

ARKANSAS BAPTIST

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And Now the Battle

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By DUKE K. McCALL

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On Sunday, October 5, Southern Baptists launched a Tithers' Enlistment Campaign to invade the kingdom of selfishness in the hearts of men. For months every Southern Baptist agency and organization has combined its efforts with every state agency and organization to prepare for the D-Day of the attack. It was a great day with reports of marvelous victories and achievements coming from every quarter.

The initial success of this effort to enlist a million Southern Baptist tithers for Christ must be followed up. No pastor or denominational servant can assume that the job is over—it has just begun.

Many individuals who on the high tide of the spiritual experience pledged to tithe will need the reinforcement of Bible preaching on stewardship as they undertake to carry out their commitments. It will be necessary to place in their hands tracts and other literature to encourage them to keep faith with their promise. They will need the strengthening assurance from every quarter that God is pleased with the standard of stewardship they have adopted.

Definite efforts must be made to inform these new tithers as to how they have become partners in the work of the kingdom of God, not only with a host of other Christians but also with God Himself. It will not be enough simply to tell them that they are helping foreign missions. Specific information about what is being done on the mission field must be kept before them.

The program of the local church should be so

presented as to indicate the wisdom of the investment of these tithes in that phase of Christ's work. Increased information from every orphanage, hospital, school, and mission board must be placed in the hands of these Christians to demonstrate that those who plan the program of the specific agency are worthy stewards of that portion of the tithes of Southern Baptists committed to their care.

Suppose the final report indicates that we have reached our goal of a million Southern Baptist tithers for Christ? Shall we ignore the five million Southern Baptists who were not included in our goal? They, too, must be challenged so to dedicate their lives to the cause of Christ that the contribution of the tithe will be but a reasonable response of love to Him who died on Calvary's cross for us.

There are yet many churches in which the Tithers' Enlistment appeal has not been pressed. Every effort must be made to secure the cooperation of these churches. The issue involved is not whether they need additional funds or whether Baptist agencies need additional funds. The issue involved is "The tithe is the Lords. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it."

The D-Day of invasion is passed. The battle is joined. May God strengthen the purpose of us one and all to continue until our Christian witness actually reaches to the ends of the earth.

26,401 Churches in Prayer Meetings

New Year's Eve, December 31, 1947

"If my people shall humble themselves and pray" (II Chronicles 7:14).

Because of the fact that civilization is probably facing the most critical hour in the history of man, we, the undersigned Southern Baptist leaders, are making the most earnest appeal of which we are capable to all Southern Baptist churches, regardless of size or location, to join together in the mightiest prayer meeting ever held by our people on New Year's Eve, December 31, 1947. The above date falls on Wednesday night, the time of our midweek prayer service; but we are urging that the service will be different from the usual prayer meetings in that:

First, no church shall be hampered with the problem of time. Begin as early as you choose and stay as late as you choose.

Second, make the service one of song, praise, testimony, and prayer.

Third, make an appeal that everyone present who will pledge to try to lead at least one lost soul to Christ during 1948 come forward and give the leader his hand as a covenant.

Fourth, the following are suggested objects of prayer:

1. Pray for a revival to come in your own heart.
2. Pray for a revival in your church.
3. Pray for a revival to come to Southern Baptists.
4. Pray for a spiritual awakening to come to this world.
5. Pray for the pastors, evangelists, religious leaders, and the missionaries, home and foreign.
6. Pray for the power of the Holy Spirit to come upon all the leaders.
7. Pray for the State-wide Evangelistic Conference.
8. Pray for the next meeting of the Southern Baptist Convention at Memphis, Tenn., in May, 1948.
9. Pray for a burden to come to your heart for a lost world.

Recognition Given to Prayer Meeting Attendance

We are urging that the largest attendance ever present at pray meetings among Baptists will be attained New Year's Eve. We are asking that each pastor clip the blank below on New Year's Day, fill it out concerning his own church, and mail it to the Department of Evangelism, 204 Baptist Building, Dallas, Tex. Recognition will be given throughout the South to the 10 churches that have the largest attendance on the above mentioned night and also to the 10 churches that have the largest percentage present based on local membership. The sum total of those attending should number into the millions.

Signed:

- Louie D. Newton, president, Southern Baptist Convention.
- Duke K. McCall, executive secretary, Southern Baptist Convention.
- M. Theron Rankin, executive secretary, Foreign Mission Board.
- J. B. Lawrence, executive secretary, Home Mission Board.
- T. L. Holcomb, executive secretary, Baptist Sunday School Board.
- Walter Alexander, executive secretary, Relief and Annuity Board.
- Miss Kathleen Mallory, executive secretary, Woman's Missionary Union.
- Lawson H. Cooke, executive secretary, Baptist Brotherhood of the South.
- J. F. Lowe, executive secretary, Radio Commission.
- George B. Fraser, chairman of the Executive Committee, Southern Baptist Convention.

DO NOT FILL THIS OUT NOW. Clip it out and save it until January 1, 1948. Then fill it out and mail to Department of Evangelism, 204 Baptist Building, Dallas, Texas.

Name of church _____ Address _____
 Pastor _____ Address _____
 Total resident membership _____
 Total present at prayer service, December 31, 1947 _____
 Remarks _____

THE RENT VEIL

A Devotion by the Editor

"And, behold, the veil of the temple was rent in twain from the top to the bottom."

The "veil of the temple" was an ornate curtain which hung over the entrance to the Holy of Holies where God symbolically dwelt. The people dared not pass beyond that veil into the presence of God. The priest alone, and he only once each year, was permitted to pass through the veil into God's presence.

In a sense, therefore, the veil of the temple shut the people out from the presence of God. They must keep their distance.

However, when Jesus was crucified, invisible hands laid hold upon that veil and tore it into two pieces, "from the top to the bottom." The barrier which separated the people from the living presence of God was removed. The Holy of Holies no longer exists as a localized institution, but becomes a universal reality for every seeking soul.

The writer of the Hebrews likens the "flesh" of Jesus to the veil of the temple. Nails pierced His hands and His feet, a spear was thrust into His side. His flesh was literally torn and He expired, yielding up His spirit. At that precise moment the veil of the temple was rent in twain.

By the sacrifice of Christ the priesthood of the believer was established and every man may enter the living presence of God, not with the "blood of animals" which can never take away sins, but with the "precious blood of Christ."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19,20).

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Speech may sometimes do harm, but so may silence, and a worse harm at that. No offered insult ever caused so deep a wound as a tenderness expected and withheld; and no spoken indiscretion was ever bitterly regretted as the words that one did not speak.—Jan Struther.

No rural community can remain static; it either is improved or else it gradually decays. A casual study of the rural South today, as compared with what it was a few years ago, reveals some commanding things, all of which directly affect our rural churches and their future.—John D. Freeman in *The Teacher*.

ARKANSAS BAPTIST

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B. H. DUNCAN EDITOR
 IONE GRAY EDITORIAL ASSISTANT

Publication Committee: Reece Howard, Brinkley Chairman; Charles F. Wilkins, Newport; C. E. Lawrence, Little Rock; Bruce H. Price, Texarkana; J. P. Emory, Story.

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Across the Editor's Desk

Pastors Should Consider . . .

The Budget Plan

The large number of churches which send the Arkansas Baptist to every family in the church membership indicates the high estimate placed upon our paper as a medium of denominational information and promotion. Many of these church budget subscription lists are of long standing, and they come from churches of all sizes, from the small rural church and from the large city church. The popularity of the church budget subscription is founded upon the most practical considerations.

First of all, it is the most economical method by which a church can promote the entire Baptist program among its entire membership. The cost to the church for sending the Arkansas Baptist to every family within its membership is only 11 cents per month per subscription. A church with 10 families within its membership could send the paper to every home for only \$1.10 per month. A church with 20 families would pay \$2.20 per month for 20 subscriptions. The same proportion obtains for churches of all sizes.

In the second place, the Baptist state paper is a most effective enlistment agent. It has frequently been called the "assistant pastor." The paper is an aid to enlistment because it brings to the home and to every member of the family a wide variety of information concerning all phases and departments of our denominational life and work. There is no other medium of denominational information, inspiration, and promotion which is designed to bring to our people a composite picture of our whole denominational program.

It is logical, it is inevitable, that the constant weekly impact of the Arkansas Baptist in the homes of our people will create an understanding and intelligent interest in denominational life and activities. This wider interest will be reflected in a larger participation in the program of the local church.

Finally, it is only by the church budget plan of subscription that our churches are able to reach the majority of their membership with the promotional material of the state paper. Left to individual subscriptions, only a small percentage of the members of most churches would receive the paper. Those members who need it most, those with the least information concerning, and the least interest in, denominational affairs, would go without the paper because but few of them would voluntarily send in their subscription.

It is our hope that the pastors of the churches which are not using the budget plan will take this matter up with their finance and budget committees in the near future with a view to joining the large and growing list of churches in Arkansas which send the Arkansas Baptist to every family

in their membership. The cost is nominal compared with the tremendous values received.

Closer Ties With Vatican

(Excerpts from Editorial in Religious Herald)

The exchange of messages between the President and the Pope has given greater significance to the mission of Myron C. Taylor. The Vatican, elated over the turn in events, authorized the translation of the messages into Italian, French, German, Spanish, and Portuguese and published them in booklets for distribution among the diplomatic representatives to the Holy See. A Roman newspaper declared that United States-Vatican relations are "daily becoming closer."

Upon arriving at the Vatican with the letter from the President, Mr. Taylor remained in conversation with Pope Pius for an hour and a half. Vatican circles declared that Mr. Taylor probably gave the Pope an account of the circumstances which led Mr. Truman to write his letter; therefore, the reply by the Pope was written after he had been made aware of the thoughts of the President. Those close to the Vatican pointed out further that Mr. Taylor returned to Rome at a time when Pope Pius was planning an international organization through which to coordinate the efforts of Catholic welfare associations in various countries.

Apart from many disagreeable implications in the messages, American Protestants object seriously to the continued use of American wealth and resources by the Vatican. It is understood that most of the relief goods shipped by the United States to Italy have been distributed either by the Vatican or in the name of Mr. Taylor. Consider the relation of Mr. Taylor in the distribution of these goods.

First, Mr. Taylor, is not an official of the United States Government, therefore he is not accountable to any department in Washington. He is the personal representative of the President. The United States Government has no right to entrust to Mr. Taylor the care and distribution of goods which are valued at hundreds of millions of dollars.

Again, suppose that Mr. Taylor were an accredited minister by the Department of State to the Vatican. In that case his services would be with the Vatican as a political state and not with Italy which is an entirely separate government. It would follow, therefore, that goods sent for relief to Italy should not be shipped in care of an official representative to the Vatican. The fact that this procedure is being followed by the Government of the United States can mean only one thing. Under pressure of Catholic propaganda the United States Government has sent relief goods for Italy in care of Mr. Taylor in order

to deceive the Italian people into believing that their saviour is the Pope. Citizens of the United States have been duped long enough. The relation between the President and the Vatican is becoming dangerous to the national welfare.

Protestants in the United States find themselves in a dilemma. "They are fully aware of the threat from Moscow, which is the center of a totalitarian and godless Communism. They are also aware of an equally dangerous threat from the Vatican, which is the center of a totalitarian hierarchy with its absurd claim of infallibility. We believe that President Truman made a serious mistake when he appealed to the Vatican for a united effort against Russia. There is little difference between Moscow and Rome as sources of threats to the American way of life.

We have no desire to embarrass our fellow citizens who are Catholics, nor would we infringe upon their rights to worship God according to the dictates of their conscience. If American Catholics will repudiate allegiance to a foreign potentate, who relentlessly presses his claim of universal and infallible authority, and if they will accept in fact the American Bill of Rights, closer fellowship among all Christians in this country will be assured.

A Universal Religion

A group of 100 or more scholars meeting recently in Philadelphia, in the eighth annual conference on Science, Philosophy, and Religion, debated the "outlines of a universal religion for all the peoples and nations of the world."

It was admitted quite frankly that "religion cannot be abolished." Therefore, it seemed wise to the doctors to produce a universal religion for "all the peoples and nations of the world."

We remember reading the story (it is recorded in Luke 2:46,47) of a 12-year old boy "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." It seems that He was not given a chance to be heard in the Philadelphia conference.

It is the same old story of men trying to by-pass God and formulate a religion, since they cannot "abolish" it, which will leave them undisturbed in their conceit and pride and selfishness. A universal religion has been provided by God through Jesus Christ. What fools men are to think they can improve upon what God has designed! However, it is the characteristic behavior of men—when they don't want to do what God requires, they try to claim God's favor on their own doings.

Let the doctors read Romans 1:25: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Freely rendered, Paul is saying that the wisdom of God at its lowest point is higher than the wisdom of man at its highest point; and the power of God at its weakest point is stronger than man at his strongest point.

NOTES OF ADVANCE

President Roland Q. Leavell reports that neither the New Orleans Baptist Theological Seminary family nor its property sustained injury or damage in the hurricane which swept the Gulf Coast recently.

* * *

First Church, Wilson, had 13 additions, nine by baptism, in revival services in which Pastor E. C. Brown, First Church, Blytheville, did the preaching and Pastor Irwin Moshier, West Batesville Church, led the singing. There were a number of rededications.

* * *

Pastor John Collier, First Church, Harrisburg, reports on recent activities: "Evangelist S. R. Goff, of Texas, was with us in a revival during which there were 52 additions, 26 for baptism. Mrs. Collier directed the singing. More than 800 attended the services. This is the fourth time I have used Evangelist Goff and I find he can get the crowds, hold them, and then preach the Gospel with power. The church ordained Clarence Edmonson to the ministry. He has been called to the pastorate of the newly reorganized Shiloh Church near here. We are working on our new brick building—a complete new plant of educational unit and auditorium—and hope to be able to move in soon after the first of the new year."

* * *

Hilda Ann Halsell is the new baby daughter of Rev. and Mrs. Thomas Halsell, Louisville, Ky., born September 26.

* * *

Evangelist Ralph Boyette is available for revival meetings or supply work for the winter. He has his own tent. His address is General Delivery, Pine Bluff.

* * *

Pastor T. H. Jordan, First Church, Van Buren, will preach in evangelistic services at Spiro, Okla., where Arkansan O. M. Stallings is pastor. Services begin October 13.

* * *

Parkview Church, El Dorado, had 20 additions, nine for baptism, in evangelistic services in which Lonnie Lasater, Clinton, did the preaching. A building fund has been started. H. B. Marks is pastor.

* * *

Curtis Church had 13 additions, nine for baptism, in evangelistic services with Pastor D. E. Castleberry doing the preaching.

* * *

Malcolm Sample, student in Ouachita College, is director of music at Rison Church, T. T. Newton, pastor.

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They Tithe

More than 100 members of Omega Church, Delta Association, pledged to tithe their income during recent evangelistic services led by Ottis Denney, pioneer missionary of Newton County.

* * *

Lexa Church, Sam L. McNeil, pastor, secured 43 tithers during revival services. The church has approximately 200 members.

WANTED

Those who would like to be entertained by the churches of Greater Little Rock for bed and breakfast during the State Sunday School Convention, October 20-21, are requested to send their names to Roland Leath, First Baptist Church, Little Rock.

One church has already made request for 50 people. Where it is possible the Home Assignment Committee would like to assign two people to the room. Please send this information immediately.

Dr. John Jeter Hurt, president-emeritus of Union University, Jackson, Tenn., has accepted an invitation to serve several months as acting pastor of First Church, Newport News, Va., while the church is without a regular pastor.

* * *

Atkins Church, Dardanelle-Russellville Association, entertained Missionary T. D. Douglas with an old-fashioned pounding on Labor Day. Games were played on the church lawn. Representatives from all over the association were there with gifts. The evening closed with a watermelon feast.

* * *

Dr. William Potter, Siloam Springs, has accepted a call to the pastorate of First Church, Camdenton, Mo. He has been engaged in evangelistic work since resigning the pastorate of First Church, Carthage, Miss., several months ago.

* * *

Omega Church, Delta Association, had 60 additions, 52 for baptism, in revival services in which Missionary Ottis Denney, Newton County, was evangelist. Missionary Denney reports that homes were reconsecrated, lives dedicated to God, and one young lady dedicated her life for special service. The Arkansas Baptist was placed in the church budget to go to every home in the church. The church voted to go to full-time services and support a pastor on the field, and it is interested in contacting a "wide-awake, live, energetic preacher."

* * *

Oak Grove Church, Pine Bluff, had eight additions, seven for baptism, in evangelistic services with Evangelist Lonnie Lasater doing the preaching. Among those making profession of faith was a young man who had been reared a Roman Catholic. His wife also was converted. A woman, saved 13 years ago, decided to quit waiting for her unsaved husband and joined the church for baptism. R. D. Hughes is pastor.

* * *

Second Church, Douglassville, was organized September 14 with 74 charter members. Robert Parr was called as pastor. Church officers are E. B. Foreman, Sunday School superintendent; Ray Hale, church clerk; E. E. Hathcoat, Training Union director, and O. J. Porter, church treasurer.

Ouachita Opens With Largest Enrollment

Ouachita College opened its 1947-48 term with the largest enrollment in the history of the school with registration reaching 850 the first week. Five hundred of the students are freshmen and transfer students; 350 are veterans. The housing problem is still acute with all dormitory space filled, and with many students staying in Arkadelphia homes which have been opened to the overflow.

Though three buildings—a girls' dormitory an apartment house, and a classroom—and 43 apartments were erected last year, two other buildings are now badly needed, one for the science hall and library, and the other a boys' dormitory.

Ouachita's faculty reports that this year's student body is the most serious-minded of any they have observed and that no time was wasted in getting the study habit. There seemed to be no definite answer to this change of attitude. It may be because Ouachita has the largest group of valedictorians in its history, and that this group is setting the pace for scholarship. It may be that the veterans, many of whom are married, are responsible.

The college cafeteria is crowded beyond capacity. President J. R. Grant says they are finding it harder and harder to keep board down to \$1 per day. He said in chapel: "We may find it necessary to have two meatless days each week. We must have seven whiskey-less days, saving our grain for food and our character and energy for usefulness. We must have seven tobacco-less days for the women and we strongly recommend the same for the men."

Students and faculty will find it difficult to cut chapel this year with seats assigned to each.

Deep interest in spiritual growth is evidenced by an overflow attendance at vesper services held each day from 6:30 to 7:00, just following the evening meal. The 200 chairs in the auditorium of the Student Center Building are not sufficient to care for those who come. Devotions are conducted by the students under the direction of Mrs. J. B. Buchanan, student secretary.

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First Church, Marked Tree, had 20 additions during September. W. F. Carlton is the new pastor.

* * *

First Church, Stephens, Hugh Cantrell, pastor, had 30 additions, 17 for baptism, during a recent 12-day revival. Preaching was done by James E. Tull, of New York City.

* * *

Ninety-three men attended a meeting of the Centennial Associational Brotherhood at Almyra September 29. Fremond Ferguson, president of the De Witt Brotherhood, was in charge. A committee was appointed to contact R. G. LeTourneau, internationally known industrialist and Christian worker, in an effort to secure him as speaker for a similar meeting in the near future. The group accepted the challenge of Pastor Ralph Dodd, First Church, Stuttgart, and moderator of Centennial Association, to sponsor and promote a program to wipe out the debt on the associational missionary's home.

PASTORAL CHANGES

W. F. Carlton from Raleigh Church, Memphis, Tenn., to First Church, Marked Tree.

How To Read The Gospels

By FRANCIS STIFLER
 Secretary Public Relations
 American Bible Society

People often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at this for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in the New Testament are the four Gospels, let us start our Bible reading with the story of Jesus. How shall one read the gospel?

Begin With Mark

First, where shall we begin? No, not with Matthew which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the Gospels and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where most of the difficulty with Bible reading comes in. Our Bible reading consists too often of a chapter, or a verse or a few verses, which may be useful on many occasions, and none of which I am ruling out, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gospel of Mark out loud—considerably less when read to oneself. We never hesitate to read that long or longer when we start in on a fast-moving short story in a magazine.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that He was wholly human and wholly and uniquely divine. Never again will you have any question about the trustworthiness of Mark's record. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a great tragedy, a great



new beginning of something that can never stop—a light shining in darkness.

Then Read Matthew and Luke

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Matthew. It will take you possibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting. It is almost exactly the same length as Matthew.

Crowning Experience With John

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the other three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

I beg of you take four evenings and in the manner I have suggested, read the Gospels.

Man Who Dedicated His Business to God Will Speak in Little Rock October 12

James Lewis Kraft, founder of the Kraft Foods Company, one of the nation's outstanding Baptist laymen, vice-president of the Northern Baptist Convention, and treasurer of the International Council of Religious Education, comes to Little Rock October 12 from a series of talks to church and college groups on the Pacific Coast. He will speak at the morning worship service at Immanuel Church.

Though now more than 70 years of age, Mr. Kraft still takes time and delight in talking to church, college, and other young people's groups all over the country. His calendar of speaking engagements for this fall and winter is formidable enough to discourage many men who are much younger, but Mr. Kraft takes the schedule in stride.

Despite the many academic honors of recent years, Mr. Kraft still likes to recall the way in which he earned the first vital years of his education in a country school, sweeping out the school for five cents each day and cutting

wood for 40 cents a cord to pay for necessary school supplies.

Canadian born, Mr. Kraft was one of 11 children. As a child he suffered acutely from near-sightedness, and has said that he owes his unusual life-long interest in everything and everyone to his having been given what amounted to new eyes at the age of 14, when an eye doctor who made his summer home near the Canadian farm arranged to have the boy properly fitted.

James Kraft earned his way through business college in Buffalo. He went into the food business in Buffalo as a young man.

Among the merchandising practices of the day which held his attention was the selling of cheese from giant wheels which stood generally on grocery store counters. The selling of cheese was an unprofitable venture for most merchants for several reasons: the cheese was likely to dry out in the form in which it was sold due to varied quality; cheese

on the counter was easy prey to the hot-stove league who sampled cheese freely as they reached for the crackers from the open barrel.

In July, 1903, Mr. Kraft went to Chicago with a total capital of \$65. This capital he invested in a horse named Paddy, and in enough food to keep Paddy and himself going. He began a cheese selling practice new to the Chicago of that day, taking cheese direct to Chicago retail merchants from the wholesale market. The cheese wagon pulled by Paddy was forerunner of the Kraft fleet of refrigerated trucks which today are a familiar sight in every city, village, and along every highway in the country.

Early in his business career Mr. Kraft dedicated his business to God, and he has given approximately 25 per cent of his enormous income to Christian causes for many years. He said: "The only investments I ever made which have paid constantly increasing dividends, is the money I have given to the Lord. Pastors will do their greatest service in leading their men to understand the truth of God concerning the stewardship of time and money." He has been superintendent of the North Shore Baptist church for 35 years and is chairman of the Board of Deacons.

CHRISTIAN HORIZONS

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

Religious Movies: A motion picture studio described by its sponsor, J. Arthur Rank, as fine as any in the world is being built near London for the production of religious pictures. Rank, British movie tycoon, is building the studio for use of all denominations and groups who want to use it.

Negro Education: During the last scholastic year, according to the "Crisis," Negro College enrollment reached a record total of 74,095, an increase of 39 per cent over the 53,030 enrolled in 1945-46. Veterans entering college under the GI Bill of Rights made up a large part of the increase.

Christian Daily: Tadaoki Yamamoto, president of the YMCA in Tokyo, has asked occupation authorities for permission to publish a Christian daily newspaper which is to be called the Heiwa Nippo (Peace Daily).

Purpose of the new daily, Yamamoto said, will be to present "a broad Christian outlook among the people with a view to cultivating a national character worthy of world citizenship."

Referring to a recent announcement by General MacArthur which stressed the importance of Christianity in Japan, Yamamoto said his newspaper would offer "accurate domestic and foreign news, news of scientific progress, especially as it can better our daily lives, the best religious and philosophic thought, and a constructive point of view in general which will be designed to give the individual new courage, advance the social consciousness, and invigorate the will for rehabilitation."

Conviction: Rev. Thure A. Homer, 65, resigned as pastor of the Lebanon Evangelical Church, Dubois, Pa., because the Board of Trustees accepted a \$2,000 gift from a social club which operates a bar. The gift was accepted last May, and all through the summer Pastor Homer pleaded with the trustees to return the money. After the congregation voted 44-30 to retain the gift, he resigned and explained: "I had to do what was right—I could do nothing but resign."

Fear: From Homiletic and Pastoral Review we quote: "We of the 20th century probably suffer from more fear complexes than any age before us ever did. We fear depressions; we fear wars; we fear sudden death in airplanes and trains and automobiles; we fear spinal meningitis, cancer, and coronary thrombosis; most recently we fear the atomic bomb. But the one thing which all Christian generations before us feared intensely, we fear very little—sin."

Needed: — Uncommon Men: Austin C. Lescarbourea says in Rotarian: "The era of the common man! What we need is an era of uncommon men! We need leaders in every nation and in every field whose rare ambition and intellectual capacity and educational

training fit them to shepherd the flock. The hour is late in world chaos, but not too late for strong minds and firm hands to guide us into the paths of international understanding and cooperation."

Mission Schooner: Australian Baptists have purchased a schooner for use in mission work in the Solomon Islands.

Today Only: "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them" (Charles Kingsley).

Amazing Love: A barber in Copenhagen made a most significant statement to an American customer. "You Americans amaze us," he said. "When you are at war you fight like demons, but when you conquer your enemy you are ready to lift him to his feet, smile, and give him your lunch. We do not understand you. Over here, we hate and hate and hate, until we are fighting before we know we are at war again."

Commercialized Churches: American Christians cannot give religious leadership to post-war Europe, "because they have commercialized the entire church," Rev. P. J. S. de Klerk told the 25th anniversary meeting of the Dutch Reformed Church in Durban, Natal, Africa.

"With the exception of some Netherlands Christian denominations which survive in cities like Chicago, and still uphold the Calvinist Christian doctrines of Holland, the churches in America show little spiritual depth and sincerity," Pastor de Klerk charged.

He said one reason for this condition is that "Americans are too practical-minded." "On the other hand," he said, "it is refreshing to find that those who are interested in true religion are, on the whole, more sacrificing than we South Africans in religious matters."

Two Million Additions: A recommendation that 2,000,000 persons be brought into the Methodist Church on profession of faith during the next four-year period was made in Springfield, Mass., at the annual meeting of the Board of Evangelism held in conjunction with the seventh Ecumenical Methodist Conference.

The Board's proposal, which includes recruiting of 500,000 lay workers and training of 100,000 young people in evangelism, will be submitted to the General Conference next year for final approval.

Give God A Chance: "Give God a chance to speak" in the United Nations Assembly and it "may save the world from the doom that hangs over it."

This was the plea contained in a telegram sent from Burlington, Vt., to Warren R. Austin, former U. S. Senator from Vermont and now chief U. S. delegate to the United Nations

Assembly. The message was unanimously authorized by nearly 1,000 persons at an evening session of the Eastern Regional Meeting of the Congregational Christian Churches at the 138th annual meeting of the American Board of Foreign Missions.

First Need: Dr. C. Oscar Johnson, president of the Baptist World Alliance, tells of a fine European Christian who recognized the deepest need of his countrymen, now all but destitute of food. "Dr. Johnson," he said, "tell the Christians of America to send us food; but please do not cheat us, we need the gospel of Christ; please do not cheat us at the cross."

Commends NBC: A letter of commendation to the National Broadcasting Company for its decision to stop broadcasting crime and mystery programs until after 9:30 p. m., has been authorized by the Wilmington Council of Churches, Wilmington, Del.

Letters to other broadcasting companies were authorized recommending that similar action be taken to "minimize" the exposure of children to such programs.

Beer Ban: No beer was sold at the football game at Kansas City, Mo., between the University of Kansas and Texas Christian University. The decision was made as the result of a request by the Kansas City Council of Churches.

Chaplains: Two chaplains in the future will accompany Louisville, Ky., firemen on their runs to second-alarm and third-alarm fires. The clergymen will be called to go to the scene and to administer comfort to firemen who may be hurt.

"When we are confronted with a large fire, our principal concern is loss of life," Fire Chief John Krusenklau explained. "With the chaplains by our side we will feel better."

Tithing Testimony: An 80-year-old deacon, encouraging his young pastor to present the tithing campaign this fall, concluded: "I've been tithing every dollar entrusted to me for 67 years. God says it is right. My heart tells me it is right. I don't argue with God. Everyone should tithe. My prayer is that everyone will tithe."

Six Million for Relief: Congregational Christian churches in this country are seeking to raise \$6,114,000 before December 31, 1948, to aid suffering people in war-devastated lands, Rev. Albert J. Penner, treasurer of the Council for Social Action, reported to the eastern regional meeting of the Congregational Christian Churches in Burlington, Vt. Mr. Penner said that about half the total fund sought has already been obtained.

Foreign Missions: A total of \$32,829,804 was expended for overseas mission work during the fiscal year 1946 by 100 Protestant mission boards and agencies in the United States and Canada, according to Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America.

More than half of the total—\$19,754,976—was sent to foreign fields by mission boards representing seven denominations. Listed according to the amount they gave they are: Seventh-Day Adventists, Southern Baptists, Methodists, Presbyterian Church in the USA, Assemblies of God, Protestant Episcopal Church, and the Congregational Christian Church.

Europe Is A Wonderful Place

+ + +

By MARJORIE E. MOORE
Managing Editor, *The Commission*

+ + +

We Americans who visited Europe for the first time last summer—like thousands of others in other years—came home determined to lend our support to any effort for a United States of Europe. It will make life so much easier for tourists! It may even help the Europeans!

In the course of eight weeks on the continent I heard many complaints from Americans there. Discounting those prompted by travel weariness or homesickness, a condition experienced by anybody seeing the rest of the world for the first time, I observed that the complaints were almost always attributable to the problems of language, money, or customs.

Europeans like all other human beings offer friendliness and courtesy and good will in response to these attitudes in strangers. Good service is available everywhere, and for those who can afford them, comfortable accommodations are to be had in Europe. But a tourist who fails to understand himself can return to America a confirmed isolationist, all because of the irritations caused by language barriers, differences of money, and customs and immigration problems.

Travel Difficulties

The last are met only in crossing national boundaries but in Europe that is often, and the tourist with much luggage finds it increasingly tiresome to lock and unlock it for the officials at every border. The demand to see one's passport at every interval and the filling out of official forms are equally annoying. So long as I live, I shall be able to "write in block letters," my name, birthplace, birth date, and passport number!

The currency problem is a greater nuisance. American dollars are welcome everywhere today but the national currency is required in each European country. The price of a meal or a souvenir always has to be calculated by the tourist in terms of how many units of the local money are required to make a dollar. One week you deal in kroner, the next in French francs, the next in Swiss francs, then maybe for three days in pesetas, another week in lire, and the next in shillings and pounds.

Expertness in doing arithmetic in one's head is the common result, but that is not what a tourist goes to Europe for.

The European standards of payment differ in some cases from the American. The check for a meal lists not only the items of the menu, but a service charge and occasionally a tax. If the total bill is in excess of the amount expected, it enrages the American who likes the feeling of magnanimity he gets when he tips the waiter even when he knows that the service charge makes it possible for all those who prepared and served the meal to benefit by his generosity.

More annoying than customs and currency is the language problem. It is encountered at every turn by those who speak only American. English is understood by an increasing number of people but by no means all Europeans, and the irritations which Americans experience are largely due to the inability to understand or be understood.

When, for instance, a tourist gives his order for service, he assumes that the European who responds out of courtesy with "Yah!

yah!" "Oui, oui, m'sieur!" or "Si, si!" understands the instructions. The results later show he only guessed at it, fearing that a request to repeat the order would antagonize the customer. Travel-worn tourists, accustomed to American efficiency, lose tempers instantly under those conditions.

The absence of hot water at bedtime, off-flavor coffee served without cream, difficulty in getting an English-language newspaper may add up to a bad impression of Europe. Yet the American who goes abroad now realizing that V-E Day was just two years ago and intelligently prepared to know Europe as it is can find it exhilarating.

European Hospitality

From London to Oslo to Copenhagen to Berlin to Munich to Zurich to Milan and Florence, to Rome, to Madrid and Barcelona, to Geneva to Paris and home, I enjoyed every day of Europe. I had received many warnings before I left: "Don't let your luggage out of your sight; redcaps steal the contents." "Be sure to get your transportation out of _____ before you get there; otherwise you may get stranded for months." "Don't dare show a camera in _____. They'll arrest you on sight, or confiscate your film when you leave." "Don't trust anybody, and be sure to stay in after dark. It's not safe for a lone woman."

I remembered the warnings and was prepared to observe them to the letter, but I experienced not one embarrassing episode, sustained no losses of any kind (except sleep), and made many acquaintances which promise interesting correspondence. Every official I dealt with was courteous; every stranger I encountered who knew English was glad to interpret for an American; and except for the crowded conditions of some trains in Europe, I travelled with as much comfort as in America.

Hospitality in European homes gave me memories I shall cherish forever. A Sunday afternoon surprise visit to the apartment of a couple in London with whom a member of my Sunday school class is corresponding was the first. The young wife, a telephone operator, insisted on serving coffee—which is very scarce today in England—and later, in spite of all I could do to discourage them, they took me riding, with their week's ration of gas.

One of 20 Christians of many nationalities invited to a Norwegian home for a "typical Christian party in Oslo," I admired the courage of the elderly couple who wanted to have that share in the World Conference of Christian Youth, although neither of them spoke anything but Norwegian. Their neighbor, a young woman member of the conference, served as hostess.

Finding my way to a Baptist church on a Sunday afternoon in Zurich, I worshipped

with fellow Christians in spite of my inability to understand the German-language service. Afterward the name "Copenhagen" served as password, and I accepted the invitation for tea with the pastor and his family in their apartment in the church building. Hospitality was real even though conversation was impossible.

In Berlin I called on the president of the German Baptist Union unexpectedly. He was roused from deep sleep after an exhausting 36 hour train trip on the dilapidated German train, but he gave me an interview, and the next day escorted me all over Berlin to show the Baptist institutions which survived war and some which did not.

"As Good and As Bad As I"

In Rome a couple in our party shopped at a store, only to find when their package was wrapped that they did not have enough lire to pay for the goods. They asked the proprietress to hold the package for them until they could get the money.

"Oh, just take it with you," she said. "You can come back tomorrow and pay."

They gasped in astonishment and said, "But we can pay in traveler's checks if you will accept them."

"No, it will be all right for you to come tomorrow. Here is the package."

"But," they protested, still amazed at this trust of strangers, "Let us give you our name and address, so that if something should happen . . ."

"That is not necessary," the shopkeeper insisted. "You'll be back."

And the American tourists walked out of her shop with their \$3 purchase, leaving no security or other guarantee of payment. They returned the next day with the money.

A young Baptist in Madrid escorted me back to my hotel from the Baptist church in the city. Because of my camera equipment we took a taxi and at the destination I gave my escort a five-peseta note to pay the fare. When I gestured to him to keep the change—a peseta and a few cents—he shook his head. I pointed to the streetcar to indicate that I was only giving him carfare to go home on, but he shook his head and by pantomime informed me he could walk back home.

At the end of one journey I had difficulty convincing the customs officials that the camera I carried was a part of my professional equipment, and was not intended for sale in his country. They did not understand English. To my great relief a stewardess who spoke both my language and theirs pled my case. During the conversation, an English-speaking passenger touched my arm as she started out at the call of the bus driver: "I'll say a little prayer for you," she said earnestly. She was a nun from Malta. Whether it was her prayer or mine that released the camera to me, I'll never know but I was grateful for her friendliness as well as for the successful effort of the stewardess in explaining the facts to the officials.

Life in Europe today is hard, but the visitor is impressed by the evidence of courage and enterprise and the willingness of the people to make the best of a bad situation. I saw enough to convince me that Europeans in general tend to be "as good and as bad as I."

State Sunday S

October

First Baptist



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Young People's Secretary

ALVIN HATTON
Royal Ambassador Secretary

Fall Mission Study Plans

Now is the time to begin planning for your mission study previous to the Foreign Mission Season of Prayer in December. We are recommending the new series on World Evangelism. The books are: WMS—"That The World May Know"—40 cents; Young People—"My World, Too"—50 cents; Intermediates—"Great Is The Company"—75 cents; Juniors—"Lamplighters Across the Seas"—40 cents; Sunbeams—"A Little Book in a Big World"—40 cents. All these books are now available except the one for Sunbeams.

The Foreign Mission Board has suggestions on all these books for teachers and will gladly send a great deal of supplemental materials. Order these helps direct from the Foreign Mission Board, Box 5148, Richmond 20, Va.

The Baptist Book Store has for sale a missionary map of the world which you will need in teaching these books and also for display during the observance of the Season of Prayer. The map gives location of main stations of Southern Baptist missions and also leading religions of the world. They come—cloth, mounted \$3.75, unmounted \$3.25; paper, unmounted \$2.75. Order all books and maps from the Baptist Book Store, 303 West Capitol, Little Rock.

Missionary Program Topics For 1948

Theme: "One World—One Saviour—One Task."

January—"Sixty Years in Royal Service."

February—"The Unfinished Task in Our Homeland."

March—"The Christian Home, Our Immediate Task."

April—"That They May Have Life."

May—"Laborers Together in Our Denomination."

June—"Training World Workers for World Missions."

July—"The Rural Church and Its Needs."

August—"One Saviour for Latin America."

September—"One Saviour for the Negro in Africa and in America."

October—"Debtors to the Jew."

November—"One Saviour for Asia and the Islands of the Sea."

December—"Good Tidings of Great Joy to All People."

In Sympathy

Woman's Missionary Union extends loving and tender sympathy to Mrs. M. D. Goldsby in the home-going of her husband on September 25. Funeral services were held at Second Church, Little Rock. Mrs. Goldsby, who lives at 1906 S. Pierce St., Little Rock, was a devoted member of the State WMU Executive Board.

News Notes

Liberty Associational WMU held a mission study institute at First Church, El Dorado, September 16 with 105 in attendance. The 1947 graded series of books on World Evangelism were used.

Miss Kathleen Frink, of North Carolina, who served as WMU Field Worker during the summer months, is a senior at the WMU Training School, Louisville, Ky. We are very grateful for the splendid contribution she made to the work during her stay with us. She writes: "I appreciate all the kindness and thoughtful things all of you did to help me make my work what it should be. I enjoyed it very much and can truthfully say that I never met nicer people than those in Arkansas."

A Plea From Italy To YWA Girls

Mrs. Dewey Moore, Southern Baptist missionary to Italy, sends a special plea to the YWA girls of the Southland for help to the Baptist young people of Italy. After hearing the story of one pastor who was sorely distressed last Christmas because the boys and girls of his church had nothing of the "extras" which help to make our Christmas a time of joy, Mrs. Moore resolved to ask help. She has sent a list of names of boys and girls in the Sunday Schools of our Baptist churches in Italy with the suggestion that the YWA girls might send them Christmas packages this year.

If you would like to be one to help them, write to the WMU office for these names and addresses and the specifications for the packages. I am sure you will not fail this missionary. Do it now because Christmas packages must be mailed immediately if they are to arrive in time for that day.

VACATION BIBLE SCHOOL REPORTS

(From Official Reports Sent Religious Education Department)

Association — Church	Enrolled	Av. Attend.
Arkansas Valley—Hughes	105	91
Arkansas Valley—West Helena	279	205
Bartholomew—Hamburg, First (colored)	123	117
Benton County—Garfield	26	18
Big Creek—Mt. Zion	48	36
Black River—Diaz	38	32
Black River—Jacksonport	34	27
Boone-Carroll—Berryville, First	110	81
Boone-Carroll—Alpena	45	41
Boone-Carroll—Omaha	18	18
Carey—Bearden	112	87
Caddo River—Concord	38	29
Caddo River—Mount Ida, First	86	74
Caddo River—Refuge	29	27
Carolina—Carlisle, New Hope	23	17
Caroline—DeValls Bluff, First	76	55
Centennial—DeWitt, East Side Mission	65	38
Central—Hot Springs, Central	115	104
Central—Hot Springs, First	112	79
Central—Hot Springs, Piney	81	75
Central—Lake Hamilton	92	76
Central—Owensville	34	28
Central—Pine Hill	138	129
Clear Creek—Concord	72	71
Clear Creek—Oak Grove	92	65
Clear Creek—Ozark, First	144	103
Concord—Greenwood, First	109	102
Concord—Magazine, First	104	80
Concord—Mill Creek	84	62
Delta—Arkansas City	88	66
Delta—Lake Village	131	112
Faulkner County—Conway, Emmanuel	28	25
Faulkner County—Conway, First	146	119
Greene County—Walcott	35	31
Greene County—Paragould, East Side	108	75
Harmony—Pine Bluff, Southside	235	186
Harmony—Wright (mission)	81	54
Hope—Bradley (mission)	33	30
Hope—Hope, First	224	201
Hope—Sylvarino	41	38
Hope—Texarkana, City Mission	42	25
Hope—Texarkana, Eastview	80	65
Liberty—Caledonia	33	33
Liberty—Calion	43	40
Liberty—El Dorado, First	384	310
Liberty—El Dorado, Immanuel (mission)	32	30
Liberty—El Dorado, Second	153	132
Liberty—Elliott	91	85
Liberty—Felsenthal	33	33
Liberty—Louann	51	50
Liberty—Smackover, First (colored)	110	100
Liberty—Stephens, First	139	105
Liberty—Three Creeks	47	41
Liberty—Village	76	71
Liberty—Wesson	58	54
Little River—New Home Mission	25	19
Little River—Peyton Community Mission	33	27
Little River—Rock Hill	40	34
Little River—Wilton, First	83	78
Mississippi County—Number-Nine	77	67
Pulaski County—Pine Grove	83	71
Pulaski County—Little Rock, South Highland	148	105
Pulaski County—Sylvan Hills, First	102	77
Pulaski County—Woodson	76	66
Red River—Beirne	56	40
Red River—Curtis	91	73
Red River—Prescott, First	149	120
Red River—Social Hill	34	34
Rocky Bayou—Calico Rock	43	36
Stone-Van Buren—Clinton	135	92
Trinity—Tyronza, Cherry Beam (colored)	54	47
Washington—Madison County—Lincoln	112	80
Washington—Madison County—Springdale, Caudle Avenue Mission	101	77
White County, Searcy, First	129	109
Woodruff County—Augusta, First	86	70
Woodruff County—Pleasant Grove, Howell-Wiville	50	37

Pastor and Church Must Cooperate For Full-Time Resident Ministry

The outstanding need for the rural or small town church today is to have a resident pastor. There may be the need of a better building, more trained workers and a larger income, but all of these needs may be solved if there is a pastor on the field giving his full time to the ministry. But how is this problem of getting a resident pastor going to be solved?

From the Pastor's Viewpoint

It is not necessarily the fault of the preacher alone that he does not live on the field. No doubt the majority of the pastors would prefer to become "resident" pastors. They would love to spend much of their time in visiting the members, speaking to the lost, and encouraging the weak and wayward. They would love to conduct a weekly prayer meeting and lead the teachers and officers in a study course. But for many reasons they continue to be absentee pastors.

For one thing many of them own homes and their families are linked up with the social, educational and religious activities where they live. And, on the other hand the churches do not have pastor's homes and there may be no other house available.

Then, too, the salaries offered by the churches may not be enough to support the pastors and their families adequately. Hence, it becomes necessary for them to seek other employment. Add to this the "annual call" with the possibility that the length of service will be for only one year, and you can see the reasons, from the pastors' standpoint, why they are not resident pastors.

From the Church's Viewpoint

Now look at the matter from the standpoint of the churches. For the years past they have been having the ministry of absentee pastors. Many of the pastors are in the community only on the Sundays when they preach. The churches have not given much consideration to the value of other services the pastor might render during the weekdays.

The salaries these churches have through the years has been larger on the basis of the time spent on the field. Let it be said on behalf of the majority of the churches that they have paid well for the length of time their pastors have actually served.

When a church pays a pastor \$25 per week, that is a fair salary if Sunday is the only day he spends with the people and gives any ministry to the community. But they must realize that if a man is to live in their midst and give his full time to the ministry it will take a considerably larger salary.

Department of MISSIONS

C. W. Caldwell, Supt.

When a pastor spends only Sunday at the church he serves and gives six days to some secular work, then \$25 per week from his church is a fair salary. However, if the church expects him to live in the community and really work at building up the church services and organizations, they must raise the salary large enough for the pastor to adequately support his family.

The churches ought to realize that a man working seven days in the interest of the church will show larger financial income, which may justify the enlarged program. More people will be enlisted, more members will become regular in their attendance, and more Christians will become liberal in their giving.

Of course, the church cannot suddenly launch into an unusually large program, but they ought to be willing to do far more in an effort to have a resident pastor. And the pastor should not expect the church in the beginning to set the salary at the maximum. The pastor should be willing to make a sacrifice if the church manifests an interest in stepping up her program of activities and also willing to try an enlarged financial budget.

—000— Share a Chicken

By L. B. SNIDER

Would you who raise chickens like to share a few of them with our dependent children.

If each one who raises chickens would give only one, many churches, missionary societies, Sunday school classes, etc., would each have enough to fill one or more coops. A coop will hold from 15 to 18 chickens.

We shall be glad to send one or more coops to any church, missionary society, etc., that is willing to fill them. Also we shall be glad to return the coops to those who send their own.

Chickens can be sent to us from any section of the state. They come to us rapidly this way and the cost is nominal. We shall be glad to pay express charges. If any group of churches will get together a truck load of chickens, fruit, vegetables, etc., we shall be glad to send our truck for it.

Figures To Inspire September 28, 1947

Church	S.S.	T.U.	Add.
Fort Smith, First	1101	369	5
Little Rock, Immanuel	1092	308	1
Including Missions	1473	545	7
El Dorado, First	852	203	4
Pine Bluff, First	813	271	3
North Little Rock, Baring Cross	639	315	
Including Missions	673	335	
Paragould, First	583	237	1
Benton, First	580	177	4
Including Missions	658		
Fort Smith, Immanuel	565	114	3
West Memphis, First	549	266	2
Camden, First	540	125	
Hot Springs, Second	534	142	2
Including Missions	585	181	5
McGehee, First	505	154	7
Little Rock, Tabernacle	500	84	4
Arkadelphia, First	495	220	13
Magnolia, Central	460	138	
Hot Springs, Park Place	453	161	
Paris, First	430	169	1
Warren, First	427	80	
Hot Springs, Central	412	99	1
Pine Bluff, Immanuel	395	132	3
Rogers, First	362	132	1
Fordyce, First	352	147	
Bauxite, First	351	128	
Conway, First	351	72	6
Malvern, First	346	84	
Springdale, First	345	186	3
Including Missions	471		
Stuttgart, First	338	159	
Including Missions	377		
Fort Smith, Grand Avenue	338	106	
Cullendale, First	319	111	
Fort Smith, Calvary	319	67	
Hot Springs, First	306	78	2
Mena, First	296	107	
El Dorado, Immanuel	283		22
Including Missions	328		
Hamburg, First	282	190	1
Stamps, First	272	119	
Norphlet, First	267	143	
Monticello, First	265	128	1
Siloam Springs, First	260	141	3
Gentry, First	237	131	16

Arizona College Elects Dr. McCall

PHOENIX, Ariz.—(BP)—The 56 Southern Baptist churches in Arizona with their fewer than 8,000 members are well on their way toward establishment of a Baptist College in the state.

At a special Christian education rally here it was learned that partial results in 40 churches netted \$44,650 in gifts and pledges on a goal of \$50,000.


Announcement also was made of the election of Dr. R. A. (Scottchie) McCall of Jackson, Miss., as president and promoter of the new college. Dr. McCall has served the past several years as general secretary of the Mississippi Baptist Convention. His decision is not known.

El Dorado, West Side	223	85
Fort Smith, Bailey Hill	195	80
Pine Bluff, Calvary	178	77
Fort Smith, Oak Grove	171	63
Ashdown, First	170	57
Texarkana, Calvary	152	
Pine Bluff, Matthews		
Memorial	144	86
Monticello, Second	132	104
Tuckerman, First	116	32
North Little Rock, Grace	103	29
South Fort Smith	102	28
Fort Smith, Bethlehem	75	15
Monticello, North Side	60	50
Texarkana, Trinity	57	32
Vilonia, Beryl	49	52

JAMES L. KRAFT

Of Chicago

**Will Speak at Immanuel Church,
Little Rock, Sunday, October 12**

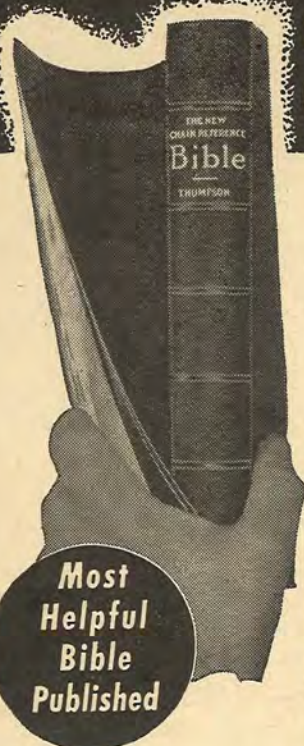


MR. JAMES L. KRAFT, president of Kraft Cheese and Food Company of Chicago, and famous Baptist layman, will speak at 11 o'clock Sunday morning, October 12, in Immanuel Church, Little Rock.

Mr. Kraft, deacon and faithful member of the Lake Shore Baptist Church, Chicago, is one of the leading Christian laymen of America. You are invited to hear his message on this occasion.

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READ WHAT OTHERS SAY:

Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida: "The inscription over the entrance of the Library of the Florida State College for women in Tallahassee, Florida, is:

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The Busy Month of September

NEW BOOK

First Church, Earle Praises H. L. Lipford

Your Brotherhood secretary was extremely busy in Brotherhood meetings, in stewardship rallies and in associational meetings during the month of September.

One of the highlights of the month was a meeting of the men of the Little River Association at the church of Lockesburg on the afternoon of September 14. A large and representative group of men was present. The meeting was arranged by the associational missionary, H. B. Donnell, with the cooperation of the pastors of the association.

Such meetings as the one held at Lockesburg are worthwhile from every viewpoint; and we look forward to the day when our laymen, informed and inspired, shall be more willing and better able to carry their share of the load of the work of their church and denomination.

Planning Meetings

During the month your Brotherhood secretary also had the opportunity of attending several good church Brotherhood meetings. The first of these was at Central church, Magnolia, where Loyd Hunnicutt is pastor. This meeting was well attended by a great group of men.

Another meeting was one held by Baring Cross Church, North Little Rock, where Harvey Elledge is pastor. There the men of the church discussed their part and responsibility in a revival shortly to be begun by the church.

Then there was a Brotherhood planning meeting at First Church, Nashville, where the men of the church got together one night around a washpot of Brunswick stew in an excellent meeting looking toward a real program of Brotherhood activities. W. E. Perry is pastor.

Stewardship Meetings


Have also had the privilege during the month of visiting several of our churches to speak on stewardship and the current campaign to enlist a million tithers for Christ. These churches are: First Nashville; First, DeQueen; First, Murfreesboro and its mission at Highlands; Mineral Springs; and First, Ashdown.

We believe that our churches are responding well to the challenge brought to them by the stewardship campaign. We believe that not only will the number of tithers be greatly increased, but that more of our churches will be constrained to give a larger percentage of their total offerings to the Cooperative Program.

Associational Meetings

Three associational meetings were visited during September. These were: Stone-Van Buren, meeting with First Church, Marshall; White River, meeting at the

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NELSON F. TULL
Secretary

212 Radio Center
Little Rock

Gassville Church; and Boone-Carroll, held at New Hope Church, near Omaha.

The response of the churches of these associations to Brotherhood ideals and concepts and work, was an excellent response, indeed.

Evangelistic Meeting

In addition to the activities mentioned above your Brotherhood secretary also had the wonderful privilege of visiting First Church, Stephens, for a short time to help in the visitation program of a revival meeting which was in progress. The revival was led by Pastor Hugh Cantrell; and the preaching was done by James E. Tull.

It was a gracious revival.

Unheralded Visitor Talks to Children

WASHINGTON, D. C.—(BP)—An unexpected visitor to First Baptist Church here on Sunday School Promotion Day embarrassed Pastor Edward H. Pruden.

As children assembled in the church auditorium to receive their promotion certificates, Dr. Pruden observed President Harry S. Truman also entering and taking a seat.

The President's attendance at the church services is not unusual, but heretofore secret service men had notified the church officials in advance that Mr. Truman would be present. Mr. Truman had walked the eight blocks from the White House.

"I was thinking of the confusion," the pastor explained his embarrassment. "But the President said he was glad they were there because as he put it, 'I'm crazy about children.'"

Mr. Truman spoke briefly to the youngsters, at the pastor's invitation, saying, "You are studying morals that will keep this country great."

He then heard Dr. Pruden in a sermon on faith.

WHEN IN DALLAS
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HOMER B. REYNOLDS, Pastor

Pastor Douglas M. White, First Church, DeWitt, is author of a new book, "The Suffering of the Saints." The following comments have been made concerning it:

"The Suffering of the Saints' will cheer the Christian heart with the knowledge of the possibilities of growth in grace through suffering."—Larkin M. Andrews, Batesville.

"I am now in my second reading of 'The Suffering of the Saints' and am getting even more out of it than I did the first time. It is a jewel. One cannot read it without feeling 'the fellowship of his suffering.'"—Mrs. G. W. Gannon, Wrightsville, Ga.

"Eight expository sermons on I Peter filled with doctrinal truth. Anyone desiring spiritual enlightenment concerning suffering should find this book most helpful, encouraging, comforting, and inspiring."—Pastor J. Robert Martin, Ebenezer Church, Toccoa, Ga.

"I have read 'The Suffering of the Saints' and it has been a very great blessing. I have read it slowly and meditated upon it, and then re-read it. I am going to read it again."—Mrs. S. V. Hall, Crockett, Tex.

"This is a concise and meaty study of I Peter, presenting in clear and simple fashion all the great truths of the epistle. Its effect is to bring the reader closer to Christ."—Pastor Raymond G. Johnson, First Church, Clarksville, Ga.

"This book should be read by every child of God. It will inspire anyone to live a nobler Christian life; it is especially recommended to those who lack courage or suffer."—Pastor William A. Trotman, Weller Avenue Church, Baton Rouge, La.

"A direct and challenging appeal to all Christians that should be read by every preacher and added to his personal library as well as to each church library."—Pastor James Johnson, Eastside Mission, DeWitt.

"The theme challenges attention; the development of the theme holds the interest of the reader; and the analysis throws light upon the daily problems of suffering."—Editor.

First Church, Earle, has adopted a resolution in appreciation of former Pastor H. L. Lipford, who was forced to resign the pastorate several months ago because of ill health. The resolution says:

"He led our church at all times to uphold and increase our goals of advancement in every program and department of our work, both spiritually and financially. For a number of years under his leadership we had a recognized Standard Sunday School.

"Our enrollments and attendances increased. Regularly souls were added to the Kingdom and our Christians grew in grace and knowledge of the Lord Jesus Christ.

"Our church grew spiritually, establishing a mission at both Twist and Wallins Chapel which was supervised by laymen from the membership and where Brother Lipford preached a third sermon at least two Sundays out of each month.

"Our offerings to the Cooperative Program were increased to 32 per cent of the church's income. A building fund was started, and all requests for special offerings to the state Baptist institutions were heartedly supported. Subscriptions to the Arkansas Baptist for each family in the church were included in the budget."

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Christ, the High Priest, Becomes Ambassador of Better Things

By R. PAUL CAUDILL

The author of the letter of the Hebrews, in discussing the supremacy of Christ, declares that Christ is not only superior to the angels—through whom the Jews believe that creation had been affected—but also to the Law (1:4-2:18). Christ is also held up as superior to Moses, the founder of the national religion. While Moses was merely a servant, Christ is the very Son of God (3:1-6). Moreover, He is presented as superior to Joshua, and as having a "rest" to give which Christians must not miss by unfaithfulness.

It matters not which way one turns in his consideration, Christ is readily seen to be the minister of "better things."

A Better High Priest

"Having then a great high priest who hath passed the heavens, Jesus the Son of God, let us hold fast our confession" (Heb. 4:14). As a high priest, Jesus had passed through the heavens. Moreover, being divinely appointed He had been made perfect through suffering having been "in all points tempted like as we are, yet without sin." He is one who is ever conscious of and touched with the feeling of "our infirmities."

The priests to which the Hebrews had been accustomed were only to be thought of as a type of the priesthood that was in Christ Jesus. They—the priests of the Old Testament—were only men among men. It was necessary for them to offer sacrifices for themselves as well as for their people.

Jesus had no need of offering sacrifice for Himself because He was without sin. No one was ever able to convince Him of sin. His life from beginning to end was in accord with the will of the Father. So completely was He identified with the Father that He was able to say, "He that hath seen me hath seen the Father"; and again, "I and my Father are one."

Because of Jesus' unique relationship to the Father the Hebrews are exhorted to "draw near with boldness unto the throne of grace" with the assurance that mercy and grace may be found in accord with every need.

A Better Sacrifice

Being a better high priest, Christ

Sunday School Lesson For October 12

Heb. 4:14-16; 7:26-27; 9:24-28;
10:11-14

offered a better sacrifice. There was no need for Him "daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people: for this He did once for all, when He offered up Himself" (Heb. 7:27).

As a high priest Christ was guileless and undefiled, holy, "separated from sinners, and made higher than the heavens." The high priests appointed by the Law were men of infirmity. Christ, on the other hand, coming after the Law, was "perfect forever more"—the Son of God.

Daily the ancient priests of the Hebrews made sacrifices, and annually the high priest went into the Holy Place for the purpose of offering sacrifices for all the people. This was no longer necessary with the coming of Christ. His sacrifice upon Calvary was adequate and final unto all the needs of all men of every generation. He became the Lamb of God that taketh away the sin of the world (John 1:29).

A Better Mediator

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" (Heb. 9:24).

Whereas the high priest to which the Hebrews had been accustomed entered into the Holy Place from year to year "with blood not his own" (Heb. 9:25), Christ by His own blood shed upon Calvary entered "into heaven itself" where He appears before the face of God for us (Heb. 9:24).

At the end of the ages "hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:26). Therefore He is able to bear the sins "of many" and "shall appear a second time, apart from sin, to them that wait for him, unto salvation" (9:28). Let death come, and with death the judgment! Christ is the perfect mediator for those who look to Him by faith and yield their lives

unto Him in faithful loving service. **On The Right Hand of God**

Christ remains today on the right hand of God as King of kings and Lord of lords. Unlike the high priest of old who stood "day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins" Christ offered "one sacrifice for sins forever," and when He had done this He sat down on the right hand of God "henceforth expecting till his enemies be made the footstool of his feet" (Heb. 10:11ff.).

Through His one offering He "perfected forever them that are sanctified" (Heb. 10:14).

Christ stands unchallenged as the Son of God. All that had gone before pointed like an index finger unto the consummation that was to be revealed in Him. And He is the same yesterday and today, yea and forever (Heb. 13:8).

Forever and Ever

This relationship which Christ maintains with God the Father and with those who become His followers is to continue forever and ever. It is not a temporary relation. In the words of the Apostle Paul "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:35-39).

If Christians would only commit themselves to this fundamental truth, they would be spared many a heartache, yea, many an hour of needless anxiety. He does not leave His own comfortless. He is with them even unto the end of the world!

—000—

The Bible presents not only the knowledge of God made plain to man, but also the only correct portrait of man himself. It is the drama of human life. It presents life as it is with the evil as well as the good.

Rural Churches Urged to Advance

OKLAHOMA CITY, Okla. — (BP)—The church must join the parade of progress if it is to retain its rightful place of first importance in the rural community, Editor Ferdie Deering of the Oklahoma Farmer-Stockman declared in an article written especially for the Baptist Messenger.

"People are hungry for the old-time gospel, but they want to get it in modern, attractive, and comfortable surroundings," Deering said.

"The world still needs the true-to-the-Bible preaching that attracted farm families to the old-fashioned brush arbor, but brush arbor accommodations won't cause the world today to turn to the one thing it needs most—the gospel of Christ."

Deering reminded his readers: "Grandfather wanted the best he could get for his church, and today's man and woman and boy and girl demand the best that today has to offer.


"Rural people are more prosperous today than ever before. The argument that neat, comfortable churches can't be afforded is a subterfuge and evasion."

Speaking of the church's influence on youth, the farm publication editor charged that "church members who sit at home clutching their dollars and cherishing their memories are driving rural young people to the towns and to the devil.

Deering's final suggestion was for consolidation of churches. "Consolidated schools mean better educational opportunities for rural pupils. They ride farther, walk less, and learn more. Perhaps the trend should be toward some sort of church consolidation. One strong church is better than two or three weak ones."

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Did Your Church Do It?

Did your church observe "Tithers' Day" last Sunday? October 5 was the day on which all Southern Baptists were called upon to pledge a tenth of their income for at least three months, preferably for all time. Many churches observed the occasion. They will not be the same churches any more if they really make a signal effort to get their members to tithe.

If your church calendar was so arranged that you could not observe this feature of our work last Sunday, do it as soon as possible. You will be happy. Your church will take on new life. The whole kingdom work will go forward.

If your church did not do this last Sunday, why not set a day now, three or four Sundays ahead of time, and work up to that day. Try to get your deacons and teachers enlisted first.

Preach on it. Teach it. Make a big day of the occasion. Pray about it, and get all your people interested in it before you ask them to pledge a tenth.

Roger Babson On Tithing

Roger Babson, foremost American economist, has this to say about tithing:

"The tithing system, if adopted by the churches, would give astounding figures.

A compilation shows that the annual business turnover in this country amounts to more than \$500,000,000,000. It is estimated that of this amount four-fifths passes through the hands of the church people.

One per cent of this amount would mean \$5,000,000,000 a year. Assuming that there is a rofit of 10 per cent on this turnover it would mean that there is coming each year to the church people of this country an income amounting to \$40,000,000,000. If the tithing process were in operation this would give the church (churches-BLB) in tithes about \$4,000,000,000 a year.

These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work. If this were increased to 10 per cent, the church (churches) could come into its (their) own in a great big way that heretofore it has been able only to talk about."

The Leslie Church

Rodney Weeks has finished his pastorate at Leslie, taking up the pastorate at Trinity Church, Little Rock. Brother Weeks is a

Ten Words About Giving

1. I shall remember that churches cannot operate without money to meet expenses.
2. I shall pledge my share to meet regularly the financial needs of the church.
3. I shall make contributions which match my income and expenditures.
4. I shall not permit secrecy of pledges to cloak inadequate gifts. God knows my ability.
5. I shall not value the total gifts so much as the sacrifice involved.
6. I shall not offer worn-out alibis for ungenerous or unpaid obligations.
7. I shall not speak of church giving as charity, but as a great investment.
8. I shall not put the things of Christ into the last place.
9. I shall remember that all of us would be pagans but for Christ and the churches.
10. I shall remember that the church budget should be pre-pledged.

—With apologies to Dr. A. F. McGarrah.—B. L. B.

Raymond Butler

Raymond Butler, who has served as pastor and as missionary in a number of places in Arkansas and Missouri, recently passed to his reward. Brother Butler was serving in Missouri at the time of his death a few weeks ago.

For several years, he was missionary in White County. He also served as missionary in Greene County, and in other places. He was pastor in Fulton County, at Manila in Mississippi County, and in other places in Arkansas. He died in the Baptist Hospital in Memphis.

Brother Butler was a truly great preacher and a sincere servant of the Lord. On every hand you could hear comments on his great preaching. He was a useful servant of the Lord, and will be greatly missed.

strong preacher, and made a splendid leader for the saints at Leslie. They made good progress under his ministry there.

The church at Leslie is in a strategic location. Many people live in and around that little city. They have a splendid church building, and they made a wonderful record this last associational year. There are some splendid characters in this church. Guy Mabrey, Mr. and Mrs. Virgil Blair, Mrs. G. W. Hogg, and many others are on the beam in the work.

"He Didn't Preach On It"

We have a letter from a very good church member who says "our pastor has not preached on tithing this fall." This church member says that there has been a severe drouth, that the people do not have much money, and possibly this is the reason the pastor has not urged the people to tithe. If this good pastor would allow us to preach a little bit, we would suggest that in all probability, the drouth could have been prevented if the people had been tithers.

Are we not justified in such a conclusion after reading the Scripture in general, and especially the book of Malachi? And if the people would begin now to bring in the tithes, wouldn't the Lord help them to recover from the drouth, and prevent other material distractions? Is this not his promise in Malachi 3:10?

We do sympathize with the people when they do not have much of an income, but if we can show them the Bible promise of a remedy for this situation, we should not hesitate to do so. Let everyone of us bring the tithes into the storehouse that there may be meat in the Lord's house, and He will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

Dr. J. F. Hammett Dies

Last week another great Baptist passed to his reward. He was Dr. J. F. Hammett, a deacon in Immanuel Church, Little Rock. For many years, Dr. Hammett practiced dentistry here in Little Rock. He came here from Greene County many years ago. He enjoyed a good patronage.

Dr. Hammett was not only a good official in the church, but he was really a tower of spiritual strength. He came as near taking his religion in full to his daily task as anybody we ever knew. At his work he was either singing Amazing Grace, or some other good song, or else talking to the patient about Christ and the churches. He was intensely religious and distinctly Christian.

Mansfield and McClendon

The Church in Mansfield has rounded out a good year. They have almost completed the mission at Kings Creek, and the house is paid for. It is of native stone, and will be seated with chairs. The church has raised more than \$7,000 for its work this year.

Karl McClendon is the happy pastor and steady leader in this splendid church. Such men as W. W. Dickson, Bill Martin, and M. T. Cross and other strong leaders are backing up the program.