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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, MAY 15, 1952

NUMBER 20



Eva Luoma Photo

The Road Ahead: The clouds may cast their shadows, but—"the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

Arkansas Youth Choirs

By WARREN M. ANGELL, *Dean, College of Fine Arts*
Oklahoma Baptist University, Shawnee, Oklahoma

Finding buried treasure is the kind of exciting adventure that we would all enjoy having. We are inclined to think that kind of glamorous experience is something that doesn't happen, especially in church work. Yet that is exactly what Arkansas Baptists have in the growing youth choir program whose work culminates each year in the festival held at Ouachita College in Arkadelphia. A great deal of the work with young people of intermediate age seems discouraging—quite a bit like digging for treasure, it often seems to be a matter of lots of work and no results! Yet the registration at the Youth Choir Festival this year was right around the eight hundred mark, and that shows that all the treasure isn't buried! Some of it is really coming out.

It means that eight hundred young people from Arkansas churches are learning to sing, and what's more they are learning to recognize and appreciate good church music. You are training future leaders for church music. There will be ministers of music, organists, soloists, and choir members. There will be departmental pianists, song leaders, well-informed church members on music committees, and assistants for future graded choir programs.

Meantime, each church is building up a valuable library of anthems from the best music to be had, and music that is interesting and fairly easy to sing, too. Adult choirs may well be envious of the "stock-pile" of good singing that the youth choirs of the state will be storing up.

Like ripples from a single pebble dropped in a quiet lake, the influence of just one youth choir will extend farther than the director can dream. And when you think of youth choirs multiplied many times all over the state of Arkansas, you can envision the effect on the music program in those churches ten to twenty years from

now. It is a church training ground for better church musicians, just as Training Union is a training ground for better church members.

More immediate values to be seen from encouraging the development of youth choirs is the value to the boys and girls themselves. They are learning a worthwhile hobby in learning to enjoy singing, and they are participating in a worthy recreational activity which will help to keep them close to the church while they are growing up. The goal of the annual all-state festival is an incentive to each youth choir, giving them at home something to work towards, and at the festival a valuable experience to take home to help in the next year's work.

Arkansas is outstanding in the whole Southern Baptist Convention for the development of its youth choirs, and I believe it would be no exaggeration to say that there is nothing comparable to it in the whole United States. The youth choir program has been in existence for at least seven years, long enough for churches who have been participating since the beginning to know what a youth choir can mean to a church. It takes long and arduous work, years of it, to build such a training program. With years of successful youth choirs behind it, a church may build a young peoples' choir or use the young people with the adults to make a better church choir.

The Arkansas Baptist youth choirs are a real treasure, and one that can be found right in your own back yard. But like most buried treasure, it takes a lot of digging to bring them to light. Arkansas can lead Southern Baptists musically in the years to come. With an unparalleled leader like Mrs. B. W. Nininger, who is responsible for this phenomenal growth, it is already well on the way.

The Kind of Preaching We Need

(Note — The following excerpts are taken from Dr. W. T. Conner's book, "The Work of the Holy Spirit," and reprinted by permission of the Broadman Press.—Editor)

The kind of preaching that brings conviction for sin is more than dogmatic denunciation. The conviction of (or for) sin that brings evangelical repentance is more than a feeling of being mean or "bad." It is more than regret that leads to remorse. It brings men to cry, "What shall we do?" with the full intention of doing what the gospel directs that they should do.

This is worth dwelling on. I have seen men in the pulpit denouncing sinners who were already very well aware that they were not what they should be. The preacher would sometimes in an assumed attitude of superiority and bravado "lay it on" to his heart's content. He would denounce men for having fallen short of the spiritual requirements of the divine law or for violating the standards of moral decency. Such preaching may lead to moral reformation, usually temporary in its character and results.

The deficiency in such preaching is that it is not preaching the gospel. The gospel

centers in Christ and what He has done for men. Its main theme is not what man had done or failed to do. It is a message about what GOD has done for man in Christ. Such denunciatory preaching as above described centers after all in man, what he has done or failed to do, and what he should do. It really allows for no repentance. There is no place for repentance in such a scheme of things. Man does not repent in view of what he has done or not done, nor in view of what he is called on to achieve. He repents in view of what God has done for him in Christ Jesus. It is only the message of the gospel that calls for repentance and has a place for repentance. Such preaching as we have been speaking of is easier for the preacher to do and more flattering to his pride of accomplishment. It is more effective sometimes in producing temporary results that can be counted, but it is less effective in bringing permanent, spiritual fruit. It has now been quite prevalent, and still is, in a certain irresponsible and self-inflated type of evangelism. When Peter called for repentance, he was calling for a thorough change of mind, a change that really meant a new spiritual character. The gospel of Christ is the only message in the world that will produce such a change.

Victory Over Self

A Devotion By the Editor

"Thy name shall be called no more Jacob, but Israel."

There is a "Dr. Jeckle and Mr. Hyde" in every human life. This fact is obvious to our observation and it is set forth with unvarnished realism in the characters portrayed in the Bible. It is prominent in the lives of Jacob's sons. Moses, the meekest of men, was subject to the same struggle. David, a man after God's own heart, was a man of intense inner struggle. And Solomon, the wisest of men, displays the same inner conflict.

In the life of Jacob we have the first Biblical picture of this struggle with which you and I are familiar through both observation and experience.

From his earliest life Jacob displays in his character these conflicting forces which make his life a battle ground. On the one side is his name which was intended as, and which proved to be, a personal characterization—Jacob, supplanter. From childhood he displays the inclination and ability to supplant others and come out ahead in any dealings with them.

On the other hand, the other side of his character is presented in what is represented as God's choice of Jacob to succeed to the promises made by Abraham, for there was another force in the life of Jacob and he cherished the promises of God and sincerely hoped that those promises might be fulfilled in himself.

But the contest between those two antagonistic forces in Jacob's life must be settled once and for all.

So the struggle was on in the soul of Jacob. And throughout the night he wrestled, not merely with a problem or a situation or a danger, but with a man. Was this man an angel of the Lord, or the Lord Himself incarnate? Well, Jacob said, "I have seen God face to face."

This was the last desperate struggle of the supplanter, he is no match for God, nor does God need his deception and trickery to fulfill His promises. So the supplanter is himself supplanted and in his stead the prince rises to take his place.

"And Jacob was left alone; and there wrestled a man with. . . . And he said, Let me go. . . . And he said, I will not let thee go, except thou bless me. . . . Thy name shall be called no more Jacob, but Israel: for. . . . thou hast power with God and men. . . . And he blessed him there." Genesis 32:24-32.

ARKANSAS BAPTIST

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From The Editor's Desk

The Rotating System For Deacons

The rotating system is quite simple and practical. It works this way: The church decides the number of deacons that will constitute the "active board." It also determines the length of the term of office. We will suppose that there are to be 30 members on the "board" of deacons, and that they are ineligible to succeed themselves until the lapse of one year.

To inaugurate the system, ten deacons should be elected for one year, ten elected for two years, and ten elected for three years. Thereafter each year ten new deacons are elected to serve for three years.

Ordained For Life

A deacon is ordained for life, the same as a minister is ordained for life. Even though the minister is ordained for life, there frequently occurs in the life of the minister periods of inactivity. It may be that some unfortunate circumstance has arisen which interrupts the ministry of the preacher and he may go for some time without any definite assignment either as pastor or other Christian service. The preacher's health may fail so that he is not able to perform the duties of the ministry. Advancing age may make it necessary for the minister to retire from the active responsibilities of his calling.

The same is true of the deacon who is ordained for life. Being ordained for life does not mean that the deacon must be kept on what is commonly called the "active board" for life. Many of the same things which interrupt the preacher's ministry may also interrupt the ministry of the deacon and his service on the "board."

When for any reason a deacon is unable to discharge the duties of his office, he should not be kept on the "active board," to do so is a liability both to the deacon, to the "board," and to the church.

Service Position

The office of deacon is a service position. No person has any reason for being in that position if he cannot serve. To remain on the "active board" of deacons when, for any reason, one is unable to discharge the duties of the office actually hampers the group of deacons who are responsible for carrying on the work of the deacons.

The rotating system for the deacons will take care of this situation without making the matter a personal issue whether one shall remain with the active deacons or shall not be listed with the active group. When a deacon becomes unable to discharge the duties of his office, whether from illness or because of his work or from age, no one wants to point that individual out and say he is incapable of fulfilling the office of deacon and therefore propose church action to relieve him of the responsibilities. Such action becomes personal and might occasion hard feeling; but with the rotating system for the deacons when

they are elected for a period of, say, three years and are ineligible to succeed themselves, no personal issues are involved when their term of office expires and they become ineligible to succeed themselves in the office. They automatically go off the active "board" of deacons. After the expiration of one year, those who are able to discharge the duties of the office and who in former service have proven themselves capable may be re-elected; and those who for physical reasons or other considerations are not capable of discharging the duties of the office are not re-elected. If the basic conception of service is kept in mind by the church and its members, and especially by the deacons, there will be no difficulties involved in the rotating system for the deacons.

When Number Is Limited

Suppose you take a situation where the deacons are kept on the "board" for life, unless they move out of the community, and suppose a limit is fixed on the number of deacons the church will have. It is very easy to see that over a period of time there will develop a situation which makes it almost impossible to have an efficient and thoroughly competent group of deacons in the church. This is not said to disparage anyone, because in the course of years men grow older, their health fails, or they change work and their employment takes them out of the city a great deal of time so that they are not available for the duties and responsibilities of the office of deacon. In such a situation the number of the deacons who are actually responsible are reduced to a minimum, whereas, the rotating system for the deacons would provide the maximum number of efficient and active deacons all the time.

When Number Is Unlimited

But suppose another situation where the deacons are kept on the active list just as long as they live and there is no limit to the number of deacons which the church may have. Because some are growing older and their physical powers are weakening, because others' health has broken, and because still others are kept away from their responsibility by their employment, and it may be that some grow careless and indifferent to their responsibilities, the church makes an effort to keep enough active and interested and efficient deacons to carry on the work, and so it keeps adding to the number of deacons. The result is that the church has a great number of deacons, when perhaps fifty per cent or more of them cannot for one reason or another discharge the duties of the office. The board of deacons then becomes top-heavy with the number of men who, for one reason or another, cannot actively and energetically discharge their responsibilities as deacons. Such a situation is neither wise

The Inner Core

"I just didn't seem to be able somehow to get along with the inner core of the church that keeps it from dying and at the same time also from growing."

Editor B. J. Murrie of the *Illinois Baptist* gives the above quotation from a pastor who has been forced out of a pastorate.

That is a significant statement and deserves to be pondered over at length: "The inner core . . . that keeps it (the church) from dying and at the same time also from growing." Is it possible that a group of members in a church can so control the policies and program of the church as to keep it alive but at the same time so restrict its program and activities as to keep it from growing? Frankly, it is possible and some such situations have come within our own observation.

We quote further from Editor Murrie of the *Illinois Baptist*: "Too often the inner core of the church is interested in maintaining the status quo. When one of his members asked the colored preacher what the status quo meant he replied, 'Dat am de Latin for the mess we is in.' They are not really interested in the church expanding, growing and becoming larger and actually doing mission work in the community and around the world. The inner core of the church seems to be satisfied with the mess they are in."

"An apple which is all core means that the fruit is not very desirable. When the core of a church comes to the point of being most of the church and does not allow for expansion and growth it will not be desired by many. When the core of the church, which is the real seat of the growth, fails to enlarge and expand it does not become an attractive fruit to the unsaved and to the world. It would be well for churches to examine the inner core to see if it is the thing that keeps it from dying but also from growing."

Notice!

When writing to the Editor concerning any matter relating to the *Arkansas Baptist*, please sign your name. Here is a postal card addressed to the *Arkansas Baptist* notifying us of a change of address. But no name is signed, and we do not have the slightest idea who the person is, we only know that the person lives in Texarkana.

So, please sign your name when writing us.

nor wholesome for any church.

Deacons should not hold to the office because of the honor attached to it. It is an honorable position, but it should not be sought because of the honor attached to it nor should one remain a deacon because of the honor attached to the office, when he cannot or will not discharge the duties of the office. Keep in mind one thing, and this problem is easily solved in any church: It is a service position. The word deacon means a servant and those who cannot or will not serve should yield to others who can and will.

Kingdom Progress

Hughes Church Dedicates New Building



First Church, Hughes, dedicated their new \$100,000 church and educational building on Sunday, May 4. The dedication ceremonies were held at 2 p. m., with Dr. R. Paul Caudill, pastor, First Church, Memphis, Tennessee, preaching the dedicatory sermon. His subject was: "The Purpose of the Church." Following the service there was open house until 5:30 p.m.

Pastor W. D. Wallace and the Hughes church planned special services beginning May 4, and continuing each evening throughout the following week featuring out of town speakers. Dr. Edgar Williamson, state Sunday School secretary, spoke at the morning service on the subject, "Building with Christ."

The U-type brick veneer building has a colonial front, asphalt roof and masonry walls. The interior features Philippine mahogany trim and has walnut over oak fixtures. The auditorium will seat 450 persons. The two-story educational section contains 23 classrooms and four assembly rooms.

Ground was broken for the new building on August 13, 1951. The church now has 300 members and an average Sunday School attendance of 150 that was exceeded on May 4 when 221 persons were in Sunday School. C. C. Moore is the Sunday School superintendent. The Hughes church was organized in 1922 with 45 members.

Speakers for the week-day services were as follows: Monday, Pastor Ralph Douglas, Helena; Tuesday, Pastor H. L. Lipford, Brinkley, a former pastor; Wednesday, Pastor A. L. Partain, Parsons, Tennessee, another former pastor; Thursday, Pastor B. A. Miley, Marianna; and Friday, Pastor T. K. Rucker, Forrest City.

The deacons of the Hughes church are credited with the leading part in the construction of the new church. They are: L. E. Stiles, chairman; C. C. Moore, chairman, building committee; L. E. Burch Jr., chairman, finance committee; B. K. McKenzie, F. J. Allen, Charles Gregg, and W. B. Barbee.

Second Church, Monticello In Successful Revival

Pastor Allen McCurry and the Second Church, Monticello, were assisted in revival services, March 30 to April 9, by Pastor Jesse S. Reed, Second Church, El Dorado, evangelist, and L. J. Ready of Eudora, song leader. There were 47 additions to the church during the revival.

Pastor McCurry came to the Monticello church August 26, 1951. The organizations of the church have had a corresponding increase in membership.

Revival At Reynolds Memorial Church, Little Rock

W. Dawson King, recording secretary of the Arkansas Baptist State Convention and one of the workers at Baptist Headquarters, assisted Pastor Guy S. Wilson and the Reynolds Memorial Church, Little Rock, in revival services, April 13-27. Mr. H. O. Gunter directed the music.

There were 15 additions to the church on profession of faith and baptism and five by letter.

New Chief of Chaplains



COL. IVAN L. BENNETT

Chaplain (Col.) Ivan L. Bennett has been named Army Chief of Chaplains to succeed Chaplain (Maj. Gen.) Roy H. Parker, who will retire May 31. Chaplain Bennett, a Southern Baptist, has been serving as chief chaplain of the Far Eastern Command and chaplain of the United Nations army in Korea. The new Chief of Chaplains, who is 60, is a native of North Carolina and a graduate of Wake Forest College, North Carolina, and Southern Baptist Theological Seminary. He held pastorates at Roxboro, North Carolina, and Louisville, Kentucky, before entering the military chaplaincy during World War I. When he takes active command of the chaplain corps, Chaplain Bennett will be promoted to the rank of Major General.

—Religious News Service.

Overton Assists First Church, Benton

Pastor James A. Overton of Bentonville assisted Pastor Bernes K. Selph and First Church, Benton, in revival services April 13-27.

The Sunday School was enlisted to emphasize attendance during the revival and an attendance goal of 900 was set for April 20. This goal was exceeded and the attendance reached 921.

There were eight additions to the church on profession of faith and baptism, and five by letter.

Counter Attractions

By THEO T. JAMES

Here is the way First Church of McGehee met the evils of the Junior-Senior high school dance. Extensive preparation was made for a Junior-Senior party sponsored by the church. The party was held simultaneously with the dance at the high school. Our program consisted of skits, games, special music, grand march, refreshments, and a religious film as well as moving pictures of the previous Junior-Senior party.

This year's response from the young people was greatest of the four years. We are convinced that the best way to overcome the worldliness of the high school social life is to replace their activities with something that is righteous, clean, and Christian.

Church Library Clinic



MRS. C. L. RANDALL

The first State Church Library Clinic, sponsored by the Church Library Service of the Baptist Book Store and the Sunday School Board, was held May 1 and 2, at the Second Church, Little Rock. The clinic was under the direction of Mrs. C. L. Randall, church library worker for Arkansas.

All phases of church library work were discussed. Mrs. Lillian Tisinger, church library worker of Oklahoma, conducted the discussions on book selection for church libraries, and Mrs. Andrew Allen of Dallas, Texas, discussed publicity and promotion. Conference periods on classification, processing, cataloging, and book mending were held in each day session.

Miss Virginia Ely, librarian for the U. S. Public Health Hospital of Fort Worth, Texas, brought all the devotions and told some of her experiences as an author. Her first book, "I Quote," a fine collection of ancient and modern wisdom and inspirational writings, was published in 1947. A few months ago, "Adoration," a book of devotional materials, came off the press and has proved a most helpful and a very popular book for personal and group worship.

One of the highlights of the clinic was the banquet. Local authors were guests. Besides Miss Ely, who was on the program, Dr. K. Owen White, pastor of First Church, Little Rock, spoke on the library, the church, and spiritual helps.

During the clinic there were 81 registered and 19 churches were represented. Plans are being made for another clinic next year.

Middleton Goes From Atlanta To Shreveport

Dr. James W. Middleton has gone from the pastorate of the First Baptist Church, Atlanta, Georgia, to the pastorate of the First Baptist Church, Shreveport, Louisiana. He succeeded Dr. M. E. Dodd in the Shreveport pastorate, who served the church more than thirty years.

Doctor Middleton assumed the pastorate of the Shreveport church on Sunday, May 4. It is reported that large crowds were present to greet him at the regular Sunday services and at a civic welcome service in the afternoon.

There were 1,702 persons in Sunday School on May 4, and thirty united with the church.

Arkansas News Briefs

From Here and There

Eight churches of the Bartholomew Association participated in the simultaneous revival crusade, March 30 to April 23, resulting in 184 additions to the churches.

April was a month of advance for First Church, McGehee, Theo T. James, pastor. The Sunday School attendance reached the highest average in the history of the church with 571. Evangelist Clifton W. Brannon was with the McGehee church for a week of revival services April 1-6. Total additions to the church during the month of April were 61 on profession of faith and baptism, and 22 by letter.

Evangelist W. J. Morris assisted Pastor Ted Cox and First Church of Cheyenne, Oklahoma, in a revival meeting from March 30 to April 13. There were eight additions to the church on profession of faith and baptism and two by letter. Three other persons made a profession of faith in Christ.

Pastor Lloyd A. Sparkman, South Side Church, Pine Bluff, recently assisted Winchester Church, Memphis, Tennessee, in a revival campaign which resulted in forty professions of faith.

Pastor A. B. Pierce celebrated his third anniversary with First Church, Kosciusko, Mississippi, on Sunday, May 4. During his three year period 583 persons have united with First Church, 251 were received by baptism. Average Sunday School attendance has increased from 412 to 659, with a record attendance of 1010. A new auditorium has been completed and furnished at a cost of \$300,000.

Mr. Pierce was formerly the pastor of First Church, Pine Bluff.

Generous Gift From Texas

A generous gift of \$569.25 was received in the office of the Arkansas Baptist from Mr. W. P. Hurst Sr., of Longview, Texas. No, this gift was not for the Arkansas Baptist, but for the aid in rebuilding church houses which were destroyed by the recent storm.

The check was sent from the First Baptist Church, Longview, Texas, W. Morris Ford, pastor, and was signed by Monroe Scroggins, financial secretary of the church.

Mr. Scroggins explained in his letter that the amount of the check was a personal contribution from Mr. Hurst.

Minister Ordained

Rollie V. Carroll, member of First Church, Flippin, was ordained to the full gospel ministry Sunday afternoon, April 20.

Pastor Albert Gaston of the Flippin Church was moderator of the ordaining council, and Claude Crigler, Associational Missionary of White River Association, was clerk. Other members of the ordaining council included ministers and deacons from the churches of White River Association.

Pastor D. W. Stark, First Church, Mountain Home, conducted the examination of the candidate; Pastor Ben Kelley of the Yellville Church delivered the ordination sermon; and Albert Reed, member of the Flippin Church, led the ordination prayer.

Mr. Carroll was a student at Southern Baptist College, Walnut Ridge, during the first semester of this year and has recently become pastor of the East Cotten Church in Baxter County.

Policeman To Preach



W. G. BARNETTE

Mr. W. G. Barnette, formerly a member of the El Dorado police force, was recently ordained to the full gospel ministry by the Liberty Church in the Liberty Association. The ordaining council was composed of pastors and deacons of churches in the Liberty Association.

Mr. Barnette resigned his position with the police force of El Dorado and entered Ouachita College last January. Recently the Liberty Church called him as pastor.

Pastor Claud Bumpass was moderator of the ordaining council and Mr. N. H. Crain served as clerk. Pastor Don Allen conducted the examination of the candidate and Dr. Carl Clark, associational missionary, delivered the charge both to the candidate and to the church. Pastor Jay D. Tolleson delivered the ordination sermon. Mr. Jesse Ward presented the Bible, and Pastor W. E. Ware led the ordination prayer.

Mr. and Mrs. Barnett have three children, and are now living in Arkadelphia.

Evangelistic Singer Available

Carlston Berry, evangelistic singer, 725 East Johnson, Jonesboro, is available for revival meetings during the summer months, either youth revivals or other types of revival meetings.

Mr. Berry is commended by his pastor, Dr. D. D. Scrivner of the Walnut Street Church, Jonesboro; his former pastor, J. H. Fitzgerald, Park Place Church, Hot Springs; and Pastor John M. Basinger of Trumann.

Youth Week At Davis Chapel

The Training Union of the Davis Chapel Church, Jacksonville, sponsored a youth week revival April 27 to May 4. The young people of the church assumed all positions of leadership in the church for a week.

The youth pastor for the week was Albert Dodson. The visiting evangelist was Pastor A. H. Mullins, First Church, Sylvan Hills, and Robert Hall of Amboy Church directed the singing. There were four professions of faith during the meeting. Stanley Durham is pastor of the Davis Chapel Church.

Tatum At Junction City

The Junction City Church had the services of Dr. W. B. Tatum, pastor, First Church, Pine Bluff, during the simultaneous revival campaign in Liberty Association, April 13-23. There were 7 additions to the church on profession of faith and baptism, and 5 by letter.



Christian Horizons



By Religious News Service

First "Atomic" Chaplain Discusses His Problems

Atomic weapons have brought a new importance to the chaplaincy, the army's first "atomic" chaplain, Lieut. Wilbur M. Scheaffer of Roanoke, Virginia, said after participating in the recent atomic maneuvers at nearby Yucca Flat.

During the operation, he became the first chaplain to occupy a fox hole with troops on an A-bomb test and the first to make a parachute jump with troops on such a maneuver.

"No man can witness an atomic explosion without gaining a new realization of his own insignificance," Chaplain Scheaffer said. "Whether that realization results in humility before God or in an attitude of 'what difference does it make what I do' is going to depend upon how well his chaplain does his job.

"Troops who have seen the tremendous power of an atomic bomb and who realize that it also may be used against them are realistic to a degree no chaplain has ever before had to deal with.

"There is no place for the pretty phrase in dealing with such men. Their chaplain has to go beyond just calling a spade a spade. He will have to lay things on the line.

"He is going to find that sermons are fine—and the right kind of sermon can certainly be of real help to some of his men—but his most important job from here on out is going to be that of being a living example to them, to prove that a man with the same passions and desires they feel can, with God's help, be the kind of man the chaplain wants the troops to be."

Roadhouse, Scene of Shootings, Becomes Church

Once there were shootings and stabbings in a roadhouse in the Kentucky mountain town of Pineville. Now church services are held in the same building.

The change has been brought about by residents, under the leadership of Charles H. Pearson, a young Baptist preacher from Maryville, Tennessee.

The little community of 450 was without a church building until about 10 months ago. Then the East Pineville Baptist Church congregation moved from a county school into the building which formerly housed the roadhouse.

Supreme Court Upholds Released-Time Program

In a 6-3 decision, the United States Supreme Court upheld the constitutionality of the released-time program of religious education practiced by the public schools in New York.

Under the program, children are released from public schools one hour a week to attend religious classes off school premises with the permission of their parents.

The majority opinion was written by Justice Wm. O. Douglas. Agreeing with him were Chief Justice Fred H. Vinson and Justices Stanley Reed, Harold H.

Burton, Tom C. Clark, and Sherman Minton.

They held that the program, set up under state law, does not violate the principle of Church-State separation as guaranteed in the first amendment of the Constitution. In this connection, Justice Douglass said that the New York plan has neither prohibited the "free exercise" of religion nor has made a law "respecting an establishment of religion."

Justice Douglas stressed that there is no constitutional requirement which makes it necessary for government to be hostile to religion "and to throw its weight against efforts to widen the effective scope of religious influence." He held further that there was no concern in the released-time program.

Graham Addresses 20,000 At Texas Capitol

A spiritual reawakening is needed to "save America and the world from a fate worse than the Dark Ages," Evangelist Billy Graham told a crowd of 20,000 at a revival meeting on the state capitol grounds in Austin.

"America must return to God," he said, "or become so morally soft that the Communists will be able to come in without firing a shot."

House Committee Approves Radio-TV Morals Probe

The House Rules Committee has approved a proposal for a Congressional investigation of radio and television programs to determine what legislation may be needed to curb immoral or offensive material.

Sent to the floor of the House by the committee was a resolution sponsored by Rep. E. C. Gathings (D., Ark.), to authorize the House Interstate Commerce Committee to conduct such a probe.

Newspapers Hold Daily Devotional Service

Porters, executives, editorial writers, printers and other employees of **The Dallas News** gather at 8:30 a. m., Monday through Friday, in **The News** building for a 10-minute devotional service.

The services, started about a month ago with an initial attendance of around 50, now attract about 100 daily. Each service consists of an opening prayer, a five-minute inspirational talk and a closing prayer or hymn.

Reports Spain To Increase Religious Freedom For Protestants

Greater religious freedom will be accorded Spain's 25,000 Protestants in the future, Paul E. Freed, Greensboro, North Carolina, Baptist evangelist, was assured by Interior Minister Blas Perez Gonzalez.

Mr. Freed, the first foreign Protestant clergyman ever received by a member of Generalissimo Franco's cabinet, said Mr. Perez had promised that the government would "work toward obtaining more religious freedom for Protestants in Spain."

A Smile or Two

A seasick couple lay stretched out in deck chairs—somewhere between life and death. Meanwhile, their young son became more rowdy by the minute. Finally, the mother mustered voice enough to say:

"John, I wish you would speak to Willie."

The father, unable to lift his head, said feebly: "Hello, Willie."

A six-year-old came home from school one day with a note from his teacher in which it was suggested that he be taken out of school as he was "too slow in the head." His name was Thos. A. Edison.

Small boy: "If I'm noisy, they give me a spanking and if I'm quiet they take my temperature."

A son in college was applying pressure for more money from home.

Here's what he wrote his dad: "I cannot understand why you call yourself a kind father, when you haven't sent me a check for three weeks. What kind of kindness do you call that?"

His father replied immediately: "That's unremitting kindness."

A man who had been asked to make his after-dinner speech as short as possible, arose and said: "I am asked to propose the toast to our honored guest. I have been told that the less said about him the better!"

—Quote

The speaker was out of order, and as chairman of the meeting it was my duty to so inform him.

"Who besides you," he challenged beligerently, "says I'm out of order?"

"Roberts' Rules of Order," was the reply, perhaps a bit heatedly.

The persistent heckler was not to be squelched. "Mr. Chairman," he persisted, "is this Mr. Roberts paying dues in this organization, or am I?"

—Quote

"Father," said little Frank, as he turned the pages of his history, "how did the cliff dwellers keep warm in the winter time?"

"Why, I guess they used the mountain ranges. Now don't ask me any more foolish questions."

Children are such a comfort in one's old age—and they help one reach it so quickly.

Personnel Manager: "We can pay you seventy dollars a week now, and seventy-five in six months."

Applicant: "Thank you. I'll drop back in six months."

Canvasser: "If you can spare me five minutes, sir, I can show you how you can earn twice the money you are now getting."

Sad man: I do that now.

A New York landlord, impatient over rent restrictions, tried to evict a tenant illegally.

The knowing tenant replied in writing, with one of the shortest notes ever penned: "I remain. Yours truly."

April Appointees by Foreign Mission Board



Pictured above are 21 of 25 young people who were appointed foreign missionaries at the April meeting of the Foreign Mission Board: James W. Bartley Jr., Georgia, and Peggy Jean Bartley, Texas, to Uruguay; Mary Aileen Brooner, Kansas, to Southern Rhodesia; Clyde Eugene Clark, Iowa, and Betty Lou Clark, R. N., Missouri, to Latin America; Mary Virginia Cobb, Georgia, to the Near East; Ada Eidson, Georgia, to Argentina; Audrey Viola Fontnote, M. D., Louisiana, to Japan; Charles Shelby Ford, Florida, to Nigeria; Helen Goodroe, R. N., Georgia, to Colombia; Ervin Elmer Hastey and Ethel Tyson Hastey, Oklahoma, to Mexico; Doroghty Charlene Jones, Texas, to Brazil; Roy Lenere Lyon and Alma Ruth Lyon, Texas, to Mexico; Virgil Oliver McMillan Jr., and Donabel Pitts McMillan, Alabama, to Japan; Lloyd H. Neil, Tennessee, and Annie Lee Neil, R. N., South Carolina, to Colombia; Marguerite (Peggy) Pemble, Florida, to Brazil; James Pumphrey Satterwhite, M. D., and Loretta Smith Satterwhite, R. N., North Carolina, to Japan; Marjorie Lorraine Stephens, New Mexico, to Nigeria; Grace Tyler, Georgia, to Italy; Mary Edith Vaughn, Virginia, to Brazil.

News From New Orleans Theological Seminary

Four from the New Orleans Baptist Theological Seminary faculty and staff will travel to foreign lands this summer. Dr. C. Penrose St. Amant, Professor of Christian History, goes to Scotland, where he will present his thesis to the University of Edinburgh for his Ph.D. degree. After that he and Mrs. St. Amant will ferry their car to France and drive around the Mediterranean Sea.

Miss Nelle C. Davidson, the seminary librarian, is visiting the British Isles to buy books that are not to be obtained in the United States. Later she plans to visit the Scandinavian countries, Germany, Switzerland and France.

Miss Helen Falls, the Assistant Professor of Missions and Dean of Women, plans to visit mission points in Cuba.

Dr. Roy Beaman, Associate Professor of Biblical Introduction, will lead a party to Bible lands as he did last year.

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Ah Spring!

Spring is the time when a delicious feeling steals over you of wanting to sit down and watch other people work.

—Neil Munroe.

Let Us Pray—For Beer!

The following "Prayer for Beer" was taken from *Timely Tavern Topics*, December 1951, page 2, a publication of the Fesenmier Brewing Co., Huntington, West Virginia:

"At the opening session of the Small Brewers Annual Convention, Reverend John P. Downey, S.J., of Loyola University, Chicago, Illinois, welcomed the delegates to Chicago and pronounced the invocation. He said something at that time about Beer, which is as follows:

"In the Roman Ritual, I chanced upon this blessing. Brief as it is, I believe it is most important that it be quoted on this occasion. It is the official prayer of the Catholic Church for Beer.

"Bless, O Lord, this thy creature, Beer, which you have designed to produce from the heart of grain, in order that it might be a healthful remedy for mankind. And grant that, through the invocation of Your holy name, whoever shall drink of it, shall receive health of body and safeguard of soul, through Christ our Lord. Amen."

Father Downey stated that this prayer for Beer appears in the *Rituale Romanum*, published by Benziger Brothers, Inc.

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A dollar may not go as far as it used to, but it goes an awful lot faster.

New President, Student Government At Ouachita



LLOYD THRASH

Lloyd Thrash of Hope has been elected president of the student government at Ouachita College. Thrash, who will be a senior next year, is majoring in business and in mathematics.

The newly elected student president stated that his program for next year included serious consideration of a Student Honor Court. The Honor Court would work with dormitory councils, assisting in solving all types of student problems that might arise.

Golden Gate Seminary News

The 1952 summer session of Golden Gate Seminary will begin with registration on May 20, and will close on July 11, according to Dr. J. W. Manning, registrar.

Courses taught will be: Exegesis of Hebrews, Ministry of Music, Psychology of the Christian Life, Old Testament Interpretation, Use of Biblical Materials in Preaching, Advanced Music History, New Testament Evangelism, Systematic Theology, Elementary Psychology, Religious Education in the Church, piano, organ, and voice lessons.

The trustees of Golden Gate Seminary will have their annual meeting on May 13, in Miami, Fla. Action on a proposed 97-acre campus site in the Berkeley hills is expected, according to Guy Rutland, Decatur, Georgia, chairman of finances.

An architectural and estimating report will be submitted to the trustees at the meeting. Architects will have studied the site with the aid of photographs and contour maps.

Mr. Rutland stated that if the property is accepted, construction of buildings will probably begin in 1953.

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Abraham Lincoln once said, "I will study and get ready and perhaps my chance will come." Today opportunities are unlimited for those who will prepare themselves. A world awaits the young men and women who are willing to give themselves in service.

—000—

Do you want Christ to represent you above as you represent Him below?

—Clipped

The Undivided Heart

By RAMSEY POLLARD

Delivered to the Southern Baptist Convention in Miami, Florida, May 14, 1952

Dr. Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee, graduated from Oak Cliff High School in Dallas, Texas, and attended Southwestern Seminary, Fort Worth. He came to the Tennessee pastorate in 1939, having already served churches in Tampa, Florida, Handley and Fort Worth, Texas. He is chairman of the Radio Commission of the Southern Baptist Convention.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20

God, speaking through the Apostle Paul, has blessed us with many precious gems of eternal truth. Go through the thirteen books he has given unto us, seek to select the crowning jewel of them all, and you will find yourself waist deep in gems of eternal lustre and brilliance.

In Chapter 2, verse 20, Paul rises to sublime heights. He touches upon that intimate relationship which exists between the Redeemer and the redeemed. He (Paul) speaks of "I" - "Me" - "Himself." Paradoxes thrive: "He is crucified, yet he lives. Yet, he doesn't live, but Christ lives in him. The life he lives in the flesh, he lives by faith."

A Compassionate Protest

Paul's letter to the Galatians is quite severe. But it is the severity of a compassionate heart. He is making an impassioned protest against false teachers and their doctrine of heresy. The grand old preacher is amazed that in so short a time his beloved friends are standing on shaking ground. Judaizers have created havoc among the children of God in the churches of Galatia. Salvation by grace was being attacked. False teachers were busy saying, "Surely, there is something in addition to faith. Salvation is by faith, they argued, plus what we can and must do to bring it about. Paul's indignation against such false teaching was white hot. He didn't sit back for fear someone might say, "Old Paul is intolerant; the old man is narrow-minded; he is a bigot." He let loose all the brilliance of his keen mind. He hammered untruth to pieces with keen and forceful logic.

Superstition, paganism, and half-truths were the enemies of God and of the souls of men. The very soul of Christianity was at stake, and Paul had no hesitancy in drawing his sword and making a frontal attack on such false teaching. In our day non-Christian cowardice would meekly bleat, "Do not forget, we are all brothers and headed for the same place."

Paul's godly intolerance made him condemn false teaching which allowed the eternal distinctions of right and wrong to be blurred. He didn't spend much time fearing that someone would label him as a "bigot." When God's truth and the eternal destiny of human souls were at stake, Paul spoke with all the fire, concern, and thunder at his command. Much modern Christianity is so weak and lacking in conviction that the power of protest is gone. We are expected to swallow every kind of false teaching and heresy without blinking our spiritual eyes. Paul would not agree that anything was necessary to salvation but faith in Jesus Christ. He stood his ground.

He was a herald, not an apologist.

We are not to be ecclesiastical encyclopedias. Neither are we to be spiritual showmen. But we are to contend for the faith once delivered to the saints.

The best contending we can do is not in debating or arguing these truths, but by faithfully and earnestly preaching God's word of love and redemption in Christ Jesus. When modern Judaizers preach salvation by works, by baptism, by church membership, by ritualism, by "doing the best you can," let the ambassador of God tell of Christ's atonement wrought out on Calvary.

Preach it! Tell it to men everywhere! Proclaim it in sermon and song; from pulpit and through the air! Send the message of God's grace into every television set in all the land. God's grace, wonderful grace, sustaining grace, keeping grace—grace that is greater than all our sins. Paul faced a battle, and we face the same today: The conflict between those who minimize God's grace; those who would make salvation dependant, in the final analysis, on man's integrity and goodness; rather than on the grace of God and the external and sufficient priesthood of Jesus Christ.

The Loneliness of Christ

Christ on the cross was a solitary High Priest. Paul does not mean he shared in the sufferings of Christ when He died for our redemption. As a sacrifice for human sin, the crucified Savior stands alone and solitary. That aspect of the cross cannot be shared. Let no man, or set of men, dare enter the Holy of Holies. The atoning work of Christ was foreshadowed in Leviticus 16: "And there shall be no man in the tabernacle of the congregation when He goeth in to make an atonement in the Holy Place." Christ died alone—He was forsaken by God and man; forsaken of God because "He was made to become sin"; forsaken of man because of man's sin and treachery.

Have you ever considered the loneliness of Christ? He was surrounded by folk who misunderstood him, who misinterpreted His message and mission, and who forsook Him when the supreme trial came.

His priesthood is forever eternal because He arose from the grave. Death was conquered that day. Christ broke the bonds of sin and death. We have an eternal, solitary High Priest who offered up Himself, one for all. No one shared His suffering for our sins; not even Paul. Christ paid it all.

"And when, before the throne I stand in Him complete
Jesus died my soul to save, my lips shall still repeat.
Jesus paid it all, all to Him I owe,
Sin had left its crimson stain, He washed

it white as snow."

But there was a sense in which Paul entered into the sufferings of Christ. So far as the claims of divine justice are concerned, Paul was crucified with Christ. Christ's crucifixion stands for his. By faith, Paul was so identified with Christ that the Savior's death was Paul's death. Paul was free from the law—free from condemnation.

Shared Suffering

"I am crucified with Christ," does mean in a very vivid way that Paul knew how to relate himself to Christ. The selfish, arrogant, overbearing, Christ-hating soul was dead. He properly related himself to his redeemer. Ambition, save to "glory in the Cross of Christ," was dead.

Another great herald, John, the Baptist, put it in these words, "He (Jesus) must increase, but I must decrease." Both of these men were Christ-mastered. They were crucified to the world.

Paul suffered for Christ and His gospel. He agonized over lost souls. He wept over churches led astray. He sacrificed self so far as this world with all its allurements is concerned. This heroic preacher did not feel sorry for himself. He gloried in tribulations for Christ's sake. Paul longed to enter into the sufferings of Christ.

Five times was the lash laid across his back thirty-nine times; three times beaten with rods and clubs; stoned once; shipwrecked three times. Month after month, he wasted away in dreary prison cells. He humbly states that he was "in perils on the water, in perils of robbers, in perils by his own kin, by the heathen, in the city, in the wilderness, among false brethren, in weariness and painfulness, in hunger and in thirst, in cold and in nakedness."

But after every experience, Paul wiped the blood from his eyes and began looking for lost souls.

Recently, I read of a man who wanted to start a "preachers' union." He advocated shorter hours, better pay, fewer telephone calls about nothing, no Sunday funerals. To these, I would add another suggestion—double time for wedding rehearsals and wedding receptions. Of course, in some cases, this double time would mean exactly nothing. However, I doubt that Paul would have been interested in joining such a union. God's preachers are to be men of sacrifice; men who gladly suffer for Christ's sake. Power comes through suffering. Paul was proud of his battle scars.

A Supreme Incentive—

Paul greatly rejoiced at the love of Christ for him. The dynamic of his great life was the realization that Christ loved Paul; the wonder of it; he was overwhelmed; he was

utterly amazed that the Lily of the Valley, God's Son, the Rose of Sharon, the Fairest of ten thousand, loved him. Paul faced the fact that Christ loved him even when he was persecuting the saints of God. It dawned upon Paul that Christ loved him as though there were no others upon whom He might lavish His love. With endless amazement, Paul marveled at Christ's redemptive love. God help us that this majestic truth may burn itself into our every heart.

An old woman of the slums, gloriously converted, became the subject of taunts, persecution, and jeers. They ridiculed her zeal for Christ. Finally, one persecutor said, "I think you are the ugliest old woman I ever saw." Then answered the redeemed soul, "Isn't it wonderful that Christ could love an old ugly woman like me?"

For Paul, Jesus came into the world; took upon Himself Paul's sin; died on Calvary for Paul's salvation; arose from the grave for Paul's justification; and now, He is at the right hand of God making intercession for Paul. It was not Paul's love for Christ; but Christ's love for Paul that sent him out with a flaming heart to preach the unsearchable riches. That, and that alone, explains the greatest life of the Christian era.

If you want to know the secret of Paul's zeal, of his compassion, of his power, of his earnestness, I believe you will find it in the fact that he was overwhelmed by the knowledge of Christ's love for him. The curse of modern day preaching is the shameful lack of compassion. Too many preachers are calm expositors of truth rather than impassioned preachers of the gospel. We have allowed intellectual pride to stifle heart power. We have allowed ourselves to be laughed out of our enthusiasm. We have let the devil convince us that if compassion and zeal are elements in our preaching, some "highbrow" will point the finger of scorn and contempt in our direction and pronounce that we are emotional; and, therefore, lacking in intelligence. There is no conflict between intelligence and emotion. Paul had both; and if we are to be worthy witnesses for Christ, we must have something to say, and we must deliver our souls with compassionate zeal.

The Greatest Fact

Let this fact grip you! Christ died for you! He loves you and intercedes for you! As this fact floods your soul, you will love Christ. Why do we fail to win souls? Why are we self-satisfied? Why the lack of evangelism in nearly five thousand Southern Baptist churches reporting not one single soul baptized last year? The reason is evident. We do not love Jesus Christ. What is wrong with Sunday School teachers, Training Union leaders and sponsors, W. M. S. officers, deacons, Brotherhood leadership, when they fail to function in their places of responsibility? The reason is obvious—they do not love Jesus Christ!

When Jesus turned to Simon Peter and asked, "Lovest thou Me," He asked a revealing question. God help us—we do not love our Lord like we should. Why have we not carried the gospel to the ends of the earth? Why have we not taken the southland for Christ? Just one answer comes from the thoughtful and honest heart. We do not love Jesus. Paul did love him; therefore, he gave his life in service. He preached Christ crucified; he magnified the blood; he gloried in His resurrection; and with unspeakable joy, anticipated His second coming.

Paul lived a life of gratitude—gratitude to God—gratitude to Christ. No motive in all this world is so powerful as the motive of love. Because of Christ's love, Paul was a flaming

evangelist—winning the fold Christ died to save.

Paul had a worthy conception of the atoning work of Christ. Men who are not clear on this subject should not attempt to preach Christ. There is no place in our seminary faculties for teachers who "wobble on the axle" concerning the propitiatory work of our Savior. If he is not crystal clear at this point, he should be dismissed—and that speedily! Baptist people do not want their money used to pay the salaries of seminary and college professors who hedge on the fundamental and basic truths of Christianity. The forgiveness of sin, which is man's greatest need, is eternally bound to the death of Jesus Christ. We are redeemed with atoning blood.

If a man rejects the atoning blood of Christ, he cannot be right with God. Paul was amazed at Christ's love for him. The Savior proved it beyond a shadow of a doubt. Paul never could get away from the fact that Christ died for his redemption. It broke his heart; it enabled him to endure; it fired his soul with compassion; it challenged his keen, intellectual powers; it produced an intense longing in his heart that all men might know his wonderful redeemer. It gave birth to an inexpressible longing in his heart to see Jesus in the new Jerusalem; it made him perfectly willing to stay below and continue his preaching of "Christ and Him crucified."

There are several theories of the atonement. Some of them confuse, rather than give light. The best theory I know is, "Jesus died for my sins." All of us can understand that, and it is the greatest fact in all the world.

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Books Received

- Inspirational Talks for Womens' Clubs**
Author, Florence Keirgan Price \$.85
Publisher: Standard Publishing Company
- The Book Of Numbers**
Author, C. R. Erdman Price \$2.00
Publisher: Fleming H. Revell Company
- ... And Be Baptized"**
Author, Kenneth S. Brown Price \$1.50
Publisher: The Judson Press
- Best Sermons**
1951-1952 Edition
Edited by G. Paul Butler Price \$3.75
Publisher: The Macmillan Company
- For Love For Life**
The Presence of Christ in Human Experience
Author, Nell Warren Outlaw Price \$2.50
Publisher: Fleming H. Revell Company
- Bible Characters**
Authors, Dwight L. Moody,
T. DeWitt Talmage,
Joseph Parker Price \$3.95
Publisher: Zondervan Publishing House
- Foundations For Freedom**
Author, W. Earle Smith Price \$1.50
Publisher: The Judson Press

Home Mission Series

- Home Missions Meeting Spiritual Needs**
Teachers' Source Book
Author, Mary Christian
- Everywhere Preaching the Word**
For Juniors
Author, Josephine R. Medlin
- I, Too, Can Be A Missionary**
For Intermediates
Author, W. Barry Garrett
- Tangled Threads**
For Young People and Adults
Author, Ralph Phelps Jr.

American Bible Society Reports All-Time High Records For 1951

By THOMAS T. HOLLOWAY

All-time-high records in the missionary non-profit work of providing Scriptures throughout the world were reported by the American Bible Society at its 136th annual meeting held in New York, May 8.

Scripture distribution for 1951 at home and abroad, totaled 16,001,945 volumes. This was 26 per cent greater than the distribution for the previous record year.

The many-sided and worldwide work of the society includes translating, publishing, distributing, and encouraging the use of the Scriptures, as well as supplying Scriptures for the blind in raised letter systems and on talking book records.

Supported by gifts from churches and individuals the American Bible Society received in 1951 contributions totaling \$2,819,256.87, with an all-time-high total of \$90,909 from Southern Baptist churches.

Highlight of the year's work was the distribution in Japan of 3,372,803 volumes of Scriptures. The great demand for the Bible in Japan, since World War II, continues in full force. The American Bible Society has supplied in Japan, since V-J Day, approximately 10 million volumes of Scriptures.

The American Bible Society aided the Bible Society of Brazil to reach the largest circulation of Scriptures in the country's history, 1,510,712 volumes. This total included 168,670 whole Bibles, which is almost three times the average distribution of whole Bibles in recent years.

All-time-high needs were also outlined. Seeking to serve the increasing calls for Scriptures throughout the world, the American Bible Society has approved for 1952 the largest budget yet adopted but still faces calls for specific needs amounting to \$547,466 beyond the budget which it has dared to project for the current year.

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Protestants Give Nine Million To Aid European Churches

Protestants throughout the world contributed more than \$9,000,000 last year in money and goods for needy European churches and church work, according to a report by the World Council of Churches' Department of Inter-Church Aid and Service to Refugees.

Churches in the United States contributed \$8,177,000 or 90 per cent of the total, giving \$3,869,000 in cash and \$4,308,000 worth of goods. Most of these gifts were channeled through Church World Service of the National Council of Churches.

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European Baptist Conference

A European Baptist Conference will be held in Copenhagen, July 20 to August 3.

The program consists of conferences, addresses, and sermons. Another feature of the program will be reports from the various Baptist unions of Britain and the continent.

Among the Baptist notables who are rather widely known in the United States and who will participate in the program of this conference are: Dr. W. O. Lewis, Dr. F. Townley Lord, Dr. A. T. Ohrn, and Dr. Joel Sorenson.

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"The human race is divided into two classes; those who go ahead and do something, and those who sit and inquire, "Why wasn't it done some other way?"

Sunday School Department

DR. EDGAR WILLIAMSON, *Secretary*

Assembly Recreation



JAMES HILLMAN SMITH

Under the direction of James Hillman Smith, pastor of First Church, Paris, an attractive and complete recreational program will be offered. In addition to the regular activities such as swimming, tennis, soft ball, badminton, and table tennis, some new activities are being planned for this year. Climaxing this program will be the traditional feature, the election and crowning of the King and Queen of Siloam.

ASSEMBLY HELP NEEDED WAITERS And WAITRESSES:

We can use a few more young men and young women in the dining hall. If you are fifteen years of age or older, make application stating age, church, and mailing address. For this service your bed and meals will be furnished for the period of the assembly.

MATRONS: To act in a supervisory capacity in the girls' dormitories. The only Assembly expense will be the registration fee of \$2.

LIFE GUARDS: One lady, two men are needed as life guards. It will be necessary for these to be experienced in this line

of work. In making application state **age, qualifications, church, and mailing address.** NOTE: Those who are accepted to serve in any of the above staff positions will receive **bed and meals** for the duration of the Assembly session.

Applications should be mailed to Dr. Edgar Williamson, Director, 215 Baptist Building, Little Rock.

ASSEMBLY ACCOMMODATIONS

CABINS: As of May 1, some 20 cabins are available. These are reserved for married couples and families **ONLY.** We suggest that those desiring this type of accommodation make reservations **NOW.**

DORMITORY SPACE: A May 1 check on dormitory space indicates that there is room for approximately 100 men and boys, 200 women and girls. Assembly-owned dormitory space is **limited.** Reservations are being received daily, and in large numbers. Don't delay and be disappointed—**make your reservations immediately.**

IMPORTANT—CHURCHES PLEASE NOTE

Churches that are holding accumulated Assembly reservations are urged to send these reservations in at the earliest possible date. **This is important.** Make your checks, money orders, etc., to The Arkansas Baptist Assembly, and mail to Dr. Edgar Williamson, Director, 215 Baptist Building, Little Rock.

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Living a life of prayer is no insurance against knowing trouble, but living a life of prayer enables a man, when trouble comes, to feel beneath him the everlasting arms and to feel himself buoyed and sustained by strong wings of comfort and healing.

—Southern Churchman

Training Union Department

RALPH W. DAVIS, *Secretary*

Announcing - -

Nursery, Beginner, Primary Workshop

October 7, In Little Rock

FOR: Nursery, Beginner, Primary leaders of the Training Unions and associations, pastors, and Training Union directors.

ANN HUGULEY, Training Union Department, Baptist Sunday School Board, will lead the Nursery workshop.

ANN BRADFORD, Southwestern Theological Seminary, Fort Worth, will lead the Beginner workshop.

MRS. DORIS MONROE of the Training Union Department, Baptist Sunday School Board, will lead the Primary workshop.

THE TENTATIVE PROGRAM IS AS FOLLOWS:

TUESDAY MORNING

10:00 General Meeting

"The Child Faces Life"—

Mrs. Carl A. Clark

"The Leader Faces the Child"—Ralph W. Davis

10:40 Department Workshops

1. Equipping the room

2. Planning a unit of work

3. Preparing the materials for a unit of work

TUESDAY AFTERNOON

1:30 "Creative Hands" — Miss Ann Bradford

2:30 Demonstrating

1. Story Telling

2. Using Music

3. Children's Literature

3:30 Department Workshop

"Using the Unit of Work"

5:00 Adjourn

One of the greatest needs in Arkansas is to properly set up in our churches the Nursery, Beginner, and Primary Departments. We need more people who know how to work with the Nursery, Beginner, and Primary children in the Training Union. The purpose of the workshop is to lead those who attend to actually have a part in planning a unit of work. Most units are for a month to six weeks. For one hour Miss Ann Bradford will show the workers how to create materials for use. This will be at 1:30.

This workshop will be for five and one-half hours on Tuesday, October 7. At least 250 should attend.

Church Music Department

MRS. B. W. NININGER, *Director*

Piano Players Notice

Are you getting ready to enter the **HYMN PLAYING TOURNAMENT?**

Time is approaching for the Associational Elimination. Each church may enter One Contestant in the 9-10 age group, 11-12 age group, 13-14 age group, 14-16 age group and 17-24 age group.

ASSOCIATIONAL ELIMINATIONS should be held not later than June 15. Send for Score Sheets. Each Association may enter One Contestant in the 9-10 age group, 11-12 age group, 13-14 age group, 15-16 age group, and 17-24 age group.

STATEWIDE TOURNAMENT at Siloam Springs, Saturday afternoon, July 5, at 3 o'clock.

For the first time, **MEMORY NOT REQUIRED.**

Send for bulletin of rules to: Mrs. B. W. Nininger, 212 Baptist Building, Little Rock, Arkansas.

Hymns to be Played

- Broadman Hymnal
- 160—What A Friend, Converse
- 201—Faith Of Our Fathers, St. Catherine
- 196—I Love Thy Kingdom, Lord, St. Thomas
- 177—Sun Of My Soul, Hursley

145—Angels From The Realms of Glory, Regent Square.

Associational Hymn Sings

BIG CREEK

Held Sunday March 30 at Mt. Zion Church, Union, 60 present.

CADDO RIVER

Held Sunday March 30 at Mt. Ida Church, Mt. Ida, 86 present.

CAREY

Held Sunday, March 30 at Thornton Church, Thornton, 68 present.

LIBERTY

Held March 23 in El Dorado with 416 present.

NEWTON COUNTY

Held March 23, in Jasper Church, Jasper, with 125 present.

PULASKI COUNTY

North Zone, held March 30 at Pike Avenue Church, North Little Rock, 70 present.

Southwest Zone held, March 6 at Bethel Church, with 65 present.

RED RIVER

He'd April 6 at Curtis Baptist Church with 54 present.

WHITE RIVER

Held March 30 at Gassville Baptist Church with 225 present.

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J. E. (Joe) Dunn
Secretary-Manager

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

"Outside - Yet Inside!"

(Note: Be sure to read Dr. C. W. Caldwell's column in this issue of the **Arkansas Baptist**, telling of his recent visit to Motor Cities Association, in Michigan.)

I recently had the privilege of visiting Motor Cities Association in the State of Michigan. The association includes churches in the Detroit area, in Pontiac and in Flint. The Motor Cities Association is affiliated with the Arkansas Baptist State Convention.

While there I visited six churches, spoke nine times (in five days) and came to know something — heart-beat of the brethren who are carrying on for Christ in that part of the world.

My first visit was to Flint and to the Mt. Pleasant Baptist Church, where Chester R. Cole is pastor. The occasion was the Associational Workers Conference. Present were 81 people, with practically every church represented. It was a spirited meeting, dedicated to Co-operative work, Co-operative giving, and to the Co-operative Program.

The next meeting was at Pontiac, at the First Southern Baptist Church where H. T. Starkey is pastor. There we had a local Brotherhood meeting. Some of the other churches were represented. It was a good meeting!

Saturday night, at Bethel Baptist Church in Roseville, a suburb of Detroit, the first associational Brotherhood rally in the history of the Motor Cities Association was held. It was an excellent meeting! Men were there from most of the churches in the association. The program contained all the elements of a good Brotherhood meeting, and was on a par with good associational Brotherhood meetings, anywhere! Coy Sims is pastor of the Bethel Church.

On Sunday morning I taught a Men's Sunday School Class at New Hope Baptist church, and then brought the message at the morning hour. The crowd was a good cross-section crowd. I was greatly impressed with the number of men present. Edgar J. Roberts is pastor of the New Hope Church.

Sunday afternoon another associational rally was held at Antioch Baptist Church. The meeting was dedicated to personal evangelism. Most of the churches in the Detroit area were represented at this meeting. Antioch

Church meets in a well-constructed basement, which is the first unit of a well-planned church building. Thomas Sivil is pastor of Antioch Church.

Sunday night I was invited to preach at Antioch. We had a good service.

Monday I was the guest of Coy Sims, pastor of the Roseville Church, and had the privilege of visiting points of interest in and around Detroit.

The last meeting of my visit on Monday night at St. Clair Shores Baptist Church. Emphasis was on personal work. Van M. Sledd is pastor of St. Clair Shores Church.

There are several other churches in the Motor Cities Association which I did not have time to visit during the five-day period. However, these were represented at the various associational gatherings.

I came away from Michigan with a feeling of awe at the size of the opportunity there, and with a feeling of profound respect for and confidence in the brethren who are leading in the work. Michigan offers unbounded opportunities for Southern Baptists!

Tens of thousands of people from Kentucky, from Arkansas, from Tennessee, and from Missouri and Southern Illinois, have moved into the industrial areas of Michigan. Many of these are Southern Baptists. The Southern Baptist churches which have risen there have been organized by Baptists who believe the Book, and who want their churches to be kept clean of anything which is even remotely related to doctrinal compromise.

Pray for the brethren in Michigan! Pray that God shall send them the workers they need to build for Christ there.

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Woman's Missionary Union

MISS NANCY COOPER, *Executive Secretary*

Y. W. A. Camp, Ridgecrest, June 12-18

Members of Young Woman's Auxiliary from over the Southern Baptist Convention will meet at Ridgecrest, North Carolina, June 12-18. It is "The Land of the Sky" where unmatched opportunities of hearing and knowing and "being" are offered. Persons of national and international note will be there for daily contact. Leaders from every state will "mother" those in attendance. The "cream" of young womanhood will be there offering lifelong friendship. Also, many sight-seeing trips are planned — and there is so much to be seen.

A special chartered bus will leave the Second Baptist Church, Eighth and Scott, Little Rock, at 7:30 A.M., June 11, and will return late in the afternoon of June 19. The round trip fare is \$28.50.

The group plans to spend the night of the Eleventh in Cookeville, Tennessee, and the night of the eighteenth in Chattanooga. These two routes offer much of interest enroute.

The program at Ridgecrest is indescribable. It is an experience! The Arkansas delegation has reservations in Lakeview Annex and the cost will be \$4 per day for room and board, or a total of \$24. Lodging enroute will be about \$5.50. There will be four meals each way. You can ascertain cost from this information.

A \$2 reservation fee should be sent to Miss Doris DeVault, 209 Baptist Building, Little Rock, just as soon as possible. This is for the reservation at Ridgecrest. Then a deposit of \$12 should be sent also as reservation fee on the special bus.

Miss DeVault, State W.M.U. Young People's Secretary, will accompany the group to Ridgecrest.

No greater opportunity or experience could be offered a young woman. It is such a small investment for such a lasting gift. Time is brief. Decide today and send reservation fees immediately.

PACKAGES FOR KOREA

Many inquiries have come to this office about the possibility of mailing packages to Korea, particularly to Dr. John Aber-

nathy. Clothing (good, clean, warm clothing) is needed and will be distributed by our missionaries. Postage is high and must be paid by the sender.

IMPORTANT! All relief packages should be plainly marked **"FOR KOREAN RELIEF."** This is to assure postal authorities that it is not a personal gift being sent and to save payment of duty. Address them as follows:
Baptist Mission
22, I-2 Ka, Nampodong
Pusan, Korea

First class mail may be addressed Dr. John A. Abernathy, Baptist Mission, APO 59, Care Postmaster, San Francisco, California.

(Sending of large packages is discouraged. Inquire of postmaster about the best size, proper wrapping, etc.)

SUMMER TIME IS CAMP TIME!

These Add the "Plus"! Choose One and Make This a Summer with a Missionary Emphasis.

Ravenden Springs

Girls' Auxiliary, June 2-7, \$8.50
Royal Ambassador, June 9-14, \$8.50

Ferncliff Springs

Royal Ambassador Camps,
Price \$13.25
Junior _____ July 14-19
Intermediate _____ July 21-26

Girls' Auxiliary Camps,
Price \$11.50
Intermediate, _____ July 28-Aug. 1
Junior _____ August 4-8
Junior _____ August 11-15

Young Woman's Auxiliary House-party, \$5.50, August 1-3.

Missionaries — Study — Recreation — Swimming — Fellowship

Send reservation fee of \$1 to Miss Doris DeVault, Director, Woman's Missionary Union of Arkansas, 209 Baptist Building, Little Rock, Arkansas.

—000—

A Negro maid philosophizes: "You know, Miss Bessie, trouble is so high you can't climb over it, so wide you can't walk around it, so deep you can't dig under it, so de only way to beat it is to duck your head and wade right through."

CHURCH FURNITURE

L. L. SAMS & SONS

Pews, Opera Chairs, Folding Chairs, Pulpit Furniture
Sunday School Furniture

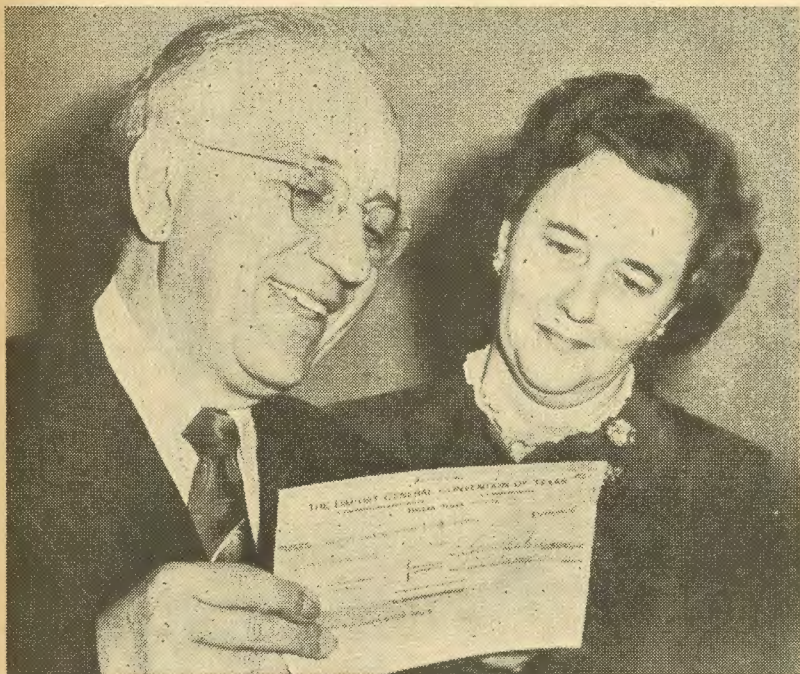
Quotations Without Obligation

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P. O. Box 1430

Waco, Texas

Million Dollars For Baptist Missions



This \$1,000,000 check was sent by Texas Baptists to the Southern Baptist Convention to be used for Foreign Missions. The million dollars came as a result of special offerings promoted last year by the Texas Baptist Woman's Missionary Union.

Taking a last look at the check before it was sent on its way are Dr. J. Howard Williams, executive secretary of the Baptist General Convention of Texas, and Miss Eula Mae Henderson, executive secretary of the Texas Baptist Woman's Missionary Union.

—Religious News Service.

What Time Is It?

By MRS. LYLE M. GARLOW

The preacher had worked for weeks on the sermon he was delivering this morning. He and the music director had chosen the hymns that would best build toward the message.

The soloist had practiced many times with her music teacher. She had spent a full hour at the church with the organist to make the special music as beautiful and worshipful as possible.

The organist, herself, had spent much time in practice for her part of the service. Her offertory had been soul-stirring.

The ushers were well trained and knew how and when to seat the people. They were careful to perform their duties with quiet precision.

The choir had sung its anthem with the spiritual power and confidence of many weeks practice.

How carefully this worship had been planned—planned so that nothing would stand in the way of the Spirit's working.

The sermon was touching the hearts of the people. As the pastor was reaching the climax of his message, he had the "freedom" that only a spiritual service affords a spokesman of God.

The message was reaching the

people as he had prayed that it would. Now was when he must give his very best so that his hearers would move for the Lord.

But, just behind him in the choir, one of the young ladies became restless. As she squirmed, the attention of the whole congregation was turned from the pastor to her. Finally, with a face of disgust, she punched the girl next to her and asked (everyone who could see her read her lips), "What time is it?"

The girl turned to her wrist watch, as did everyone else in the auditorium. What time is it? It was 11:50.

The preacher was finishing his sermon. But the climax—what he had been building toward—was lost! His congregation was thinking about the time.

Despite all the practice, prayer, study, and planning, there were no conversions in that service when the invitation came. No Christian moved for the Lord as he had earlier felt led to do.

The Spirit had been quenched because one thoughtless Christian young lady became impatient.

—The Baptist Messenger.

Japanese Peace Treaty Affects Christian Work

What do Baptists of Japan say about the effect upon Christian work of the Peace Treaty and the return of Japan to the family of nations?

Buntaro Kimura, secretary of evangelism for the Japan Baptist Convention, said in a statement on the subject that three tendencies are already evident and will become increasingly so.

1. The first is that toward a heightened nationalism. This is already in evidence by increased attendance at the shrines and agitation for the restoration of certain nationalistic holidays and festival occasions.

2. The second tendency is that toward increased open activity on the part of communism. Under occupation, communism had been largely an underground movement. It is already beginning to come out into the open and is being observed in the instigation of various riots in leading cities of Japan.

3. The third tendency is that toward an increasingly difficult road for evangelism. For the first few years after the war, the Japanese were virtually interested in anything American. It was easy to get a congregation to hear any missionary or any preacher from

the States. However, it is rapidly becoming true that a missionary has no appeal simply because he is American.

One Southern Baptist missionary says that this third tendency is not necessarily bad, however, for evangelistic decisions in the future will probably be of a sincerer quality than they have been in the past. He says that the doors of evangelistic opportunity are still open in Japan. "Progress in the future will probably not be as spectacular as it has been in the past, but we believe that Christ's kingdom will continue to advance in this land," he continued. "Our faith is that the same God who in the time of unparalleled opportunity has enabled us to mount up with wings as eagles will, as the way becomes more difficult, enable us to run and not be weary, to walk and not faint."

Dr. J. A. Abernathy, Southern Baptist missionary to Korea, has asked that his address be corrected to Baptist Mission, APO 59, c/o Postmaster, San Francisco, California. Relief packages should be marked "For Korean Relief" and should be sent to the following address: Baptist Mission, P. O. Box, Special #1, Pusan, Korea.

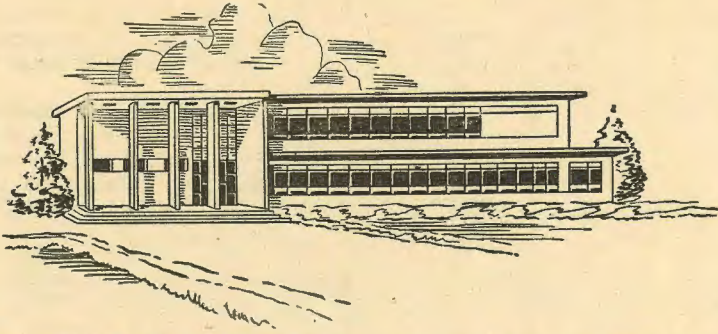
Figures To Inspire

Sunday, May 4, 1952					
	S.S.	T.U.	Ad.		
Little Rock, Immanuel	1411	486	7	Hot Springs, First	335 126 1
Including Missions	1586	584		Monticello, First	334 108
Fort Smith, First	1334	514	5	Fort Smith, South Side	332 121 2
Including Missions	1469	546		Hamburg, First	307 128
Little Rock, First	1062	427	4	N. Little Rock, Park Hill	306 91 1
El Dorado, First	1049	222	2	Lonoke, First	304 63 3
Including Missions	1161	259	4	Norohlet, First	283 189
N. Little Rock,				Jacksonville, First	277 122 1
Barling Cross	888	355		Including Mission	315
Including Missions	949	389		Pine Bluff, Second	273 97 1
Little Rock, Second	857	192	1	Levy	271 124 1
Pine Bluff, South Side	744	249		Alma, First	271
Fayetteville, First	688	258	7	Wynne	269 63 1
El Dorado, Immanuel	650	454	4	Bentonville, First	268 58
Including Mission	705	494		Including Mission	314
Crossett, First	641	246	7	Little Rock, Hebron	254 112
Benton, First	639	111		Gentry, First	252 176 3
Including Mission	706	165		N. Little Rock, First	247 75 1
Pine Bluff, First	620	170	2	Star City, First	243 92
Helena, First	606	181	27	Springdale, Caudle Ave.	231 152 1
Hope, First	603	165	3	Hot Springs, Piney	230 169 1
Camden, First	595	148		Carlisle, First	225 87
Including Missions	922	377	13	Crossett, Mount Olive	224 114
Siloam Springs, First	584	332	2	Gurdon, Beech Street	206 97
Little Rock, Gaines St.	573	294	5	Augusta, First	200 45
Fort Smith, Grand Ave.	568	201		Including Mission	233
Warrea, First	566	133	3	Dermott, First	195 68
Blytheville, First	560	206		Hot Springs,	
Magnolia, Central	555	195	1	Harvey's Chapel	177 136
Including Mission	678			Rose City, Calvary	172 59
Forrest City, First	551	212	3	Pine Bluff, Bethel	167 111
Paragould, First	549	287		Little Rock, Ironton	158 100
Including Missions	778	434		Van Buren, Oak Grove	132 133
Little Rock, Pulaski Hts.	546	170	2	Warren, Immanuel	132 128
Fordyce, First	541	211		Little Rock, Capitol Hill	116 76
McGehee, First	530	165	1	Lonoke, Steel Bridge	105 113 3
Including Missions	680	221		Hot Springs, Grand Ave.	101 63
Springdale, First	526	308	6	Little Rock, Woodlawn	95 47
Including Missions	640			Little Rock, Biddle	92 56 13
El Dorado, Second	494	251		N. Little Rock, Grace	89 28 2
Pine Bluff, Immanuel	477	182		Little Rock, South Side	88 37
Hot Springs, Central	477	231		El Dorado, Galilee	86 48
Cullendale, First	474	236	11	Greenwood, Jenny Lind	73 47
Little Rock, So. Highland	472	185		Little Rock, Markham St.	71 47 2
West Helena	459	147		El Paso	71 38
Rogers, First	436	212		N. Little Rock,	
Including Mission	511	243		Davis Chapel	69 68
Hot Springs, Park Place	434	176	1	Woodson	68 61
Stuttgart, First	429	181	1	Hot Springs, Emanuel	66 41
Including Mission	472	191		Rosedale	65 23
Conway, First	426	119	3	N. Little Rock, Cedar Hts.	41 33
Fort Smith, Calvary	422	186			
El Dorado, West Side	422	139	1		
Smackover, First	418	152			
Paris, First	412	138			
Bauxite, First	374	181			
Mena, First	363	137	3		
Including Mission	401				
Jexarkana, Calvary	361	130			
Tonesboro, Walnut St.	336	92	1		

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Food is no longer the number one item in the American family's budget. Taxes last year were \$57.5 billion and the food bill only \$52.5 billion.

J. R. Grant Administration Building Ouachita College



Contracts for the new administration building and the boys' dormitory to be constructed on the campus of Ouachita College were let May 6, to the J. E. Pyle Construction Company of Little Rock. Lowest of twelve bidders, Pyle's bid for both structures totaled \$244,109. Highest bidder on the project was the Gus Spikes Construction Company of Little Rock, with \$282,770 as their bid for both buildings combined.

Ground-breaking ceremonies will be held Monday, May 19, as

part of the graduation exercises which are scheduled for that day. Construction of the modern buildings will begin immediately after ground-breaking. Contractors have 240 days in which to finish the work, which is expected to be completed by December 31, 1952.

The administration building will be named J. R. Grant Administration in memory of the late Dr. J. R. Grant, for many years president of OBC. The boys' dormitory will be a two-story 24-room building, with modern accommodations for forty-eight boys.

Scholarship Versus Christianity

By RAYMOND A. WAUGH
Louisville, Kentucky

Scholarship and Christianity can be equated only in prayer before the throne of God. But their equation actually can never be accomplished in this present world. For though the Christian can find the position of humility convenient, the Scholar is unable to do so; he already "sees."

The Scholar follows in the train of one Socrates who, in his great wisdom, realized his ignorance but facetiously promoted his fellows' ignorance in order to establish his own wisdom. And by his dialectical maneuvering he established forever for the Scholar the "truth" that nothing is certain. But Socrates is dead.

How great, how present, and how eternal is the contrast shown by Jesus Christ! Though He was laid in the tomb as dead, yet today He lives and speaks specifically to the hearts of men. And He is the One who in eternal provision calls upon men today to proclaim His Truth. But He is the same one who would have irrefutable witness if the mouths of all men were dumb. For when confronted by God's Perfect Delight even the dumb ass spoke.

Hear, then, the sound of Christ's Voice on the mountain peaks, hear the resonance of His Appeal in the depths of the sea, hear the beauty of His Call in the verdant land and shadowed valleys, and hear the pleasantness of His Interest wafted across the crystal lakes and along the gentle streams all ye people. His Word stands sufficient unto His Promise without the weight of an ounce of flesh!

But men, in the wisdom of this

world, do not seek of Christ or in His Word for understanding. They seek, instead, in their own arrogance, self sufficient, and human capacities and in absolute ignorance sing:

I would not have a god come in
To shield me suddenly from sin;

Of my own spirit let me be
In sole, though feeble, mastery.
(Sara Teasdale)

The appeal of scholarship, then, persists to blight, if it were possible, that word supreme "by faith." But it is by faith alone that men believe to the saving of their souls—not through the medium of scholarship. It is not the weight of the books on our library shelves which determines our wise service, nor even our grasp of their contents, but rather the weight of lost boys and girls and men and women upon our hearts. It is not our distinctive marks of scholastic attainment which will obtain the ear of our Omniscient Father but rather the distinctive marks of our faithful and unique agonizing in intercession at the Throne of God's Mercy and His Grace.

In the presence of God's wisdom, then, we may bask in a sun which shall never know setting. And in the light of His Omniscience and His glory we may draw wisdom from the river which shall never run dry.

Being ignorant is not so much
a shame as being unwilling to
learn.

—Copied.

Foreign Mission Board Reports To The People

By IONE GRAY, Press Representative

The Southern Baptist Foreign Mission Board named ten young people for overseas mission service at its May meeting, bringing the total to 45 for the year.

The May appointees are Carl M. Halvarson, Colorado, and Ruth Ayres Halvarson, Kansas, for Japan; Ronald C. Hill and Evelyn Pittman Hill, North Carolina, for Thailand; Page H. Kelley and Vernice McIntosh Kelley, Alabama, for Brazil; Alfred Roy Major, North Dakota, and Sarah Elizabeth Myatt Major, Arkansas, for Brazil; Malcolm Oliver Tolbert, Illinois, and Nell Sills Tolbert, Louisiana, for Brazil.

LOTTIE MOON OFFERING

Treasurer Everett L. Deane reported that the Lottie Moon Offering for 1951 totaled \$2,668,051.30, an increase of \$558,032.23 over 1950. Largest offering came from Texas and totaled \$1,011,043.20. North Carolina was second with \$223,900.06; and Virginia was third with \$181,856.22. Mr. Deane called attention to the fact that in 1951 the increase over the preceding year was more than the total offering of \$449,162.48 taken in 1941.

LATIN AMERICA

Dr. Everett Gill Jr., the Board's secretary for Latin America, reported that the Board has recently received a full report on continuing religious persecution in Colombia from February 15 through March 31, 1952, compiled by Dr. Luis A. Quiroga, executive secretary of the Evangelical Federation of Colombia. The report includes 29 singlespaced mimeographed pages of attacks on evangelical Christian churches and members, based on signed statements of eye witnesses and victims, or by people with firsthand knowledge of the atrocities.

Dr. and Mrs. George A. Bowdler Jr., recent appointees to Guatemala, write vividly of new impressions, "olfactory as well as audiovisual." With 65 per cent of the population full-blooded Indians, Dr. Bowdler stated that the full impact of this fact cannot be grasped until you see them "day after day padding barefoot along the streets of the cities, with babies slung in shawls over their shoulders, or sitting beside their product in the market." Dr. Bowdler writes that the response of the churches to evangelism and self-support is heartening.

Fifty-seven people made profession of faith during a six-day encampment of the Bahiana Baptist Convention held at Jaguaquara, Bahia, Brazil. These decisions, made during services held each evening, highlighted the week of evangelism, study, business, and recreation. More than 1,000 Brazilians attended the encampment which was the twelfth held by the

Bahiana state convention.

The Brazilian Home Mission Board appointed ten new missionaries at its last regular meeting. The new appointees, the largest number ever appointed in a single session of the Board, bring the total number of Brazilian home missionaries to 130. They are supported entirely by the Brazilian Baptist Convention.

Belmiro Antonio de Amorim, pastor of the Cachoerinha de Itauna Baptist Church in the state of Espirito Santo, Brazil, reports 122 baptisms and 88 decisions for Christ in one year. The state of Sao Paulo reports its first Training Union Assembly with 1,200 in attendance.

AFRICA, EUROPE, AND THE NEAR EAST

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reported that more than 1,200 people attended the recent meeting of the Nigerian Baptist Convention held in Ogbomoso. He said also that four new mission stations have been opened among the indigenous people of the Gold Coast. "Formerly our principle out-reach in this colony was toward the Yorubas who have overflowed into this West African region."

A new bi-weekly paper in Italy protests the presence of Protestant missionaries. Among other statements, there is this one: "Italian Christians who are fighting against the pressure exercised by atheistic Communism in their country can never consent to see its actions facilitated by missionaries' well-furnished with U. S. dollars."

Baptists of Zagreb, Yugoslavia, have selected a building which they have been led to believe they can buy. "If they should be able to consummate the deal," Dr. Sadler said, "they would adopt a part of the building to church usage. The other portion would be used for a Bible school."

The Relief Committee of the Southern Baptist Convention has voted to give \$10,000 toward the completion of a Baptist home in Munich, Germany, for refugees who were not able, because of age and infirmities, to qualify as displaced persons. The home has been purchased by the Baptist World Alliance.

FOREIGN MISSIONS CONFERENCE

Those planning to attend the Foreign Missions Conference, Ridgecrest, N. C., July 31 to August 6, 1952, should make reservations immediately. Write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C. Theme for the conference is "Onward—'Tis Our Lord's Command."

Department of Missions

C. W. CALDWELL, *Superintendent*

Revival and Baptist Work In Michigan

Your Superintendent of Missions has just returned from Detroit, Michigan, where he was engaged in a brief revival with Bethel Church where Coy Sims is the pastor. This church is one of the eight affiliated with the Motor Cities Association which came into the Arkansas Baptist Convention last fall. The Bethel Church, though not the largest in membership, is in many ways the strongest church of the entire group. Pastor Sims is a former missionary of Independence Association and is leading the church in a splendid way. There were thirteen professions of faith and four additions by letter. I visited churches in Flint, Pontiac, and several in the Detroit area and talked with the pastors. I met people from Dierks, Rector, Warren, Huntington, Little Rock, Ward, Paragould, and probably from some other places in Arkansas. I listened and watched with the purpose of trying to get a true picture of the situation. My impressions are as follows:

1. The possibilities for Baptists are unlimited. The entire state of Michigan has become highly industrialized and the suburban areas have blossomed into great housing areas. It is a sight to behold—a housing project of 500 houses just completed and people moving in; then, go about half-mile and see another with 1,000 homes and for miles and miles the same is true. The Bethel Church, for instance, is eleven miles from downtown Detroit and 1,000 brick homes are under construction adjacent to the church property.

2. Southern people have moved to Michigan by the thousands to take advantage of the high salaries and industrial prosperity. Among them, of course, are many Baptists. Many of them have been in Michigan several years and are now beginning to feel they are permanent residents. Others are newcomers and home to them is in Arkansas, Tennessee, Kentucky, or some

southern state. In fact, most all southern people still say "back home" or "down home." The newcomers are not so sure that they are going to stay very long. They went there to make money—all their other interests are "back home."

3. The churches of Motor Cities Association, eight in number, are mostly made up of southern people. When these people first went to Michigan and visited the churches already established, they failed to find the hospitality and spiritual atmosphere they were accustomed to in the South. Many lost interest in church services altogether. But gradually, as some of the Baptists have become more permanently established and have met with other fellow southern Baptists, they have ventured to organize churches like those "back home." There is almost a feeling of kinship among southern people in Michigan. They become lonely and hunger for fellowship, and to meet someone from the South is like meeting someone from home. Hence, the organization of Baptist churches has helped to fill a social need as well as spiritual. There is a danger, however, of these churches thinking almost entirely of ministering to people who have come from the South and fail to feel "debtor" to all people in their areas.

4. These churches face many problems. First of all, there is the lack of public approval. This is being overcome, but still, people wonder about those "Southern" Baptists and think that they are probably a radical group.

Then there is the problem of immaturity. The churches are young and have had no associational and conventional fellowship until last fall when the Motor Cities Association was organized. The variety of customs and practices in different southern localities are found and sometime clash in these new organizations. There are some who oppose eating in the church. Some don't think women should speak

Baptist Student Union

DR. DALE COWLING, *Director*

As He Has Promised, So Will He Do

By JOYCE PETERSON,

University of Arkansas

"Martha, before we pray today I'd like to share a problem. God promises to supply all our needs, and my financial needs are too great for me to meet alone. Let's pray about it." We prayed, Martha and I, and believed that God would hear.

God had always supplied my needs since I had surrendered my life to Him. I knew He would again, although I couldn't guess how.

I was busy all that week, too busy to worry, though more graduation fees came due, and payment on books; besides, that was all committed to Him.

Martha and I could only meet for prayer once a week, due to conflicting classes. It was the night before we would meet our prayer date, when the telephone rang. It was our BSU secretary saying, "Joyce, I have a special delivery letter for you. Shall I

read it?" "Yes, do," I replied. "Well," he said, "prepare for a surprise. Baring Cross Church, Little Rock, sends you a sum of money that will really help you through school."

Was I surprised? Yes and no. I knew God would answer my prayer, so I wasn't surprised, but I was surprised in that I didn't know the answer would come in that way.

When we met for prayer, Martha and I, we thanked the Lord for answered prayer, and that it came in time for our Annie Armstrong offering.

Two years ago I promised the Lord I would serve Him, giving every summer to His work entirely, but I would have to trust Him to provide a way for me to finish school, for I had nothing to go on. He has kept His promise in Philippians 4:19.

in a church service. Still others are against pledging to church budgets and oppose preaching on tithing. Among some of the churches which have been organized, but not affiliated with the Motor Cities Association, there is some opposition to Sunday School literature and women worshipping in the church house without a hat on.

The lack of adequate building and educational space constitutes another problem. The churches, as a whole, are not strong enough numerically and financially to build the type of buildings to appeal to all classes of people and meet the needs with adequate facilities. It is encouraging to see the interest and enthusiasm many have in inadequate and unattractive places of worship. If these churches could have nice attractive buildings, there is no way to estimate the rapid growth they would experience, under wise leadership.

5. In addition to the churches of Motor Cities Association, there are other Baptist churches. There are the Northern Baptist churches, the Fundamentalists, several independent Baptist churches, and approximately 20 churches in Detroit River Association. The latter group is composed mostly of southern people. These churches are older than those in Motor Cities Association. Years ago, they, like the Motor Cities Association, asked for fellowship with Kentucky Baptists and were denied. Hence, they have remained an independent association and now most of the pastors are very critical of the Southern Baptist

Convention. At present, the relationship between the churches of Motor Cities Association and those in Detroit River Association is about the same as Arkansas Baptist State Convention and the Landmarks.

The Baptists in the Motor Cities Association seem to appreciate the reception given by the Arkansas Baptist State Convention and our willingness to help them in projecting a strong program in Michigan. Let us keep them in mind and remember them in prayer. If you know of Baptists who have moved to Michigan, you can render a good service by giving their names and addresses to Baptist pastors of the association mentioned above.

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He that would live in peace and at ease must not speak all he knows, nor judge all he sees.

—000—

Don't Mar The Likeness

Roman coins were minted bearing the image of Caesar. The coins thus acknowledged the realm or kingdom of the emperor and testified to his rule and authority. Man is made in the image of God and we are right in concluding that man belongs to God and his kingdom. A man will always bear the image of divine ownership and nothing can change that. He will forever be God's creature. The image may be marred and the coins may be misspent, but the image of the King is still there.

—Adiel J. Moncrief

SHOE SHOP FOR SALE

If you want an income while you go to college, buy my shoe repair shop on the campus of Southern Baptist College. No competition, 1,000 population. I have finished school and would like to move. Reasonable terms. Will trade for car or truck. Contact

TROY L. SMITH
College City, Walnut Ridge

EAST TEXAS BAPTIST COLLEGE

Marshall, Texas

Summer School, June 2, 1952

New Apartments Ready for Occupancy

New Dormitory for Men Being Completed

New Library-Science Hall Being Planned

High Academic Rating

High Moral Standards

Reasonable Rates

Orthodox in Belief

Spiritual in Character

H. D. BRUCE, President

Applications Should Be Made NOW

Conserving The Family Heritage

By MRS. HOMER D. MYERS

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

"Honor thy father and thy mother, that thy days may be long . . ."

Do we fully realize the importance God has placed upon family relationships? In the first written law known to mankind, He recognized this important phase of human society. The fifth commandment, and the first one that included a promise, did not simply REQUEST but commanded that parents be honored, and this commandment carried the death penalty if broken.

OBEDIENT CHILDREN

Obedience is perhaps the first step in honoring our parents. The parent who does not demand obedience in the very young can only expect rebellion when their children are older.

Too many times the adolescent and young people feel that father and mother are behind the times in their thinking, they seem ancient to their children though there may be only a matter of twenty odd years difference in their ages. The parents may not have the latest along educational lines, and son or daughter feel superior to the "old folks." But youth would do well to learn that formal learning is a very limited commodity until it was seasoned with some years of experience and observation; so in many instances the experience the parents have is infinitely more valuable than the unused educational attainments of the youth.

RESPECTFUL CHILDREN

Respect is another feature in honoring our parents. It is possible to obey their every command and wish, but to despise them after a fashion at the same time; many children obey their parents only because they fear the consequences if they do not. Any task is easier performed if love is present.

This truth has a parallel in our spiritual lives. Baptists teach that we obey God because we love Him, not because we fear Him. If "the love of God has been shed abroad in our hearts," like it was in Paul's heart, we will serve because we love, and not merely from a sense of duty. A great deal of the indifference and spiritual laziness on the part of church members is caused by a lack of love for the God who redeemed them. We simply do not treat people we love like some folks treat the Lord.

GRATEFUL CHILDREN

To honor our fathers and mothers demands a sense of gratitude. One of the wise men has

Sunday School Lesson for

May 18, 1952

Ex. 20:12; Mk. 7:9-13;
John 19:25-27

said that an ungrateful child stingeth like an adder. To rear an ungrateful child is a tragic thing, not only for the parents involved, but for every person who will become involved in that person's life. Some children are so reared that no one can love them except their parents, and one wonders how even the parents can love some children. That is parental delinquency, fault, or weakness, but the child goes through life suffering the consequence or imposing the consequence upon others.

God has made a definite promise to bless those who bless their parents. He has promised long life to those who hold father and mother in high esteem.

Let us notice a few of the blessings that belong to those who honor their parents, and perhaps you can name others.

1. They are always held in high esteem by others in their community.

2. They may be poor people, but what they possess seems to be blessed in a special way. What they have seems to "go farther" than what some other people have.

3. We have never seen one go bankrupt who obeyed this fifth commandment.

4. We have never known one to regret any seeming sacrifice that was made for a parent, after the parent was dead.

5. People who are kind to their parents are always kind to others.

UNGRATEFUL CHILDREN A CURSE

It is sad to say, but it is a fact that there are people who care nothing for their aged parents, and actually place them in institutions and force our government to care for many, who have children that are well able to care for their own. Jesus spoke to a group like that once and we have His words in our lesson text. The Jewish Rabbis developed a tradition that freed adults from caring for their aged parents, if they would only say the word "Corban" over their property or money. They were permitted by those who knew better, to pronounce that which they owned, that their parents needed, to be dedicated to God, a gift for the Lord's work, and thereby free themselves of the obligation of helping their aged parents. But after that, they could dispose of their possessions and use it as they wished. The magic word had been pronounced that would free them from their responsibility to their parents. We wonder just how juvenile adults

can get? Is there no end to the superstitious and ridiculous?

Christian people with aged parents should consider it a privilege to care for them. Paul commanded young people to provide for parents, grandparents, and even uncles and aunts. Few people today would be unselfish enough to care for a relative as far removed as an aunt or uncle. Some do, and God will bless them for it.

As Jesus fulfilled every phase of the law in His lifetime, we find Him to be the perfect example also in keeping the fifth commandment. In His death on the cross, in all His suffering and agony, when the most important thing in the universe was on His mind—the reconciliation of sinful man with his God—Jesus remembered His mother, and asked the apostle John to be responsible for her welfare in the future.

John adopted the mother of Jesus as his own, and "From that hour that disciple took her into his own home," even though Mary was the mother of several sons and at least two daughters, Mark 6:3.

PARENTS REAP WHAT THEY SOW

Sometimes parents must reap in old age what they have sown through the years. If children are reared in the nurture and admonition of the Lord, they are far more likely to do the right thing for their parents. If children are

taught to love and respect their elders, they will be more likely to love and respect their parents.

When parents commit every sin in the catalogue in the presence of their children they need not be surprised if children grow up to be cruel, hard hearted, and without natural love and understanding. The Bible says that if children are reared as the Lord would have them to be, when they are old they will not depart from the way of truth. So we are to surmise that in many instances children are the living reflections of what their parents have been before them.

"Honor thy father and thy mother," and in so doing, honor also the heavenly Father. .

—000—

First Fruits Are His

When my wife and I decided to try to tithe, we sat down and estimated our expenses for the coming year. When we got through figuring, we were distressed to note that there was no tenth left over. So we decided to put the tithe aside first and see if we couldn't live on the balance. When the year ended, we had done better on the ninetenths than ever before on the whole. It was one of the reasons for it. "Honor the Lord with thy substance, and with the firstfruits of all thine increase" (Proverbs 3:9).

—An Air Conditioning Engineer

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Arkadelphia, Ark.

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

Contributions To Help Rebuild Storm Torn Church Buildings

(Continued from Last Week)

Church & Pastor	Amount	Church & Pastor	Amount	Church & Pastor	Amount
Pearcy,		Lapile, Sardis Bever	50.00	Cherry Valley	47.05
Ernest Rushing	25.00	Biscoe, Roy Adams	20.00	Strong, Harold Coble	100.00
Baugh Chapel,		Valley Hill, Ernest Brown	5.00	Oakland, R. T. Guthrey	50.00
Orsborn Justice	8.00	Caudle Avenue,		Denton, J. W. Evans	15.00
Burlington, Jess Matlock	25.00	Roe Matthew	150.00	Attica	25.00
Oden, J. A. Kuehn	30.00	Red River, James Flatte	24.00	Rison, N. E. Lerch	22.15
Mt. Carmel,		Nettleton, George Boyd	71.10	Amity,	
V. I. Ledbetter	36.69	Ozark, John V. Terry	118.05	Charles Chesser, Jr.	45.70
Union, R. C. Brinkley	100.00	Sparkman, C. H. Seaton	178.00	Riverside,	
Biddle,		Forrester, John Evans	25.00	W. M. Thompson	11.28
Raymond Strickland	2.00	Beech Street,		Green Forest,	
Eastview,		James Harris	50.00	Millard Evans	85.00
Jack Gullede	22.00	Cedarville, O. Corbin	21.71	Canfield,	
Sage	15.50	Yellville, Ben Kelly	58.75	Harold Hightower	37.75
Arkansas City,		Baring Cross,		New Hope, Howard King	23.65
Edward Harris	35.00	David Garland	1,000.00	Mt. Calm, Raymond Knox	4.00
Alicia, Charles Gray	60.75	Hartford,		Whiteville,	
Scotland, Paul Carleton	32.00	Harold Plunkett	100.00	T. F. Funderburk	25.00
Antioch, C. G. Corker	30.00	Plum Bayou,		Monte Ne, W. E. Bland	25.00
Capitol Hill,		James O'Cain	50.00	Cassville, L. C. Tilley	25.00
C. S. Maynard	5.00	Humphrey, W. L. Bunch	30.05	Fisher, Glen Giles	25.61
Trinity (Johnson Co.),		Montrose, Noel Barlow	15.30	Union, C. A. Johnson	21.00
H. K. Williams	24.63	Calvary, Rose City,		Webb City, Clayton Mosier	28.66
Lawson, T. T. Walker	127.37	P. D. Sullivan	54.23	Columbia-Jarrett	7.00
Magnolia, Howard Barton	100.00	Cord	15.00	Prosperity, Walter Parks	25.17
New Liberty,		Stuttgart	1,000.00	Mt. Vernon	25.00
Charles Jordan	28.15	Witts Chapel	33.00	Grubb Springs	50.00
Pilot View, Alvin Wilsey	12.00	Ola, Paul Pearson	25.00	Browns Chapel	20.33
Holland, Don Jones	5.00	Malvern, Third,		Pleasant Hill,	
Charleston,		R. B. Crofts	76.30	E. S. Ridgeway	11.00
R. J. Taylor	30.00	Fountain Hill,		Waldron, Robert Jackson	306.71
Pittsburg,		H. G. Rash	32.00	Corinth A,	
D. W. Alderson	14.00	Hickory Ridge,		Dewey Brockwell	18.35
El Dorado, First,		M. B. Jones	7.10	Hindsville, Charles Day	12.75
Sam C. Reeves	500.00	Pangburn	12.00	Fisher Street,	
Spadra	10.00	Liberty, A. J. Scott	25.85	Henry Applegate	50.00
Buffalo Chaple,		DeGray, Guy Branscum	15.00	Stamps, Floyd Davis	83.95
Harvey Fowler	50.00	Sulphur Rock,		Oregon Flat,	
Poteau, Harmon Allen	20.00	R. A. Sims	50.00	Truman Logan	39.78
Beckspur, A. L. Corbert	136.28	Happy Hallow	20.00	Mt. Pleasant, Chester Cole	65.00
Temple, Murle Walker	100.00	Diaz, F. F. Weaver	5.60	Newport, First,	
Ebenezer,		Fair Oaks	17.00	Charles Wilkins	270.00
Bruce Murphy	200.00	Alma, L. E. Cunningham	60.00	Silverino, L. E. Lemmond	20.60
Gould, Harold Elmore	132.85	W. C. Rowe,		Rye Hill, S. C. Simpson	26.18
West Side	50.00	Pittsfield, Illinois	5.00	Shannon, Dale Barnett	41.48
Ouachita,		Osceola, Percy Herring	115.00	Halley, Hugh Smith	11.00
C. M. Miller	30.00	Mt. Ida, John Collier	68.91	Acorn	30.00
Ben Hur	10.00	McGehee, Theo James	86.79	South Side,	
Eagle Heights,		Old Union, Horace Boyd	18.00	V. H. Coffman	97.76
Hugh Cooper	40.00	Immanuel, C. G. Davis	50.00	Hopewell, Jess Matlock	20.00
Harmony,		Heber Springs,		Hardy	4.75
Rhine McMurry	25.00	W. F. Montgomery	164.25	Jasper, Wayne D. Gunther	49.00
Emmett,		Pleasant Hill,		Leachville, B. W. Pierce	42.73
Joseph Davis	21.01	Rayburn Bone	97.00	Vines Chapel	5.00
Black Springs	10.00	Alpena	66.31	Barton Chapel,	
Doddridge, A. L. Taylor	52.00	Baptist Tabernacle,		Charley Watkins	30.69
Norford,		Vernon Yarbrough	500.00	Park Place,	
Carl Huddleston	37.46	Ladelle, T. H. Berry	11.50	James Fitzgerald	130.20
Plainview,		Springdale,		Tinsman, John Eason	19.51
G. E. Nethercutt	19.18	Stanley Jordan	500.00	Calvary at	
Mt. Zion	25.00	Central, Claude Hughes	30.86	Yale, Oklahoma	100.00
Morark, Robert Beckwith	11.01	Marked Tree,		Berryville	81.69
Cherry Hill, J. M. Holman	25.00	W. F. Carlton	100.00	Pleasant Hill,	
Zion Hill,		Mt. Zion	42.60	Raymond Atwood	25.00
G. A. Keeling	220.00	Gassville, Guy Hopper	39.00	Hatfield, Robert Collard	32.15
Sanders, Glen Smith	10.00	Maple Grove	10.00	Immanuel, Howard Kolb	151.00
Union Hill, J. D. Reeves	5.00	Lincoln, Jesse Coleman	33.92	Lone Oak	5.00
Lepanto, Leslie Riherd	126.16	Hackett, G. H. McNutt	55.00	Gaither, Truman Logan	34.79
		Mixon, A. D. Kent	6.00	Corners Chapel,	
		Ozone	10.00	J. W. Deaton	16.55
				South Highland,	
				Ray Branscum	46.73
				Shibley	22.50
				Camp Ground,	
				Jimmie Conard	6.00
				Shiloh, G. E. Neely	10.00
				Snow Hill, W. E. Jackson	25.00
				Wooster, Grady Sellers	18.77
				Parkin, Ray Y. Langley	65.00
				Bailey Hill, A. G. Escott	87.65
				Vandervoort	10.00
				Midway, L. J. Tucker	16.65
				Mt. Zion, L. T. Wallace	18.00
				Bates, John Staggs	14.00
				El Dorado, Second,	
				Jesse Reed	71.00
				Rock Springs,	
				Henry Hariman	20.00
				Marion, W. P. Griffin	95.61
				Hickory Grove	30.00
				Richland, W. L. Jones	7.00
				North Crossett	22.17
				Vernon M. Shamburger	5.00
				South McCormick	4.15
				New Providence,	
				T. F. Cooper	21.50
				Anderson Chapel	31.20
				New Hope, Edgar Roberts	106.10
				Kelso, E. H. Acuff	24.50
				Lexa	27.49
				Lake View,	
				K. J. Pennington	13.00
				Bingen	14.00
				Calvary, L. H. Davis	256.22
				Anchor	10.00
				Salem, James Busby	35.00
				Valley Springs	10.00
				Epsaba	8.00
				New Hope, Elmer Cox	23.00
				Philadelphia,	
				Carl Castlemen	18.00
				Grand Avenue, W. L. Cloud	225.92
				Providence, Walter Jesser	11.50
				Luxora, Harold White	26.80
				Hagarville,	
				L. D. Williams	10.00
				Stuttgart	186.04
				First, Pine Bluff,	
				W. B. Tatum	40.00
				Walcott, H. E. Williams	58.78
				Mt. Zion, T. D. Lance	40.00
				Tomato, Vernon Gean	26.00
				Benton, B. K. Selph	160.00
				Toltec, Homer Myers	18.00
				Marianna, Burton Miley	80.10
				Mill Creek, B. D. Smith	20.00
				Highway, L. W. Williams	30.00
				First, North Little Rock,	
				Owen Moran	5.00
				Ebenezer, J. M. Langston	50.00
				Piney, E. A. Anderson	25.00
				New Liberty	10.00
				Clarksville, Walter Yeldell	97.00
				Central, C. Gordon Bayless	20.00
				Halley, Hugh Smith	10.00