:

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

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The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.

* * *

The measure of a Christian is not in the height of his grasp, but in the depth of his love.

Pepsi-Cola Scholarship Board Makes High School Seniors Unusual Offer

"All over the country, boys and girls of unusual promise are denied the opportunity of college training because they cannot afford it. We have set ourselves the task of discovering and promoting the growth of some of these students who can add materially to the enrichment of the American way of life."

With this as a keynote, the Pepsi-Cola Scholarship Board this month is inviting all seniors graduating from Arkansas' high schools in 1948 to enter its fourth annual competition for 119 Pepsi-Cola Four-Year College Scholarships and 550 fifty-dollar College Entrance Awards.

According to the announcement just sent by the Pepsi-Cola Scholarship Board to all Arkansas high school superintendents and principals, three scholarship winners will be selected this year from among Arkansas candidates, and at least 15 finalists will receive the College Entrance Awards.

Arkansas has been well represented in the past three competitions, according to the announcement. Nine Scholarships and 47 College Entrance Awards have been won by Arkansas seniors, and 11 winners of Pepsi-Cola awards are attending nine colleges and universities in this state. To date, 1047 Arkansas students—442 boys and 605 girls—have taken part in this scholarship program.

The boys and girls entering the 1948 competition must be registered as representatives of their high schools, and they also must be elected by their senior classmates as ones "most likely to make important contributions to human progress."

The winning candidates from Arkansas will have their full tuition and certain incidental fees paid for four years to any accredited academic colleges they wish to attend in the United States, its territories, or Canada. In addition, they will receive allowances of \$25 a month during the four academic years plus traveling expenses at the rate of three cents a mile for one round trip between home and college each school year.

The five runners-up for each Scholarship to be granted will re-

ceive the College Entrance Awards, each of which carries a grant of \$50 payable if the winner enters college by the fall of 1948.

These awards are financed by the Pepsi-Cola Company as a part of the public service program, but a winner of a scholarship has no obligation to the Pepsi-Cola Company either during the four years in which his scholarship is in effect or after he has graduated.

October 24 has been set as the closing date of registration for this year's competition. On Friday, November 21, all candidates will take a special aptitude test in their own schools. The students in each state who receive the highest scores on this preliminary test will then take a second examination on January 24.

This will be the regular supervised Scholarship Aptitude Test of the College Entrance Examination Board, the fees for which will be paid by the Pepsi-Cola Scholarship Board. The contestants in each state who receive the highest scores on this final test and who have financial need will win the Four-Year College Scholarships, and the runners-up will receive the Entrance Awards.

Two scholarships will be granted in each of the 48 states and in the District of Columbia, and one each in Alaska, Hawaii, and Puerto Rico. One additional scholarship will be awarded to a Negro student in each of the 18 Southern states having separate school systems for Negroes.

Winners will be announced early in March in order to allow ample time for registration for college.

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Habits are first cobwebs, then cables.—Spanish proverb.

* * *

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Evangelism Must Be First

In the proposed program of Southwide Brotherhood activities for 1948, evangelism is first. Evangelism must be first; perennially first; always first!

Brotherhood work comprehends the whole Christian man and the whole program of the church. The supreme Brotherhood objective is the integration of the man with the Man and His program. Thus the Brotherhood movement seeks to get Christian men into that labor of love to which Christ gave Himself: the winning of souls to Him. Evangelism is first!

New Brotherhood

We welcome into the fold of the Baptist Brotherhood of Arkansas the following new Brotherhoods:

Oak Grove Church, Fort Smith, P. J. Crowder, pastor.

Central Church, North Little Rock, Earle Herrington, pastor.

Second Church, Conway, Hugh Owen, pastor.

There are perhaps other Brotherhoods about which we have not yet learned. If your church has recently organized a Brotherhood, why not write a letter of notification to the Baptist Brotherhood of Arkansas, 212 Radio Center Building, Little Rock, so that your Brotherhood can become a known member of the growing Brotherhood family? Do it now!

Order Free Helps

Have you ordered a packet of Brotherhood literature? A complete set of Brotherhood tracts, organizational materials, and other helps will be sent free and post-paid upon your request. Write your state Brotherhood office. These materials will help you greatly in organizing your Brotherhood for a varied and continuing program of work.

Even if you have no Brotherhood at present, the materials will help you in getting ready for organization, and in planning the whole Brotherhood set-up for your church.

Taking Christianity Outdoors

An interesting experiment is getting under way in the Shelby County Association of Tennessee (Memphis area). The Association has voted several thousand dollars to be expended in church publicity. Twelve very attractive posters are being prepared. These posters will be shown during 1948

BROTHERHOOD



NELSON F. TOLL
Secretary

212 Radio Center
Little Rock

on billboards located at strategic places throughout the Memphis area; a new poster being displayed each month. Smaller copies of the posters will be placed in stores and other public places throughout the area.

This publicity campaign is not only well financed, but is in the hands of publicity experts who are Christian men and Baptists.

The Brotherhood a Publicity Agent

Some one has said, "If you drive through the average town in the South you will always find the Methodist church on Main Street. The Church of Christ is seldom on Main Street, yet there are always pointers directing people to the church. But the Baptist church is hard to find; and when you do locate it, you're not quite sure, because there is nothing on it or about it to indicate that it is a Baptist Church."

Your Brotherhood Secretary has had some interesting experiences in trying to locate the Baptist Church even in smaller towns of the state. On one occasion he drove into a thriving little city of about 5,000 people for a men's meeting. Seeing seven men standing together he stopped and asked them the location of the First Baptist Church. None of the seven knew or had any idea.

The above experience is the rule, rather than the exception. We cannot help but believe that if our churches have anything worthwhile, it is good sense to let the world know about it.

And we believe also that the

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ONWARD, CHRISTIAN SOLDIERS



—Religious News Service Photo.
Sturdy Roumanians in peasant or national costume are on their way to be baptized in the Blue Danube. Ceremony was performed by Rev. John Socaiu (carrying hat and book), graduate of Southern Seminary, Louisville, Ky.

Dr. Dawson Lists Accomplishments Of Baptist World Alliance Meeting

By Baptist Press

World Baptist leaders are unanimously agreed that accomplishments of the recent Baptist Congress in Copenhagen proved the wisdom of having held the meeting this year rather than postponing it, Dr. J. M. Dawson, executive secretary of the Joint Conference Committee of American Baptists, said on his return from Europe.

He listed reasons for that judgment as follows:

1. The Congress supplied great encouragement to struggling Baptist minorities everywhere in Eu-

rope and elsewhere in the world. Following the war they needed this encouragement, and the Alliance gave it to them.

Church Publicity

One of the Southwide Brotherhood emphases for 1948 is to be church publicity. It is believed that the men of our Brotherhoods throughout the South will get a new vision of the possibilities of publicizing the work of our churches.

2. The Congress greatly impressed the whole populace of Europe in that it was the largest meeting ever held in the Scandinavian countries and largest religious body that has met since the war. The newspapers, not only in Scandinavian countries but elsewhere in Europe, gave it great attention.

3. The Congress literally resuscitated and revived the Baptist World Alliance. The Alliance was suffering because of neglect and the death of prominent leaders and the aging of others. It had to be reconstituted and a new start taken.

4. The Congress projected a world program on three lines: evangelism, relief, and religious liberty.

Dr. Dawson had another evidence of the "one world" preachment. He left London Monday morning and slept in his own bed in Washington the same night.

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CHRISTIAN LOVE . . . And Race Relations

By GEORGE D. KELSEY

(Dr. Kelsey, Negro educator, is dean of the School of Religion of Morehouse College, Atlanta, Ga. This article is made up of excerpts of an address delivered by him before the Southern Baptist Convention, meeting in St. Louis, Mo., in May. It made such an impression that the Convention voted to ask the Sunday School Board to print it in tract form for wide distribution.)

"Thou shalt love the Lord thy God with all thy soul, with all thy heart and with all thy mind. Thou shalt love thy neighbor as thyself." Christian love is the last step in the Christian experience. Christian love is the highest expression of the unity of the soul with God. Love is greater than faith. By faith we surrender to God, we submit to Him, we bow down before Him. But through love we rise up to fellowship with Him.

Through love, sonship becomes an active relationship from our side. Faith makes us receptive of the spirit of God; love makes the spirit of God operative in us. "Faith, hope, love, these three; but the greatest of these is love."

Christian Love is Absolute

Christian love is absolute. It is precisely for this reason that it escapes us. Men tend to fail to achieve their absolute ideals and sentiments, and for this very reason they identify all kinds of approximations of the absolute with the absolute. That is nowhere more evident than it is in our present world search for peace.

Peace is an absolute ideal, but today we are seeking approximations of peace and are identifying it with the real thing. When the heavenly choir sang of peace, they always joined it with good will, but today in our world we are seeking a peace without good will, a peace which will allow us to continue oppression, prejudice, and bigotry. Peace is absolute. It can only be achieved along with good will.

The greatest error that men make in connection with their understanding and experience of love is that we identify Christian

love with human, natural love. Christian love is the love of God operating in the human heart. The love of God is creative, spontaneous and outpouring. It is not caused by anything outside itself. Human, natural love is created, determined, set in motion, in-flowing. The love of God is a contradiction of all human, natural love.

Some years ago I asked my younger son, "Why do you love your mother?" and he said to me exactly what I expected a child to say, because if you want to get the truth about things you have to ask children. He said to me, "I love my mother because of what she does for me." That's human, natural love. Our appreciation of and service to another depends upon his relationship to us.

Literature has eulogized mother love a great deal and has spoken of it as though it were virtually the equivalent of what the New Testament is talking about when it says love. But mother love is not what the New Testament is talking about, for mothers are partial and unjust in their love. It is true that a mother is capable of saying to her child, "I love you because you are you." But a mother never says that to somebody else's child. When a mother begins to say that to children of other people, then we are approaching what we are talking about when we say "love" in the New Testament. She loves her child because it is her child.

I am sure that we do not need to argue the point that romantic love is certainly not Christian love. Romantic love is a kind of vicious self-feeling. It goes without saying, of course, that we can't get rid of it, we're going to have to use it, but the fact is, no lover ever loved the object of his love for herself. He loves her for himself; it is selfish, self-centred, a self-enhancement. If the lover really loved the object of his love in such way it should be for herself, he would be willing for her at times to marry somebody else.

Love and Race Relations

What does this mean in the field of race relations? What does

Christian love mean in its practical expressions and as it bears upon race relations? Christian love means receiving, appreciating, and serving the other person as he is. There is only one relation that has significance for essential Christianity, and that is our relationship to God.

The fundamental factor about a man is not that he is a doctor, or an engineer, or a Southerner, or a white man, or a Negro, or a member of an exclusive social club; the fundamental fact about a man is that he is a child of God. The significance of human personality lies only in that relationship. The worth of a man does not lie in these technical accidental, historical, and temporal relationships.

Love of Persons

Christian love is always love of persons. We hear a great deal in our world today about the love of freedom. The great test of whether people really mean what they say when they talk about freedom or any of these ideals is how much they are willing to bestir themselves to see to it that people get freedom.

The real test of whether the Negro means justice when he talks about it here in America is, is he willing to bestir himself to see to it that Japanese-Americans get it? Is he willing to bestir himself to see to it that Mexican-Americans get it? That Southern white share-croppers get it? If the Negro means justice when he says justice, he wants justice to be established wherever it is needed. If the white man means justice when he says justice, he wills that justice be established wherever it is needed.

And there is a further mark in this thing, and that is that there is only one kind of justice. There is no such thing as black justice on the one hand and white justice on the other. When a man says justice, if he is a man who speaks out of Christian love, he knows of only one justice and that is a justice that is based on equality. Justice without equality is neither democratic nor Christian.

Christian love, in the last analysis, is a lost love. That is to say,

Christian love is a love that extends to those who do not return it. And here the soul has reached the highest point of its creativity and genius. It is at this point, the love of enemies, that Christian love is most unnatural. It is unnatural to love your enemies. But Jesus said, "Love your enemies."

I heard Dr. T. V. Koo, great Chinese Christian, tell about his experiences in Japanese imprisonment. He said that there were times when he struggled with himself, there were times when the natural man in him caused him to wish that he had the power to just take the Japanese archipelago and crush it beneath the water and hold it there for five minutes. But the spirit of Christ welled up within him and overcame that feeling. It is natural to hate your enemies. Jesus broke, even there. Christian love does not seek to gain—it seeks to bestow its riches. It would rather give than to receive.

—000—

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.—Edwin Markham.

* * *

To be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another 'till he is starved and destroyed.—Tillotson.

* * *

It isn't going to help much to beat our swords into ploughshares while each nation has an ax to grind.



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Abnormal Desire for Wealth Weakens and Endangers Life

By R. PAUL CAUDILL

The many warnings that occur in the Bible relative to money make it imperative that the Christian give sober thought to the use of wealth.

Paul, in his final admonitions to Timothy, said, "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (I Timothy 6:10).

Money is not condemned as evil in itself. It is the love of money that becomes a root of all kinds of evil.

Jesus said that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven. There are relatively few who prove themselves able to succeed financially and spiritually at the same time.

Sowing And Reaping

"There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth grain, the people shall curse him; But blessings shall be upon the head of him that selleth it." In this passage (Prov. 11:24-26) we have what might well be called another version of the law of sowing and reaping which is stated in the Bible.

In II Corinthians it is stated thus: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully . . . and he that supplieth seed to the sower and bread for food shall supply and multiply your seed for sowing, and increase the fruits of your righteousness" (2 Cor. 9:6ff.).

In Galatians Paul puts it in this way: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. 6:7,8).

It is difficult for the unregenerate mind to understand how the

Sunday School Lesson For September 7

Prov. 11:24-27; 17:8; Eccl. 5:10-11;
James 5:1-6

one who "scattereth" is able to "increase yet more," but that is the law of returns. God has a way of blessing the efforts of those who labor in His Name and of bringing joy to the heart of every worker of righteousness.

The Christian is not to regard "the returns," however, as the motive for good works. The dynamic of all righteous acts should be our love of God—our desire to do His will. Paul tells us that if we bestow all our goods to feed the poor, and give our bodies to be burned, "but have not love," it profiteth us nothing (1 Cor. 13:3). Deeds of charity must spring from the fountain of love in our hearts, the love that is there because of the God-man relationship.

Better A Little

"Better is a little, with righteousness, than great revenues with injustice" (Prov. 16:8).

Such words as these doubtless sound foolish to hearts not tempered by the gentle spirit of the indwelling Christ. The trend of the unbelieving world is to get as much as possible in as many ways as possible so long as one is within the law. Take the liquor business. There are scores of individuals who class themselves as Christians who apparently believe that it is all right to barter in strong drink so long as the transactions are in keeping with the laws of the land.

The Christian must come to understand that permissive legislation can never make right a wrong. The cloak of legal sanction can never change the character of an evil transaction.

I once heard a temperance

speaker make the remark that he had rather "eat grass roots and drink branch water" than to earn his livelihood through the manufacture or sale of alcoholic beverages.

To What Advantage?

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof save the beholding of them with his eyes?" (Eccl. 5:10-11).

The case could hardly be stated more accurately. He that loves "silver" is never satisfied with silver. The more he has the more he wants. That is why Paul warned Timothy of "the love of money." It becomes a root of all kinds of evil. Those who love "abundance" become slaves for the sake of greater increase. But to what advantage is the increase, "save the beholding of them with the eyes?"

It is all right for one to desire to make money provided one does not seek to make it because of his love for it. There is a great need for Christian business men today, just as there has been in every generation. The making of money, however, should be motivated by the desire to be used more fully as a servant of the Lord Jesus Christ in the advancement of His kingdom.

Rusty Money

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you and shall eat your flesh as fire" (James 5:1-3).

Such lovers of self shall have their reward at the hands of the law of sowing and reaping. Miseries and sorrow shall come upon all those who fail to prove themselves worthy stewards of the blessings which are theirs at the hands of their Maker.

Missionaries To Indians Receive New Trailer Home

By TAYLOR STANFILL

In November, 1945 a group of pastors and missionaries conceived the idea of providing a house trailer for Rev. and Mrs. Roe Beard, our Home Mission Board missionaries to the Choctaw Indians in eastern Oklahoma. The writer was named treasurer, and Deacon H. G. Hathcock, Baring Cross Church, North Little Rock, and Pastor H. L. Mowery, Chystal Hill Church, Pulaski County Association, were put on a committee to select a trailer and to make the purchase.

One hundred ninety-eight letters were sent out, and the response brought in a total of \$1158.50. The problem was to find a trailer for that amount and the search went on for nearly two years.

Finally the search has ended. A Baptist deacon and his wife, Mr. and Mrs. Virgil Dobkins, formerly of Arkadelphia, now of California, visited in Little Rock recently. They had purchased a new Burdett trailer in June for \$1285, and when they heard the story of the trailer fund and the long search for a trailer for the Beards, they expressed a willingness to vacate their new trailer and to take off \$35 as their contribution to the Indian work. They agreed to wait for the remainder of the \$1250.

The Beards came to Little Rock for their new home. Deacon Hathcock and the writer signed a note for the remaining \$95.50, believing that friends will help us bear the load.

The trailer home for the Beards was dedicated Friday afternoon, August 22, at 5:30 p. m., at Fourteenth and Chester Streets, Little Rock. The service was impressive and the missionaries went on to the Indian work with their hearts filled with gratitude for the many friends who made their new home possible.

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Things to Remember About the Ministers Retirement Plan

I. The Churches

When a church begins to participate in the Ministers Retirement Plan it should constantly pay its dues. The Retirement Plan is a continuous and permanent institution. It was never contemplated that either a church or a pastor would join the Plan and then discontinue. A church should not be dropping out and dropping back into the Plan.

Some of our people have gained the impression that if a church does not have a pastor it should not pay into the Ministers Retirement Plan. This is an error, brethren. The fact is that what a church and the Convention pay into the Retirement Plan constitutes a pool out of which the pensions are paid after the minister draws in pensions all that he has personally paid into the Plan.

What a member pays into the Plan does not go very far in making up a pension. It is what the church and the Convention pay that really make up the "back log" for pensions. It is important, therefore, that a church keep on paying its dues whether it has a pastor or not, or whether the pastor is participating or not. We have more than 20 retired ministers in Arkansas now. They are drawing their pensions out of this pool.

A church is not paying dues to make up a pension simply for its own pastor. We are banding together in paying these dues to

create a general pool out of which all pensions finally are drawn. When a church quits paying its dues, it thereby ceases to help pay pensions for our old preachers.

If your church is not a member of the Retirement Plan, won't you help to convince the brethren that it ought to join the Retirement Plan? We think that the good deacons and other leaders in any church should bring this matter before the church, and persuade the church to enter the Retirement Plan. Some pastors feel more or less embarrassed to ask the church to do it.

II. Preachers

Let us all pay up our back dues, brethren. Above all things, we preachers should keep our bills paid, if possible. This item is one of our responsibilities. Several of our brethren are behind with their dues.

A short time ago a beloved brother passed away. He had been talking to us for about a year about paying up. He never paid up. He passed away with many many months' of arrearage in the Retirement Plan. His large family needs what he should have been paying month by month.

If a preacher is a member of the Plan, and does not keep his dues paid, he is "riding" his brethren who do keep their dues paid. He does not mean to do so. Probably he never thought about that angle of it. He would

not have his brethren to bear any of his burdens or to be penalized on account of his neglect.

Two or three of our brethren joined the Plan, and never paid more than a month or two. We do trust that they are not under the impression that all that is necessary to do is to join the Plan. We must keep it working.

Every young preacher should join the Plan. If he lives to be real old, he will never pay as much into the Plan as his pension would amount to. If he should die without receiving a pension, his family would receive a refund amounting to more than he personally had paid into the Plan.

Then again suppose one becomes disabled next year. The Retirement Plan offers a disability pension.

III. The Widows Plan

We are planning to renew our efforts right away to get our preachers to join the Widows Supplemental Annuity Plan. This is a good thing for most any preacher and an excellent thing for the average preacher. You will hear more about this later.

These paragraphs are simple reminders of some important facts about the Retirement Plan. The Retirement Plan is in good order. Let us make it better.

A Good Layman Dies

Thomas E. Watts, Camden, passed to his reward July 19. He was an honored deacon in the First Baptist Church in Camden, and was a useful man in civic affairs. He attended Ouachita College, and won many collegiate honors. He also attended Washington and Lee University. In 1917 he married Miss Josephine Taylor, a daughter of a pioneer missionary family to Brazil. He was an excellent business leader.

Brother Watts was one of the finest Christian men, and one of the most aggressive Baptist leaders that we have. He was a pillar in the church in Camden. His decisions and actions were made in the light of justice and Christian love. He was a liberal contributor to the work of the Lord. He was one of the best and most liberal contributors to the Baptist Honor Club. He believed that we owed a real debt, and that we were duty bound to pay it all.

His pastor said that no church or denomination has been more blessed in its support than the Baptist Church in Camden has been blessed in the lives and leadership given to it by this man, his brother, and his father. His pastor also said "God has reserved for but very few men the fine texture of soul that He gave to this, one of the most dependable and the most capable Christian laymen that it has ever been my lot to have in my ministry."

Brother Watts was the son of the late M. P. Watts, Sr., who was an outstanding leader, and a gracious lover and benefactor of the cause of Christ.

Smothers Pioneers in Kindergarten Work

Pastor D. D. Smothers and the West Helena Church are doing the unusual. They are operating a kindergarten day school. They have tried it for one whole year and are gratified with the results. They opened the school September 16, 1946, and closed the session May 1, 1947.

One full-time worker who planned the work and kept the records, was employed. Another part-time worker was employed to play the piano and conduct the rhythm band. The full-time worker was paid about \$66 per month, and the part-time worker was paid about \$33 per month. The salaries varied because the sources of incomes were the tuition and \$50 per month from the church, and there were other expenses in the school.

For background study they used the book, "Education in the Kindergarten," by Foster and Headley. In preparation for the school other books on kindergarten work were used also. For day by day planning they used "Children's Occupations," from the series, "The Children's Kindergarten Hour."

The work was planned in units, part of the units being built about the seasons. Good story books for children were used. They obtained such books from the church library and from the city library. Some of the books were brought by the children from their homes. They also used Bible story books and pictures.

There was a daily period when music appreciation was taught. Religious songs and choruses, and other children's songs were taught. The rhythm band also was at this hour. There was a mid-morning period of rest and refreshment.

There was a period for handwork when the children made something to carry home, and found some way of self-expression in doing things. Of course, right conduct and cooperation in the Christian way were emphasized.

The school was a marked success, and the children are better prepared to enter the public schools and do better work. The church has become more interested in teaching her own children. It has proven to be a good point of contact with the people whose children are in kindergarten. It has also created a friendly attitude on the part of many non-Baptist people toward the church. Many Baptist children and Protestant children would have been in Roman Catholic kindergarten had it not been for this school.

The church will have a larger and better school next year.