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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, AUGUST 15, 1946

NUMBER 3

The Value of the District Association

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By JAMES W. MERRITT

In *Southern Baptist Brotherhood Journal*

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in our great cooperative efforts. All this is provided through the district association.

Someone has wisely said that it takes two things to build a great denomination: a common faith and a common task. The thing that binds Baptists together in both churches and associations is their common faith in one Lord. It is largely through the fellowship promoted by the district association that we are able to unite in carrying forward our common task of witnessing for our Lord and Saviour throughout all the world.

The Association Develops Cooperation

All that Baptists are doing for the advancement of the Kingdom of our Lord depends upon voluntary cooperation. We are bound by no man-made laws or ecclesiastical authority in the matter of stewardship and discipleship. We acknowledge the lordship of Christ, and our cooperation in the great missionary, benevolent, and educational work of our denomination springs from a desire to be obedient to His will, and to be fellow-workers with Him in the important task of seeking to redeem a lost world.

Our various state conventions and the Southern Baptist Convention are important factors in developing cooperation in the far-flung work of the kingdom, but even more important are the district associations and their programs of work.

Cooperation is not only expedient and desirable, it is necessary and scriptural. Our Lord has called his people to do some things that no individual or church can accomplish alone. It is largely the meetings of our district associations that our churches receive the information and inspiration concerning our cooperative work.

The Association Unifies Our Purpose

The district association needs in a special way the strength and support of the men of our churches, and the men need the fellowship and inspiration which are to be derived

from activity in the work of their association and in attendance upon its meetings.

It would be impossible for churches to cooperate in a program of work unless there was agreement regarding the essential elements of such a program. As a unifying agency to bring about this essential spirit of agreement and understanding among the churches, the district association is of paramount value.

In the annual meetings of the associations reports on the various phases of work are presented, discussed, and, when adopted, published in the minutes of the meetings. Churches are thus enabled to work in harmony in their support of a unified Cooperative Program, and in the observance of the special days and seasons, and in the furtherance of agreed cooperative efforts in soul-winning, enlistment, training, teaching, and many other activities.

The Association Strengthens All Phases of Our Work

The importance of the district association is not confined to the general cooperative work of the denomination, though the contribution in this realm is great in value and far-reaching in effect. The churches themselves are helped and strengthened in their immediate fields of labor and with their local program of work through the ministry and power of the district association. However, it should be said that a church must pay the price and meet the conditions upon which such blessings are bestowed if it is to share to the fullest extent and create the helpful influence which the association exerts upon churches and upon all phases of the work of our denomination.

This means that a church is obligated to cooperate heartily in and support the work and program of the district association, and that its members are expected to attend the meetings of their own association, both the annual gatherings and the special meetings held from time to time, and to respond when called on for committee work or other definite service.

It has been wisely said that the district association is still the basic organization of agency of all cooperative service among Baptists; that, in the providence of God, it now occupies an honorable and abiding place in Baptist life and work in all parts of the world and that it will continue its honored and effective service so long as Baptists carry on their cooperative work in the world.

Dr. Alldredge reminds us that, "in the year 1800, according to the best authorities, the Baptists of America had only about one thousand, one hundred churches; one thousand, two hundred and fifty ordained ministers; and approximately one hundred thousand members. There were no Sunday Schools—in the modern sense—no B. Y. P. U.'s, no Woman's Missionary Societies, no Brotherhood organizations—nothing in the way of modern inter-church organization, life, and work. Moreover, there was but one school of any sort, Brown University of Providence, R. I., established in 1764. There was not a state convention, nor a hospital, nor an orphanage, nor a Baptist publishing house, nor a Baptist paper, nor a periodical of any kind, in all of America. And, what was still more serious, there were very few well-educated ministers or lay leaders."

"You will wonder," continues Dr. Alldredge, "in such circumstances, how it was possible to save the Baptist situation in America, to say nothing of unifying, directing, and enlarging these scattered forces toward the great convention organizations which we know today. The explanation, and the only adequate explanation, is the district associations. God bless every one of them, for we owe as much or more to them than we owe to any one agency that Baptists have ever known."

The first district association to be organized in America was in Pennsylvania in 1707, and was called the Philadelphia. The first of these groups to be formed in what is now Southern Baptist Convention territory was the Charleston Association in South Carolina in 1751.

The Association Creates Fellowship

The district association affords unsurpassed opportunities for building fellowship, and in this way makes a large and valuable contribution to Baptist life in all its phases. There can be no worth-while progress in church work or in denominational enterprises without a spirit of fellowship among our people. All of us have observed that church members, who cease to have fellowship with their fellow Christians in the work and worship of Christ, become careless about church attendance; become cold and indifferent, and are often openly critical of their church and pastor.

Fellowship among Christians not only promotes the spiritual development of the individual, but there is such a thing as fellowship among churches which binds them together

ONE Hungry WORLD

"No One Excused," the topic of WMS circle meetings this month, is a perfect slogan for the Relief Rehabilitation drive in progress in 26,000 Baptist churches. If Miss Blanche Sydnor White and her committee had known in 1945 that such a campaign would be launched in May, 1946, they could not have selected a better phrase for "community missions." In one world the world is the community, and relief is missions.

"Ph. D. faculty members whose salaries are less than what the cooks and ricksha pullers made. . . . All furniture in some homes sold to supplement funds for food. . . . Children of Christian workers unable to go to school because salaries are inadequate to pay tuition and board. . . . A single visit to the doctor costing \$30,000 CN (\$15 US) . . . UNRRA providing food and clothing for the destitute, but Christians unwilling to apply for such aid." These are facts about rehabilitation reported in an air-mail letter from Dr. M. Theron Rankin in Shanghai.

"Preachers, teachers, Bible women all share these conditions," Dr. Rankin asserts. "Even the members of the boards with whom we have been meeting. And yet, from them personally we hear not a word of their need. When we ask questions, they tell us about the needs of other preachers and teachers. We are making plans to study the situation, with the purpose of making relief funds available for these servants of God. They are our responsibility. There is no more urgent need in China than this."

The kind of persons who receive rehabilitation aid in Italy is described by Pastor Enrico Paschetto of Lucento, under date of June 5: "In the zone around Valperga-Canavese, twenty-five miles from Turin, through the splendid work of a sister who went there after losing everything, house and all, in a bombardment, we have 18 church members and three candidates, and seven localities open to the gospel and asking us to go and preach. Moreover the brethren there have given 50,000 lire and we added 58,000 lire, and bought a holy ground there to build a chapel as our center for the entire zone."

Missionary W. B. Johnson of Kunshan, China, writes June 17: "We have been able to make several distributions of clothing, vitamin pills Christmas parcels, and other things since I returned. Relief given through CCRA (now Church World Service) and our Foreign Mission Board is all that has been given in our area except a little help recently from

Men, These People Are Hungry

By LAWSON H. COOKE

Very few who will read this story have ever been hungry—really hungry. Certainly not one has been hungry to the point when one simple meal meant the difference between another day of life and starvation.

It is difficult for us to comprehend the conditions in many areas of the world today. Distances are too great and the conditions are too far removed from our own experiences.

Perhaps this will help us:

Imagine the local community in which we live, and then picture every man, woman, and child, literally starving. Now picture the entire population of the state—every man, woman, and child—starving to death. A terrible condition, indeed, but, though already taxing our imagination, it is only a partial picture.

We are told that there are 800,000,000 hungry—not only hungry but starving—people in the world today. Let's discount these figures 50 per cent; cut them in half. What do we now have?

Here is the picture:

There are about 140,000,000 people in this country. This is our estimated population.

Let's shut our eyes and imagine, if we can, every man, woman, and child, in this country starving. Even then we will have the real world condition only in part. Multiply it by three—three times the entire population of the United States hungry—and we have it.

What will Southern Baptist men do about it?

They will dig deep into their pockets and go to the limit to save the lives of these hungry people. And they will do it in the name of their Lord who said that when we do it for even the least of these we do it for Him.

CNRRA for schoolteachers. With the coming of the new crops, the food situation in our section will be greatly relieved. What we need now more than anything else is provision for the medical relief and treatment of the sick. During the war 90 per cent of the medical services were destroyed. We are trying to get some medical supplies, so that we can reopen our Kunshan Baptist clinic."

Missionary Marion F. Moorhead, former chaplain, now appointee for Japan, sent his check for \$35, the offering made by Silver Springs Baptist Church, Williston, S. C., when at their request he preached on relief.

IMPULSIVE DECISION

A Devotion by B. H. Duncan, Hot Springs

"Some fell upon stony places."

A feverish heat produced by the undrained stones causes quick germination. But the same stones which cause quick germination also cause quick decay.

This type of soil illustrates those persons who act with impulsiveness, on the spur-of-the-moment. Modern life is largely geared to spur-of-the-moment decisions. It is difficult to get people to calmly consider the most serious questions of life.

In such quick and lightly considered decisions there is no profound realization. Discipleship means a revolutionary change in life. Christianity is accepted as a pleasant association with congenial people engaged in worthwhile activities. It is not considered that to accept the word of the Kingdom of God, one must forsake the world, it is thought that one can add the Kingdom of God to the world.

It is "straightway" both in vow and in action. The emotion with which the word is received ruffled only the surface of life; when persecution or temptation arises, the emotion is spent and the word of the Kingdom is surrendered.

An emotion strong enough to carry through contrary winds, a loyalty firm enough to stick amid adversities is not a mushroom growth of a single night, but a sturdy oak with deeper root and tougher fiber.

Christian character does not come into being from a light and ill-considered decision, but from a profound conviction that holds one firmly to Christ.

"But he that received seed into stony places the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for a while; when tribulation or persecution ariseth because of the word, by and by he is offended. Matt. 13:20, 21.

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Some parents say: "We will not influence our children in making choices and decisions in matters of religion." Why not? The press will! The radio will! The movies will! Their neighbors will! Their friends will! We use our influence over friends, relatives, neighbors, etc., shall we ignore our children?

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Dr. R. L. Whipple, President, Central College, Conway, Arkansas

Across the Editor's Desk

Christian Comfort

By DUKE K. McCALL

The issue before Southern Baptists in this World Relief Offering is whether we will provide Christian comfort for a distraught world or comfortable Christianity for ourselves.

Southern Baptists now have the resources for embarking upon a period of tremendous local expansion, or these resources may be used in part to help the need of other lands. Our churches and institutions are not only debt-free but have some reserve funds. The individual Southern Baptist has a larger tithe which he must place somewhere in the work of Christ's Kingdom.

The money we have is blood money. A war which plowed the grain fields of the world with shells and watered them with the blood of the finest young men on earth is the immediate cause of our increased income. American prosperity and the destitution of others are the opposite sides of the same coin. What caused their need has created our ability to help them.

The first time the conception of one world was ever stated was John 3:16, "God so loved the world . . ." The provision of divine love recognized no national or racial boundaries. It responded simply to human need. When Jesus Christ healed the sick and fed the hungry, He made no distinctions. Wherever there was need He could be found and whenever there was need He helped.

Baptists would not turn over the administration of the ordinance of baptism to a government agency. That is more intelligent than for us to expect a government agency to relieve us of the necessity of Christian compassion by doing our good works for us. Christian hands must offer Christian comfort that men may see these good works and glorify our Father which is in heaven.

The unanimous desire of Southern Baptists has been to use Christian channels for their gifts to the needy. According to the action of the Southern Baptist Convention in Miami the Executive Committee of the Southern Baptist Convention is charged with the responsibility of presenting this appeal for \$3,000,000 to the churches. Every penny given by any individual will be placed in the hands of the Foreign Mission Board to be administered as experience dictates.

In some cases food may be bought in this country to be shipped overseas. In other cases American currency will be placed in the hands of individuals in foreign lands to secure a portion of the food available there. In many instances the inflation of local currency is the cause of the distress of the Baptists of

that community. American money, however, is still able to buy what otherwise cannot be secured. Some of the funds available will be used for medicines, clothing and shelter, and the reestablishment of mission property.

While the distribution will not be confined to Baptists or even to Christians, in every case Christian channels will be used as the means of helping. Thus it will be possible for the Foreign Mission Board to enter some of the doors wrung from their hinges by war. Further, it will be possible for new doors for Christian witnessing to be opened.

Three and one-half million dollars is apparently more money than the average Southern Baptist realizes. Excellent reports from a few churches do not mean that we are on the way to securing this large sum. Again we need to remember that it is not the amount of the gift from one church but the amount per member which tells the story. A small church of less than three hundred members reported an offering of \$2,000. On this same basis a church with three thousand members would give \$21,000 and should be ashamed of \$3,000.

Every church and every Baptist must participate in this appeal to secure \$3,500,000. The need, however, is larger than our goal. Many individuals and churches ought, can, and will exceed their goal by two, four, and eight times.

We give not to a goal but to hungry, homeless boys and girls, men and women. Indeed we make our gifts to Jesus Christ himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Reason for Giving

By A WAR VETERAN

Do you want another world conflict, Do you like to lose your sons, daughters, and loved ones to the mailed fist of war? If you do, then don't give to the Relief and Rehabilitation campaign, because an empty stomach always has as company a discontented heart and a vengeful mind. These three conditions are a most fertile hatching ground for war.

Do you dislike your fellow man? Do you take pleasure in thinking of thin, emaciated, sacks of bones that were once bodies? If you do, then don't give to the Relief and Rehabilitation campaign. But, do not forget that God tells us He created man in His own image.

Do you have no feelings for the Christ who saved you from your sins? Do you have little care or worry concerning His happiness or the ongoing of His kingdom's work? If you do not, then don't give, because a part of the

money is to be used for rehabilitation of mission work in the foreign countries.

But, if you enjoy peace, if you have a love for your fellow man, and if you love the Christ who died that you might live, give liberally, give sacrificially, and give until it hurts

Religion on Radio

Religious programs, with 21 per cent response, rank second only to hillbilly music (26 per cent), Radio Station WHAS of Louisville, Ky., has found in analyzing the program preferences of the territory it serves.

"It is found that hillbilly music and religious programs are much more popular among residents in towns under 2,500, and on farms, than among those living in larger places," Lawrence E. Benson, listener analysis expert, told the Federal Communications Commission.

Mr. Benson found that 29 per cent of the men and 23 per cent of the women listed religious programs in a preferred category. Broken down further, the preference ran 24 per cent in farm areas, 29 per cent in places under 2,500 populations—hillbilly music running ahead of religious programs in the first two groups with 33 per cent and 29 per cent, respectively.

In places of over 2,500 population, religious programs drew three per cent more than hillbilly music, with popular music, daytime serials, and news leading in that order, although news rated only 14 per cent, or just one per cent higher than religion.

Approached from the negative aspect—"What type of radio program should be curtailed?"—only one per cent of the men and even fewer women listeners mentioned religious broadcasts.

Commenting on why WHAS' religious programs continued to hold listener interest, Jean H. Clos, production manager for the station, told Religious News Service:

1. "Emphasis is placed on quality rather than quantity." As a matter of fact, the total amount of time given over to religious programs has dropped somewhat because of this factor, he said.

2. "Stability of time periods." He said WHAS, unlike most other stations, keeps its religious programs going at the same time of the day, thus building up a continuity of listeners.

3. "Continuity of personalities." This, he said, takes into consideration obtaining the best possible speakers.

4. "Production supervision is equal to that given the most lucrative commercial program."

Florida is the first state to reach its goal in the Southern Baptist campaign for relief and rehabilitation. The state sent to the Foreign Mission Board on August 2 a check exceeding their quota by \$750.

NOTES OF ADVANCE

The North Carolina Baptist Convention, meeting in special session at Greensboro, voted to move Wake Forest College, third oldest Baptist institution in the country, to Winston-Salem, N. C., in order that the college may receive a gift of \$10,750,000 from the Z. Smith Reynolds Foundation. The Wake Forest Medical School and Baptist State Hospital are already located at Winston-Salem. The college's annual income will represent a present endowment of more than \$10,000,000 and 20 per cent of the Reynolds Foundation's earnings and all gifts will go to the college each year until the total amount of the gift reaches \$50,000,000.

The School of Church Music of Southern Seminary, Louisville, has openings for ten more men students, Dr. Ellis A. Fuller, president of the seminary, has announced. The school is qualified to receive students under the GI Bill of Rights. Approximately 300 letters came to the seminary last year from pastors seeking ministers of music and educational directors, President Fuller reports.

Pastor J. B. Maxwell, First Church, Bentonville, was the inspirational speaker each day at the noon hour for the North Louisiana Baptist Encampment at Olla, La. He has accepted a return engagement next year. Harold L. Rutledge, a former Arkansas pastor, is president of the encampment.

Dr. and Mrs. M. E. Dodd, First Church, Shreveport, La., left July 30 for their third world missionary journey. They will fly from San Francisco by Pan American World Airways by the way of Honolulu, Canton, Fijian Islands, New Caledonia with their first extended stop in New Zealand. Dr. Dodd has two and one-half months' speaking engagements in Australia covering the entire continent, including Tasmania.

Dr. Richard Williamson has given \$1000 to Southern Baptist Hospital, New Orleans, to establish a prize to be given annually to the student who makes the highest grade in pediatric nursing.

Mrs. Enid L. Gowan, a teacher in the Oregon School System for more than 30 years, is visiting her brother, Pastor Basil Martin, First Church, Marion.

Plainview Church, Little Rock, observed Homecoming Day August 11.

First Church, Tyronza, had 144 additions, 101 for baptism, 24 by letter, and 19 by statement, and 13 other professions of faith in evangelistic services led by Evangelist H. E. Kirkpatrick, Hot Springs. The crowds, often numbering more than 1000, came from miles around. Russell J. Clubb is pastor.

Zion Hill Church, Pulaski County Association, had 15 additions, 11 for baptism, in a recent revival conducted by Pastor Jack Hogue, who has been with the church only a short time. The church was greatly revived. Prayer meetings were conducted each evening and there were from 15 to 25 men in the

grove prayer meetings each night. Average attendance at Sunday School runs about 75 and that of the Training Union around 90. The church has installed an attic fan and has made other improvements. Finances are in good condition.

The first Vacation Bible School in Ashley County, according to reports, was held recently at Mt. Olive No. 2 Church, Bartholomew Association, with State Missionary E. D. Estes, serving as principal and Pastor S. E. Powell as assistant. Missionary Estes conducted a Better Vocal Music School each evening. There were seventeen additions to the church, eleven for baptism.

"Your Minister Is Your Friend" is the title of an article by Dr. Clarence Seidenspinner, minister of the First Methodist Church, Racine, Wis., and special lecturer at Northwestern's Theological University, in the August Coronet. Dr. Seidenspinner offers many ways in which the pastor can be treated as a human being. "Salesman, solicitor, counsellor, educator, businessman—and preacher! Those are just a few of the jobs that today's minister must fill," the article says.

First Church, Jacksonville, H. W. Ryan, pastor, went over the top in its offering to world relief. The church has also accepted its quota for Ouachita College.

E. P. Vandiver, banker of Anderson, S. C., was elected president of the Board of Directors of the Southern Baptist Hospital, New Orleans. He has been a member of the Board for 17 years—longer than any other state member. W. H. Hitt, New Orleans, was elected vice-president and chairman of the executive committee. Louis J. Bristow was re-elected executive secretary-treasurer, and F. S. Groner was re-elected administrator.

First Church, Monte Ne, ordained B. D. Graham, Homer Means, Glenn Brainard, W. L. Cradock, and Tony Fletcher to the office of deacon recently. The pastors and deacons of Immanuel and First Churches, Rogers, assisted in the ordination. Pastor Edgar Harvey, Immanuel Church, led the questioning, Deacon J. E. Ford gave the charge, and Pastor Rel Gray, First Church, preached the sermon. This newly organized church cooperates in every phase of Arkansas Baptist work. T. A. Richards is pastor.

Fourteen additions, ten by letter from other churches, were counted in evangelistic services at Mt. Olive No. 2 Church, Hamburg. Pastor Stanley Jordan, First Church, Hamburg, did the preaching and Frank Adams led the song services. S. E. Powell is pastor.

Mary Lake Fox is the baby daughter of Pastor and Mrs. Paul Fox, Immanuel Church, Pine Bluff, born July 18.

PASTORAL CHANGES

James R. Staples from Harmony and Liberty Churches, Red River Association, to First Church, Pearl River, La.

Dr. William R. Pettigrew, who has pastor of the Citadel Square Baptist Church, Charleston, S. C., the past ten years, has accepted the call of Walnut Street Church, Louisville, Ky. During the decade that Pettigrew was pastor at Charleston the church cleared a debt of \$122,000 and accumulated \$75,000 for a new building program. A total of 3,813 members were received by the church. Of these 1,323 were for baptism.

Pastor D. W. Stark, Mountain Home, assisted by George Johnson and Troy Meade, held a revival meeting at Big Pond School, five miles east of Mountain Home. There were five professions of faith.

Excelsior Church, A. D. Kent, pastor, had nine additions for baptism in evangelistic services led by Pastor W. T. Byrum, Lockesburg.

Arkansas gave \$37,197.69 to Southern Baptist causes in July according to a report of the Executive Committee of the Southern Baptist Convention, The Cooperative Program received \$10,196.74, designated causes \$117,633.32, World Relief \$26,883.32. Southwide total for all purposes was \$849,422.48. The total for World Relief was \$390,472.70.

Plainview Church, Pulaski County Association, held evangelistic services with T. Stanfill, superintendent of city missions, Rock, doing the preaching, and Pastor old White, Pine Grove Church, leading the song services. The young people of the church resolved in a body to shun the appearance of evil.

Twenty-one additions to the church, for baptism, were counted in a revival meeting at Mildred Crowe Memorial Church, Shreveport, La. I. M. Kibbe, formerly of Arkansas, pastor and Pastor Don Hook, Ozark, were evangelists.

During the first month he served as student housing director at Southern Seminary, Louisville, Ermon Webb, Urbana, secured apartments for 11 families. Mr. Webb who was a first year student at the seminary there has a number of other apartments listed which will be available later in the summer, but demand continues to exceed the supply.

Pastor John M. Basinger, First Church, Sparkman, writes in appreciation of the work of Miss Margaret Deese, whose wife is the pastor's daughter. Miss Margaret Deese was received into the church in Alabama while in the Pacific. The Sparkman church extended the authority for him to receive candidates into the fellowship of the church. Many were saved and baptized during the chaplaincy. Mr. and Mrs. Deese are now in Louisville, Ky., where they will attend Southern Seminary.

Cole Ridge Church, Mississippi County Association, had 47 additions, 41 for baptism, in evangelistic services conducted by Pastor Gallop, Central Church, Dyess. Reven was had charge of the music. W. C. Steverson is pastor.

Mountain Pine Church, Freeman Methodist Association, had 31 additions, 15 for baptism, and six other professions of faith in a revival conducted by Pastor Jesse Reed, Park Place Church, Hot Springs, preaching, and C. H. Seaton, assistant pastor, Second Church, Hot Springs, directing the music and working with the people.

(MORE NEWS ON PAGE EIGHT)

The Christian Herald Asks . . .

Does the Catholic Church Believe in Freedom of Worship?

From the Christian Herald
Used by Permission

We read in an official Roman Catholic publication that "the teachings of the Catholic Church on freedom of worship should be made known to all America." Christian Herald finds itself in hearty agreement with that! We are in agreement because we have just fought a war and given the blood of our sons (Roman Catholic, Protestant and Jewish sons) to defend, among other freedoms, this freedom to worship. We agree because we know that to an American this right to worship as he pleases is as dear as his right to vote as he pleases.

But just what is the Roman Catholic position on freedom of worship? Let us quote, now, in a series of questions and answers, from this official Roman Catholic pamphlet, "Freedom of Worship: The Catholic Position."

1. Who speaks?

Francis J. Connell, C. S. S. R., S. T. D. in a booklet "printed and published in the U. S. A. by the Paulist Press, New York 19, New York." On Page 2 of the booklet appears the following: "Imprimatur: Francis J. Spellman R. R." This is the distinguished prelate, Cardinal Spellman of New York.

2. What is the position of the Roman Catholic Church toward other creeds?

"Catholics believe that their church is the church which Christ established. . . . They hold that any creed which differs from that of the Catholic church is erroneous and that any religious organization which is separated from the Catholic church lacks the approval and the authorization of God. The very existence of any church is opposed to the command of Christ that all men should join His one church. From this it follows that as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion or to be a member of any church save the Catholic church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church. . . . Logically then Catholics hold that no one has a genuine right as far as God's law is concerned, to profess any religion except the Catholic religion. . . . It is a sin to participate in the religious rites of any other denomination. . . . such then is the first Catholic principle relevant to religious liberty—that a man has not an unqualified right to practice any religion he may choose. It was in accord with this principle that Pope Pius IX in his Syllabus of 1864 condemned the proposition: 'Every man is free to embrace and to profess that religion which guided by the light of reason he judges true.'—From "Freedom of Worship: The Catholic Position." (Pages 3, 4, 5, 6.)

3. Does each American have the right to choose his religion?

"The mere fact that a person sincerely believes a certain religion to be true, gives him no genuine right to accept that religion in opposition to God's command that all must embrace the one true religion. Neither does it necessarily oblige others, to allow him the unrestricted practice of his religious beliefs.

. . . The Catholic attitude toward non-Catholic religious beliefs is known technically as doctrinal intolerance. . . . The Catholic, convinced as he is that the Catholic religion is the only true religion, is intolerant toward other creeds. No reasonable person can object to such an attitude for if the Catholic religion is true, all others must be false."—From "Freedom of Worship: The Catholic Position." (Pages 7, 8.)

4. May Catholics persecute non-Catholics?

"Catholics may not persecute non-Catholics because of their sincere religious convictions. However, this does not necessarily imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics."—From "Freedom of Worship: The Catholic Position." (Pages 9, 10.)

5. What should be the conduct of a Catholic government toward non-Catholics in its domains?

"If the country is distinctively Catholic. . . . the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. . . . Similarly in a distinctively Catholic country the government quite reasonably may repress religious propaganda detrimental to the belief of the rulers and of most of the people."—From "Freedom of Worship: The Catholic Position." (Pages 10, 11.)

6. Does the Roman Catholic Church ever tolerate other religions?

"Even in a predominantly Catholic country circumstances may render it more advisable for the government to grant non-Catholics the same measure of freedom of worship as is enjoyed by Catholics. . . . Pope Leo XIII explained this point tersely when in expounding the principles that should guide Catholic governments, he wrote, 'The church indeed deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not on that account condemn those rulers who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each form of religion having its place in the State. But it must ever be remembered that a Catholic cannot advocate such a plan on the basis that all religious have a genuine God-given right to exist.'—From "Freedom of Worship."

7. Are Catholic governments more liberal than Protestant states?

"In practice Catholic governments are generally much more liberal toward non-Catholics than are distinctively Protestant States toward Catholics."—From "Freedom of Worship: The Catholic Position." (Page 14.)

8. Do Protestants accept this judgment regarding Catholic and non-Catholic governments?

No. Without referring to history, which is at times embarrassing (to say the least!) to both Protestants and Catholics, they point in our own time to Italy, Spain, Portugal, the Portuguese colonies and certain South American countries. They acknowledge the application of the principle of Roman Catholic "tolerance" in the Irish Free State. Also they recognize the unique Irish situation—the stubborn purpose of the North of Ireland, pre-

dominantly Protestant, to remain separate and the equally determined purpose of the Irish Free State, overwhelmingly Catholic, to achieve Irish "unity." Specifically, in Portugal there is no civil marriage, the church controls education, and one Protestant mission board in the United States has not been able to get a single visa from Lisbon for a missionary to enter Portuguese Africa in four years. Conditions in Spain are, from the Protestant standpoint and as to freedom of worship, even more difficult and tragic.

9. What is the attitude of the Catholic Church in non-Catholic countries?

"In a country like the United States, where the religious affiliations of the citizens are so numerous and so diverse. . . . complete equality for all religions is undoubtedly the most commendable policy. . . . if the word 'right' is taken in the sense of civil rights in the United States or in countries where there are similar religious conditions, Catholics have no hesitation in stating that all religions should have equal rights."—From "Freedom of Worship: The Catholic Position." (Page 15.)

10. What is the spirit of the Catholic Church?

"If some of our fellow citizens fail to see the reasonableness of the position taken by those of us who are Catholics and consequently denounce us as bigots or fanatics, we are not allowed to compromise on a single point in order to appease their indignation. . . . we must remember His words, 'Love your enemies; do good to those who hate you, and pray for those who persecute and calumniate you.'—Matthew 5:44.—From "Freedom of Worship: The Catholic Position." (Page 16.)

11. Do all Catholics or Catholics generally support the beliefs and principles as above stated?

Generally, yes. There have been and are exceptions. The distinguished Catholic layman, Alfred E. Smith, as quoted in Time February 22, 1946, "could flatly endorse equality of all churches, all sects and all beliefs before the law as a matter of right and not as a matter of favor. I believe in the absolute separations of Church and State." Also other distinguished Catholics, notable Cardinal Gibbons, of Baltimore, and Archbishop John Ireland, of St. Paul, seemed to disagree. Their statements provoked bitter church criticisms in Europe. Leo XIII in an apostolic letter addressed to Cardinal Gibbons in 1899, condemned "Heretical Americanism." But Cardinal Gibbons and Archbishop Ireland have had no successors in this type of leadership in the Catholic Church of the United States. The beliefs and principles as stated in the Paulist pamphlet, "Freedom of Worship" with the imprimatur of Cardinal Spellman, should be regarded as authoritative.

12. How do you explain the difference between religious unity under war conditions and religious disunity with rising religious bitterness under peace conditions?

It is easier for men to die together than it is for them to live together. Four chaplains of three faiths, on the cargo transport Dorchester, each in the tradition of his particular faith, having done all they could to save enlisted men on the torpedoed vessel, locked

(CONTINUED ON PAGE EIGHT)

A Word to the Music Committee

By **BRUCE H. PRICE**
Texarkana

"Practice Is Good for your Organ" is the topic of an article by Dr. Harry E. Cooper which was recently published in the *Biblical Recorder*. Dr. Cooper is head of the music department and professor of organ at Meredith College, Raleigh, N. C.

The article is so timely that I feel it should be called to the attention of pastors and deacons of our churches, in order that it may correct a prevalent mistaken idea concerning the use of an organ for practice. Normal use does not harm or wear it out for it is not a machine like an automobile.

In my limited experience as pastor of four churches using organs I have found the congregations have been welcome to use all of the church equipment except the organs. At times the organ has been refused for purposes of practice, and on other occasions the use has been granted but whispers among the membership have indicated the feeling that the organ was being greatly damaged.

More Organists Needed

Dr. Cooper believes there is a need for more organists in our church, and the number would increase if young musicians were encouraged to practice on the church organ.

But read a part of the article as follows:

"A modern organ consists of pipes made of wood and metal, with an 'action' designed to admit and stop the passage of air through the pipes when the appropriate keys are depressed or released. Now air passing through a pipe does not wear it out; a pipe could sing continuously for a hundred years without showing any appreciable change. And the passing of current over a wire has no effect whatever on the wire. The only moving parts in

a modern action are the steel springs and the leather pneumatic valves; both are benefited immeasurably by action-use. Leather, like rubber, becomes stiff and brittle if it is not flexed occasionally, and the use of an organ action gives it just this needed movement.

"The only parts of an organ that are subject to actual wear are the blower and generator, usually located in the church basement. These are separate units apart from the organ, easily replaceable, and represent only about four per cent of the cost of the organ. The motor is generally of a type without brushes to wear out, and both it and the blower are, mechanically speaking, merely turning wheels. If properly lubricated, they will both last a lifetime. The writer knows of one blower that has been in operation about 12 hours each day, six days a week, for some 30 years, with absolutely no attention save oiling.

"From the foregoing analysis, which any qualified organ architect or manufacturer will verify, one cannot escape the conclusion that practice actually benefits an organ, and that churches should encourage students to use their instruments for practice for the good of the organ as well as of the students.

"And what to charge the students, in order to cover the cost of current used? A three-manual organ of moderate size pulls about one kilowatt and costs from three to five cents an hour to operate, depending on local rates. If you don't believe this, you have only to run the motor for an hour and check the meter."

238 Years of Service

The first organ installed in America was imported from England in 1708 by Thomas Brattle. After 238 years it will still make music, which seems to be good evidence that

Dr. Cooper is correct in what he has to say about an organ "wearing out."

The history of this first pipe organ in our new world is interesting. Mr. Brattle had it placed in his home where it was used until his death in 1713. In his will it was left to the Brattle Street Church, Boston, with the vision that if this Puritan congregation would not accept it, that it be given to King's Chapel of the Church of England in the same city.

Whether music should be used in a church was a burning issue in New England, and it caused the Puritans to turn down the organ and the organ became the property of King's Chapel. Years later it was sold to another chapel of the same denomination in New York. Its final move was to St. John's Church, Portsmouth, N. H., where it is visited by thousands of tourists each year.

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Liberty Proponents

A resolution calling upon President Truman to "take such action as may be necessary" to have the United Nations require its members to guarantee freedom of religion has been introduced in the Senate by Senator Olin D. Johnston, of South Carolina, and referred to the Committee on Foreign Affairs.

The resolution asks that the President be requested to direct our representatives in the United Nations organization to so interpret the words 'fundamental freedoms' as to include freedom of religion." The President is requested "to take such action as may be necessary to secure as soon as possible freedom of religion by the Assembly of the United Nations, to the end that religious persecution by any civil state may be outlawed throughout the world."

Religious News Service adds significant interest to their story that Senator Johnston is a Baptist and it is presumed he is encouraged to stand by religious liberty tenets of his own nomination.

DR. LOUIE NEWTON WILL REPORT RUSSIAN TRIP TO NATION

Dr. Louie D. Newton, pastor of Druid Hills Church, Atlanta, Ga., and president of the Southern Baptist Convention, will give his first complete public report on his trip through Russia, Germany, and England at the annual Atlanta Baptist Training Union Assembly at the City Auditorium August 25. His address, of interest not only to Southern Baptists but to every American, will be broadcast over Radio Station WSB from 3:30 to 4:00 p. m. Further negotiations are in progress for extensive network coverage with WSB serving as the key station.

In recognition of the outstanding job done by him as chairman of the Russian Relief Committee, Dr. Newton was invited by the Soviet Union to visit Russia in order to inspect the uses to which the relief money from the United States is being put; to inspect the medical centers and services of the Soviet Union and to see what is being done for the wounded soldiers and the health services of the Soviet, to inspect the cultural and educational centers and to see what is being done for the youth of Russia, and to confer with Soviet officials.

The annual mass meeting sponsored by the Atlanta Baptist Training Union will open the 28th annual "Week of Study" to be conducted by that organization. Approximately 3,000 will be enrolled.



Dr. Newton charts Russian trip as Atlanta Training Union leaders look on.

By ERNEST O. MILLS
Retired Missionary to Japan

FESTIVAL OF THE DEAD

TONIGHT the hillsides are alight! It is the Festival of the Dead. Nagasaki is an old city and the cemeteries have crept far up the mountains wherever even a small space could be leveled. And all these abodes of the dead are aglow with many Japanese lanterns, to welcome back the departed who are privileged for three days to return to their former homes on earth.

Every year on July 13, 14 and 15, is observed this strange and picturesque festival. The record goes back to the seventh century. The festival varies in some localities, and in Nagasaki because of early intercourse with Shanghai, it has some Chinese customs attached. As the date approaches there is great preparation and especially so in families where the home circle has been broken during the year.

Many times have I witnessed the event. But the festival of 1918 following that winter when so many were taken by the epidemic of influenza always stands out by itself. That season had placed the death notice on many doors, and there were scarcely accommodations for burial. Preparations began early. Lanterns were made in great numbers and frames for hanging them in the cemeteries. The family burial lots were cleaned of grass and weeds, and even the stone walls were cleared of plants and vines. At home the house was put in order and a new lantern provided for the front gate.

TOWARD SUNDOWN on July 13, some representative of the family, and often several, went to the cemetery to put up and light the lanterns. Children like to go along for it is a great celebration for them. The streets were teeming with people, and yet there was a subdued atmosphere.

As twilight came on, the whole city shone out with its wide open houses and gate lights. The cemeteries, sometimes a whole mountainside, flashed out with lanterns. For, that year, electric connections had been made, and in some places a frame of fifty or more lanterns was turned on; and there were also beautifully set pieces. Other thousands of lanterns were carried by people as they moved about. Clouds of incense filled the air. There were firecrackers, flares, roman-candles, sky-rockets and marvelous bursts of Japanese fireworks!

Thus they were showing the spirits the way.

Later as the candles burned low the guests must be escorted home. Here and there lanterns began descending the stone steps, for it was dark now. Slowly and carefully they come. At any loose stone or difficult place they pause, holding the lantern to guide the steps of the visitor.

Down on the level streets members of the family converse quietly as they walk, but most of them seem to believe that they are actually accompanying someone. Older people do believe it and will converse with the returned one as they go on their way.

At home the guest is met by others of the family. Often a bucket of water is placed at the front door that the visitor may bathe his feet before stepping up into the house. The main room, or rooms opened together, are hung with many lanterns in soft tones of blues and greens, beautiful in designs. Flowers, fruit, and other foods are arranged in tiers, and a low table and cushion are set for the

guest. Food of which the person was fond while living are usually prepared. During the feast the older people may relate the family news of the year.

The second night is practically the same in procedure.

ON THE THIRD EVENING in the cemeteries the display of fireworks is even more wonderful. That night spirits must take their departure. About 9 o'clock Chinese gongs are sounded in each neighborhood so that none will be left behind.

During the preparations for the festival, ships have been constructed to carry the departing spirits! Those for individuals who have been gone for some years are tiny ships a foot or two long, most of them decorated, all having incense burning at the prow. Where one has gone during the year, a larger ship is made, and the decks, masts, and sails are beautiful. As one walked along the street during the day, that fateful year of 1918, it seemed that almost every other house had a ship prepared. Often neighborhoods make large ships perhaps 40 feet long with 50 or more lanterns hung as sails.

From the sounding of the gongs, these ships are prepared for the departure. They are brought out into the streets. Small ones are carried on the shoulder of a young man often accompanied by others of the family. The large ones are borne by groups of men. The gongs continue for an hour or more. The ships come down all the side streets, and the main thoroughfares are soon a continuous procession, going down to the seashore to set them afloat!

That they are constructed of straw and bamboo inside so that they will be light and float does not detract from their outside

beauty. There are wonderful boats, both with strange headlights, some are castled pagodas, and sometimes a Japanese house lighted from within. Many are perfect works of art. There are models of modern steamships with lighted portholes and smoke coming from the funnels. Others are aglow with lights that twinkle and wink. Sailboats were also perfectly constructed having the regular lights on the masts. Others are airships with propellers turning. There were Chinese ships, lighted pavilions, transparencies.

Great paper lanterns shaped like stone lanterns are carried on long poles. The largest of these constructed of crepe paper with streamers eight or ten feet long were especially beautiful. Some boats were so long that they had to be pointed in order to turn the street corners. One such measured 75 feet, a marvel of color and lighting. The longest reached at least a half block.

The 1918 procession lasted four hours. It counted 4000 ships and several hundred were still on the way. That year, I went up into the city park on a high hill to try to estimate the number of lights in the cemeteries. I concluded there were 300,000, probably more. And the next day the daily paper reported the number of ships to have been 20,000!

IN MY NEWER DAYS as a missionary I asked a young man to call on me. It was during the festival. He politely answered that he had guests; but that he would be pleased if I would call on him. Apparently the people are happy during these Festival days, but you who understand know that their hearts are really lonely. They are glad when someone comes. So I planned to call on some of the during the three days.

The Festival of the Dead! Myraids of lonely hearts who have no knowledge of the kingdom of God, the Resurrection, and Eternal Life!

During the war no festival has been observed publicly. After these eight years, this July there surely has been a Festival of the Dead such as no year has witnessed in these thirteen centuries!

We should be ready with the message of Him who said, "Young man, I say unto thee arise," and who turned back a funeral procession, and who is the Giver of Eternal Life!

What Is on Your Chest?

By T. K. RUCKER

We do not want to hear from all who have gripes about our state mission work in Arkansas. But if you have any constructive criticism—any suggestions as to projects and new fields of work that might be of help to our committee in improving our state mission work—they will be welcomed and appreciated.

The State Mission Committee of the Arkansas Baptist State Convention met recently in Little Rock and appointed a special committee, of which I am chairman, to bring recommendations to the full missions committee on September 2 and then to be submitted to the Executive Board September 3. The program of the Mission Committee adopted by the Executive Board will then be submitted to the Arkansas Baptist State Convention in session in its meeting this fall. The program adopted at the Convention will then become our program of work.

Our special committee will be meeting before September 2, trying to formulate the program for state missions that Arkansas Baptists want and ought to have. I would like to have your constructive criticism and suggestions in hand before this special committee meets so that all suggestions can be studied and correlated into the program that will best meet all the needs in our state and glorify God.

We covet your prayers that God may lead us in this great undertaking for the extension of Christ's Kingdom in our state and to the ends of the earth. Will you not write now and give us the benefit of your ideas about and desires for state missions? Address your communications to me at First Baptist Church, Malvern.

Protestant Film Commission Aims to Make Movies a Constructive Influence

By Religious News Service

"Movies were once used to teach men to kill. Now they will teach them to live."

The speaker, a dark-haired, intense man in his early thirties tapped the glass-topped desk with a pencil. An armed forces discharge button glinted in his lapel.

"The Army once spent \$75,000 making a 40-minute film called 'Baptism of Fire,'" he said. "If movies can teach people to kill, they can also instill those Christian attitudes which will make peace a reality."

Those are the convictions of Paul F. Heard, executive secretary of the Protestant Film Commission, which embraces 17 denominations and 13 inter-denominational agencies and boards. The Commission is currently seeking to raise a million dollars to produce its own films for distribution to churches, clubs, and schools. It also wants to stimulate Hollywood to take responsibility for the effect its pictures have on people's lives.

The films the Commission will produce won't be "preachy," or moralistic in a heavy-handed way. They won't even make much use of religious terminology, if Mr. Heard can help it. They will be cleverly written, directed and filmed by men who know their business.

"The only difference between our films and Hollywood's," said Mr. Heard, "is that ours will pay more attention to ethical values! He isn't worried that people will shy away from movies with a message. "A film with a message," he said, "is more exciting than a film without one—if it's done with skill and audience appeal."

The Commission already has two "shorts" in the planning stage and expects to start shooting soon. The first will publicize missionary work and the other will cover race prejudice problems.

Simultaneously with plans for Commission-produced films, Mr. Heard is also considering writing a column of motion picture criticism. The column would be syndicated throughout the religious press and would be aimed at "mobilizing Protestant support for movies that are stimulating, inspiring and ethically sound."

As Mr. Heard sees it, the column would analyze each new Hollywood offering and say whether it was good or bad—and why. It would not try to tell people what movies to see, or what ones to stay away from. But it would try to criticize bad movies in such a way that readers would be persuaded to stay home.

"When we show Hollywood that Protestants will support good films, and stay away from bad ones, we will have a better chance of getting the kind of films we're after," he said.

Another plan he is entertaining involves the mailing of publicity about good films to the major churches around the country. Each congregation would thus learn about a production through its own pastor.

One way or another, Mr. Heard is intent on making the Protestant Film Commission a force for good. "Our aim is to instill Christian attitudes," he said. "That's the way to permanent peace."



—Religious News Photo.
Mr. Heard

Freedom of Worship

(CONTINUED FROM PAGE FIVE)

their arms and in prayer went down together. But the Catholic church believes "it is a sin to participate in the religious rites of any other denomination." We believe that the five chaplains are still together, but in an article published in the May issue of Extension, a national Catholic monthly, appear the following words, "But she understood that the Catholic Church is not so much interested in how many why men die as in getting them into a Catholic Heaven when they do." The article which the sentence appears describes the conversion of "the versatile Clare Booth Luce." is from the pen of John C. O'Brien.

13. Do these beliefs and principles, as heretofore stated, support the Constitution of the United States and the basic American principle of complete freedom of worship and absolute separation of Church and State—including freedom not to worship?

Constitution of the United States, Article I: "Congress shall make no law respecting establishment of religion or prohibiting free exercise thereof."

The Virginia Act, establishing religious freedom: "We the General Assembly of Virginia do enact that no man shall be compelled frequent or support any religious worship place or ministry whatsoever, nor shall be forced, restrained, molested or burthened in his body or goods, or shall otherwise suffer on account of his religious opinions or beliefs but that all men shall be free to profess, by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect the civil capacities."

14. Could the Constitution of the United States be changed?

Yes, by amendment. It is difficult to believe that if the Roman Catholic Church came a majority church in the United States it would not be bound by its belief to change the Constitution. Certainly if we, as Protestants, held generally concerning our Protestant faith, beliefs comparable to those of the Roman Catholic Church, we would change the Constitution! Our Protestant beliefs and principles wrote, and are reflected in, the Constitution. We may and do respect the beliefs of our Catholic fellow citizens. We would defend the freedom in which they propagate their faith. With the same conviction, loyalty and intensity with which Catholics defend and propagate their faith, let us defend and propagate our faith. In doing so, let us practice the admonition of Saint Matthew: "Love your enemies, do good to those who hate you and pray for those who persecute and calumniate you."

—OO—

State Missionary James H. Fitzgerald reports on evangelistic services held at Hamburg Corner, Trinity Association: "There were 39 decisions for the Lord. There were 20 by experience and baptism, 10 by profession by statement, and the rest by rededication. There was old-fashioned shouting and the crowds were large at every service. The church has no pastor now and would like to contact someone for full-time work. The people are fine and there are great possibilities. Anyone interested in this field may contact R. T. Cooper, Lige Foster, A. Walt Sheppard, Route 2, Trumann, or Rev. S. J. Meador, District Association, Trumann."

NOTES OF ADVANCE

Pastor J. F. Brewer, First Church, Morrilton, preached in a revival meeting at Alpena Pass. He reports: "Although this is one of our smaller churches, under Pastor B. L. Dorman it has a full-time program for the first time in its history. Pastor Dorman is one of the hardest working young men I know. He spends a large part of his time doing personal soul-winning, and as a result has baptized about 20 persons since he became pastor of the church in February. The entire church program is in a state of healthful growth."

Excelsior Church ordained Harold W. Plunkett, Ouachita College student and veteran, at a recent service. Pastor A. D. Kent was moderator; Pastor H. E. Marsh, Millcreek Church, led in the examination of the candidate; Pastor L. L. Gilliam, Witcherville Church, brought the message; Pastor George H. Hink, Greenwood, gave the charge; and Pastor F. R. Sawyer, Lavaca Church, presented the Bible. Others who took part in the service were Milo Bryan, C. B. Kersh, C. H. Gordon, Oscar Harkreader, Clint Milam, and L. O. Williams.

Pastor Theo T. James, First Church, McGehee, taught the book, "Baptist Distinctives," to about 50 workers of the church.

Current River Association will meet at Hopewell Church, seven miles southwest of Corning, October 10-11, instead of at Biggers Church as announced. The church building at Biggers burned recently.

Evangelist Angel Martinez will be preacher and Roland Leath, educational director, First Church, Little Rock, will be singer in evangelistic services beginning at First Church, Forrest City, August 25.

—OO—

Rev. Charles Everitt left Fouke Church to become missionary in the state of Mississippi and not in Mississippi County as was recently announced in the paper.

OUACHITA COLLEGE MILLION DOLLAR CAMPAIGN

OTTO WHITINGTON, Director

229 Urquhart Bldg., Little Rock, Arkansas

WEEK OF PRAYER *September 1-8*

SOME PRAYER THOUGHTS

By

Mrs. C. H. Ray, Executive Secretary and Treasurer, Baptist
Woman's Missionary Union of Arkansas

+ +

*"Lord, what a change within us one brief hour
Spent in Thy presence will avail to make!"*

+ +

The disciples of Jesus tracked down His empowering Secret, and found it in His prayers, then asked Him for instruction in their prayers which He gave them in the Model prayer. No situation remains the same when prayer is made about it. Prayer always changes them. Desire is a strong force in the world; and never so dynamic as when uplifted in unison — with the Mind of the Most High. God invites our cooperation in carrying out His purposes.

Every Baptist in Arkansas should long for and desire the success of the Ouachita College Million Dollar Campaign enough to pray sincerely and to cooperate heartily in contributing toward it. Dr. Whittington, the Director of the Campaign, is asking that Arkansas Baptists pray earnestly and definitely for its success.

SOME PRAYER SUGGESTIONS

When to Pray—During the week of September 1-8, and also to continue to pray daily until the goal of \$1,000,000 is reached.

Where to Pray—We are not suggesting that an extra meeting be held unless you so desire, but at all regular meetings held in the church, the Sunday School, the Baptist Training Union, the Woman's Missionary Union, associational workers' council, regular associational meetings by all the above groups, or any other group meetings. In addition to the united prayers offered at meetings, each individual is urged to pray daily.

Who is to Pray—Every Arkansas Baptist should pray for the success of this Campaign for what Ouachita will mean to the future of the Baptist denomination in Arkansas.

Who to Pray for—

1. Dr. Whittington, director of the Campaign, that health, strength and spiritual guidance may be his as he leads.
2. For every leader and speaker in the Campaign.
3. That a spirit of willingness to do our best may possess every pastor and church.

What to Pray for—

1. For Ouachita College, its president, faculty and student body.
2. For the Board of Trustees that it may be guided in its plans for the future growth of Ouachita College.

Why Pray—Because of Ouachita's great need and our great need for a bigger and better Ouachita College.

Send Money Direct to Dr. B. L. BRIDGES, Executive Secretary,
200 Radio Center Bldg., Little Rock, Ark.

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Consecration Service Is Climax to Week of Mission Study at RA Camp

Over 130 boys and men enjoyed five days of outdoor life at the State Royal Ambassador Camp at Ferncliff Springs, July 29-August 3. Pastors from various parts of the state served as cabin leaders and taught first century missions as presented in the book of Acts to their respective groups.

"Twentieth Century Missions" was presented to the boys by the missionary speakers. Dr. Paul Geren, who served as a missionary teacher in Burma before the war and also as a soldier in Burma, China and India spoke each night. Mission classes in the mornings were taught by Rev. Pedro Hernandez, missionary to the Mexicans in Houston, Tex., and Mr. Walter Jacobi, a student in the Southern Baptist Theological Seminary, Louisville, whose home is in Porto Alegre, Brazil.

Camp activities also included work on ranks, handicraft, recreation and swimming. Rev. W. O. Vaught, pastor, Immanuel Church, Little Rock, showed mission movies three nights of the camp. Other outstanding features of the camp were stunt night, a camp fire service, and a candle lighting service around the lake.

The highlight of the camp was Friday night at the consecration service when two boys made professions of faith in Christ, six boys made known the call of the Lord to preach, several dedicated their lives to go as foreign missionaries, and others expressed a willingness to do whatever the Lord wanted them to do.

The mission offering for World Relief and Rehabilitation amounted to \$125.15.

WMU Week at Ridgecrest

This week 17 women (and perhaps others we do not know about) are journeying to Ridgecrest, N. C., for the WMU week, including the Business Woman's Circles, August 8-14. The women are Mrs. J. E. Short, Gould; Mrs. C. H. Ray, Mrs. W. H. Riley, Mrs. James Griggs, Mrs. J. W. Hall, Mrs. T. H. Allen, Mrs. J. D. Yerby, Mrs. Lurline Heath, Mrs. Arnold Taylor, Mrs. H. J. Flanders, Mrs. W. E. Lipe, and Miss Elsie Hickman, Little Rock; Mrs. Charles Dillard, Hope, and B. A. Gray, Misses Ethel and Scottie Winters, Pinepelling motive of this woman's life

Hurrah for the R. A.'s!

Our alert RA's and their counselors have set us a splendid example. At the Hospital Auxiliary meeting, August 1, Mrs. Pitts of Ironton, brought twelve quarts of blackberries. She said the RA's picked the berries and asked their mothers to can them which they were happy to do. This is a fine record for the boys and is an example of training young people to think of the unfortunate.

Again I thank all who love the hospital and who respond so wonderfully to all appeals for the sick and afflicted, who need their care.

Gratefully,
Mrs. Chas. H. Brough,
State Hospital
Chairman.

Bluff; and Mrs. Luke Boshers, Clarendon.

Many women were unable to secure room reservation which made it necessary to give up the idea of traveling by chartered bus. Lack of accommodations indicate a large attendance of women over the Southland for this first WMU Week and fourth BWC Conference.

A New Playlet on Community Missions

By MRS. F. E. GOODBAR
State Chairman

Mrs. W. C. Tyler, recording secretary of Southern WMU and author of the book, "Pray Ye," is now giving to us a most meaningful playlet, "Lord, Lead Me." It is a message about soul-winning and strikes at the very heart of community missions — Personal witnessing.

Mrs. Tyler gives us the story of an earnest Christian mother who took as her prayer:

"Lead me to some soul today,
And love that soul through me,
Help me to nobly do my part,
To bring that soul to Thee."

Her daily life and opportunities for witnessing would fit into the life of the average member of Woman's Missionary Union. The difference you will find as you read the playlet is that the im-

Largest Mass Movement of Missionaries In History Will Leave Frisco August

Approximately 400 Christian missionaries returning to fields in China and the Philippines expect to sail from San Francisco on August 28 on the SS Marine Lynx, operated by the American President Lines, in the largest mass movement of mission personnel in foreign mission history. Ports of call are Shanghai, Hong Kong, and Manila.

The 400 represent the vanguard of some 8,000 Protestant missionaries who will return to fields in various countries in East Asia and the Pacific Islands as rapidly as their employing mission boards in the United States and Canada can clear passports and passage, and provide supplies for their maintenance and the rehabilitation of their mission stations.

Twenty-nine mission boards with work in the two countries will send personnel on the first ship.

The Marine Lynx will be the first of two or more "missionary ships" sponsored by the Foreign Missions Conference of North America in an attempt to ease the transportation bottleneck in the Pacific which has held missionaries and their families for weeks at a time in West Coast hotels awaiting notification of available space on freighters.

The vessel, one of the former C-4 Army transports, will provide "troop" type of quarters for missionary passengers, segregating men, women, and children in emergency cabins fitted with tiers of bunks. Freight and baggage holds will carry a limited quantity of personal equipment including automobiles, and household effects to replace material lost or destroyed during the war.

To arrange housing in Shanghai and Hong Kong, and early transportation to interior stations, committees have been set up by the

was to make Christ known to every person that touched hers. "Help me to meet each man and each moment as if the whole of eternity were in it." It also shows how one burning soul will set another on fire.

I most earnestly recommend this playlet for use in your missionary society, prayer meeting service, and associational WMU meetings. It will give those who see it a new vision of the real meaning of community missions and Christian living. Order free copies from your State WMU Headquarters, 209 Radio Center, Little Rock.

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National Christian Council, China and the Associated Mission Treasurers Office, which are rassing the facilities for emergency shelter in churches, schools and public buildings. In many where conditions are bad, but so bad as in China, a local committee has already solved many of these problems.

It is stated in the New York offices of the Foreign Missions Conference that the steamship company, American President Lines, expects to have a second missionary ship available in September and a third some weeks later to accommodate missionaries whom there is no room on the Marine Lynx.

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New Book Tells Of Hungry World

"Help! Crisis in Asia and Europe" is a new book presented simply and forcefully our opportunity to serve a hungry world. The authors are Robert Dyer, missionary to Japan, M. Cobb Bretz, wife of a Hungarian Baptist minister, Greene W. Strother, missionary to China and others.

Four chapters of the book briefly with the appalling needs of men, women, and children in Asia and Europe. A fifth chapter, intensely practical, tells what can be done to help. We are reminded that it is our Christian responsibility to the hungry millions to take them the good news of the love; but if we should have feed on eternal bread, we be eager to share our daily bread.

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 Church Music Director

Radio Center Building, Little Rock



INTERMEDIATE EMPHASIS WEEK

The second week in September is designated as Intermediate Emphasis Week. This is an opportune time for such an emphasis because in many communities schools have opened and boys and girls have returned from vacation. Since this week comes before Promotion Day, pupils are with teachers that they have had during the year. Workers, therefore, should be able to reap maximum results from this week.

If the second week in September is not convenient, adopt another. Suggestions for preparation, and a suggested program for the observance of this special week may be secured by writing your State Sunday School Secretary.

Reach Intermediates Now

Miss Mary Virginia Lee, secretary of the Intermediate Department at the Sunday School Board, has sent out a stirring appeal to all leaders and workers with Intermediates in the Sunday School.

Miss Lee states, "we are now in the last quarter of the Sunday School year. Almost before we know it Promotion Day will be here. Therefore, I am sending out this S. O. S. appeal to urge you to help Save, Oh, Save more Intermediates.

"Work to accomplish the following: 1. Visit all parents of Intermediates. 2. Bring back all absentees. 3. Make special efforts to find more prospects and to enroll them. 4. Pray and lead Intermediates to pray earnestly and definitely for the salvation of the lost.

5. Pray that Intermediates will hear and heed God's call to service."

Look What Will Happen

Every church in the Southern Baptist Convention should do its part in the following Intermediate Sunday School goals: 1. One new pupil per class. 2. One new class per Sunday School. 3. One new department per association. 4. Ten per cent increase in attendance. 5. One standard class per Sunday School. 6. One standard department per association.

Here is approximately what will happen: 1. 60,000 new intermediate pupils. 2. 24,968 new classes. 3. 915 new departments. 4. 60,000 increase in attendance. 5. 24,968 standard classes. 6. 915 standard departments.

Every church, association and state should strive to attain to these goals and enjoy the glorious results.

Fifty-Seven Conversions In Three Weeks

The Summer Field Workers have completed the third week of Summer Field Work, having served in Dardanelle-Russellville Association the week of July 27 to August 3. During this week there were 602 enrolled in their classes with an average attendance of 450. Twenty-five unions were organized. There were 20 conversions and 132

re-dedications to the Lord's work. The Lord is blessing in a wonderful way these 30 consecrated young people.

For the first three weeks of work there have been 57 conversions, 373 re-dedications, and a total enrollment of 1914.

Benton County Hymn-Sings

S. O. Reynolds, music chairman for Benton County Association reports two fine hymn-sings held recently in his district. The first took place on June 30, at First Church, Rogers. Although there were conflicting meetings in the city, there was a good attendance with representatives from five churches in the association, and the program was enthusiastically received. The second hymn-sing was held July 28 at Gentry with a total attendance of 125, representing six churches.

Congregational singing was magnified at each sing and special numbers were sung by choirs and individuals from several churches present. Each group voted to have another such sing each quarter. Mr. Reynolds is doing a splendid job of promoting interest in church music throughout the entire association. In writing of the work he says:

"In each of the meetings we were short of leaders and pianists. There should be a full-time worker in the field of church music in this association. I hope to see the time when we have it."

Promotion Day in September

On Promotion Day Start:
 More Classes and Departments.
 More purposeful visitation.
 More Training Plans.
 Using Standards more Fruitfully.
 A Weekly Officers and Teachers' Meeting.
 Reaching More People.
 The Fires of Evangelism Burning More Brightly.

A Week of Training in October

October is Southwide Study Course Month; it is also the beginning of a new Sunday School year. A special week of training and pre-

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paration in October in your church will insure a year of great achievements.

In preparing for training, enlargement, and preparation were the following suggestions are offered:

1. Decide on most suitable week.
2. Select courses to meet needs.
3. Enlist the faculty early.
4. Order books (indicate 1st, 2nd and 3rd, choice).
5. Work out schedule.
6. Build the attendance.

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Figures to Inspire

August 4, 1946

Church	Adds.	S.S.	T.
Alma	6	161	
Arkadelphia, First	3	323	
Benton, First	1	470	
Conway, First	1	324	
Desha		68	
Dyess, Central		147	
El Dorado Churches:			
First	2	652	
Second	1	377	
Fordyce	2	280	
Fort Smith Churches:			
First	7	936	
Immanuel		528	
Gentry		253	
Hamburg, First	1	234	
Hot Springs Churches:			
Central		419	
Park Place	18	565	
Second	2	461	
Including Mission		506	
Little Rock Churches:			
Baptist Tabernacle	2	434	
Immanuel	37	808	
Including Mission		1204	
Plainview		111	
Reynolds Memorial	2	159	
Second	4	593	
South Highland		189	
Woodlawn	10	92	
Magnolia, Central	2	361	
Mena, First	24	300	
Monticello Churches:			
First		196	
North Side		30	
Second		105	
Mountain Home, First	7	179	
Mt. Ida	2	134	
N. Little Rock Churches:			
Baring Cross		499	
Including Mission		535	
Central	2	210	
Pike Avenue		115	
Paris, First	1	357	
Pine Bluff Churches:			
First	1	606	
Including Mission		702	
Matthews Memorial		129	
South Side	1	420	
Including Mission		468	
Rogers, First	2	298	
Warren Churches:			
First	1	352	
Second		85	
West Memphis, First	2	295	
Including Mission		370	

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First Church, Mount Ida, had additions, seven for baptism, in revival with Pastor A. L. McDaniels doing the preaching. Riley Stanridge, a layman of Pine Ridge, directed the music. New attendance records were set in Sunday School and Training Union, and the weekday services were outstanding attendance with a record of present on Wednesday morning.

Training Union Summer Field Work Reports

FAULKNER COUNTY
 July 20-27, 1946

Church	Number Enrolled	Average Attendance	Number Unions Organized	No. Saved	No. Red.	No. Add.
Conway, First	66	44			11	
Conway, Second	71	58	2		10	
Immanuel	50	40	1	23	1	2
Beryl	57	42			33	
Mt. Vernon	54	32	2		2	2
Friendship	69	47				
Bee Branch*	39	35	3	2	15	
Mayflower*	46	45	3		17	
Wooster	41	35	2			2
Bono*	36	21	2			
Pickles Gap	62	51	2		60	
Pleasant Grove*	53	34	3			2
Holland*	40	39	5		1	2
New Bethel*	58	49	5	1	33	1
TOTALS	742	572	30	26	183	11

*Churches having no Unions when work started—6.
 Total number awards—430.

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STRIKING FOR CHRIST



—Religious News Photo.

Young members of the Training Union of West End Baptist Church, Atlanta, Ga., adopt modern techniques in their efforts to persuade others to join their "organization." This demonstration, staged between Sunday School and church services, urges increased attendance at their Sunday evening meetings.

Baptist Work in Alaska Grows Under Leadership of Southern Preachers

By FELTON H. GRIFFIN
Pastor, Anchorage, Alaska

The Alaska Baptist Convention will meet for the first annual session August 21-22 at Fairbanks. The Convention was organized last spring in Anchorage.

God has richly blessed the Baptist work in Alaska. In a territory one-fifth the size of the United States there were no Baptist churches until the organization of one in Anchorage. In less than three years the work has grown so that two other churches have been organized, one in Juneau and another in Fairbanks.

The Baptist work in Alaska has no official connection with Southern Baptists though it grew out of Southern Baptist work and the pastors of the three churches are from the South, and all served Southern Baptist churches before coming to Alaska. The Home Mission Board is forwarding all gifts designated for the Alaska work on here, however. One Southern Baptist Church, West Memphis in Arkansas, sends a regular gift to the work here.

The Anchorage church is making rapid progress. It was organized with 17 members and now has 130. God has blessed in a wonderful way.

Odel Lene, former pastor of the church at West, Tex., has been in Alaska for several months. He plans to return to Baylor University after the Convention at Fairbanks. He carries with him a

wealth of information concerning the work of Baptists in Alaska and many pictures of Alaska and the work here. He will give a great part of his time to informing the churches of the South of the great need for workers in Alaska.

Any church that would like to have Brother Lene with his message and pictures should contact me. Send communications via air mail to Box 681, Anchorage, Alaska.

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A Prayer Answered

By ERWIN L. McDONALD

The letter he had received from Registrar Hugh Peterson had informed him there were no apartments available at Southern Seminary and that it was next to impossible to secure living quarters anywhere in the vicinity of Louisville for families having children. But, not easily discouraged, he had loaded his home-made trailer with furniture and had brought his wife and little son to Louisville for a two-day apartment hunt.

Friends at the seminary wasted a good part of his first day, telling him how hopeless the housing situation really was. But he vowed he would be one who took a good look around before heading back to the home state. If nothing could be found, he would store his furniture and come back for another try a few weeks later.

The afternoon of the second day,

VACATION BIBLE SCHOOL REPORTS

(From Official Reports Sent Religious Education Department)

Association—Church	Average Attendance	Conversions	Missions Offered
Arkansas Valley—Brinkley, First	65	3	\$ 0
Arkansas Valley—West Helena	207	16	50
Bartholomew—Snyder, Fellowship	59		1
Benton County—Decatur	32		
Benton County—Gravette, Beaty	14		
Benton County—Gum Springs	24		
Big Creek—Salem	35		
Black River—Jacksonport	37	7	
Black River—Walnut Ridge, First	115		24
Boone-Carroll—Alpina Pass	48		12
Boone-Carroll—Berryville, First	75		15
Caroline—Cabot	89	2	20
Caroline—Carlisle, First	68	3	30
Carey—Manning	43	10	8
Centennial—DeWitt, East DeWitt Mission	34	7	10
Central—Malvern, First	163		31
Clear Creek—Van Buren, First	129		53
Concord—Fort Smith, First	168	10	84
Concord—Fort Smith, Oak Grove	86		14
Concord—Fort Smith, Mill Creek	73	6	31
Current River—Corning	95	6	24
Current River—Corning, Hopewell	22		15
Dardanelle-Russellville—Danville, First	66	29	10
Dardanelle-Russellville—Morrilton, First	114		23
Dardanelle-Russellville—Russellville, First	149		20
Harmony—Pine Bluff, First	211	12	100
Harmony—Pine Bluff, Lee Memorial	86	4	20
Harmony—Pine Bluff, Plainview	118	17	30
Hope—Texarkana, Beech Street	127	13	50
Hope—Texarkana, Harmony Grove	48		
Independence—Batesville, Ruddel Hill	42		
Independence—Batesville, West Batesville	55		
Independence—Oil Trough	42	19	10
Liberty—El Dorado, Joyce City	66	1	10
Liberty—El Dorado, Parkview	68	2	20
Liberty—El Dorado, First	191		40
Liberty—El Dorado, Second	138	1	25
Liberty—El Dorado, West Side	107	1	20
Liberty—Junction City, Three Creeks	38	4	
Liberty—Norphlet, First	108		10
Little Red River—Heber Springs, First	87	10	10
Little River—Ashdown, First	66	5	
Mississippi County—Blytheville,			
Cole Ridge	31		
Mississippi County—Blytheville, First	133	3	20
Mississippi County—Blytheville,			
New Liberty	99		10
Mt. Zion—Bay, First	6		10
Mt. Zion—Caraway, First	33		10
Mt. Zion—Grubbs	31		
Pulaski County—Little Rock, Mt. Zion	182		40
Pulaski County—Little Rock, Grace	73		40
Pulaski County—Little Rock,			
South Highland	124	13	10
Pulaski County—Sweet Home, Pine Grove	50		10
Red River—Curtis	82		40
Stone-Van Buren—Leslie, First	68		
Washington-Madison—Hindsville	32		10
Washington-Madison—Lincoln, First	77		
Woodruff County—Cotton Plant, First	52		10

he poked his beaming face into our office to announce that he had found a nice three-room apartment within easy reach of the seminary — an apartment completely furnished except for the very things he had brought up on his trailer!

To our exclamation of delight and amazement that he had been able to do in two days what scores of others had failed to do in several weeks, he replied: "We were not too surprised at finding a place. You see, my wife and I spent the most of the preceding night in prayer."

Fifty Conversions

Evangelist P. A. Stockton led singing and E. F. Cole did preaching in three revivals which resulted in 50 conversions, ranging from seven to 78 years. This was their 13th meeting with Second Church, El Dorado. They assisted Pastor Arthur New at Stone Church where a new air-conditioned church and educational place has been built. The other meeting was with Galilee Church, West Miller, pastor.

A GREAT PROGRAM FOR 1947

Four challenging objectives for 1947 were laid before the recent Southwide Brotherhood Conference at Ridgecrest. They are:

1. Soul Winning.
2. Proper Observance of the Lord's Day.
3. Cooperative Program Advancement.
4. Layman's Revivals.

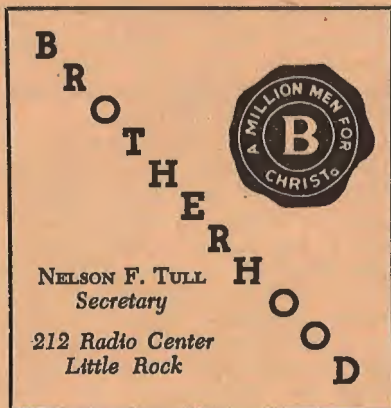
These four objectives constitute a sort of suggested core around which to build the Brotherhood activity programs of our own church during the coming year. Let's make a preliminary examination of each of these four objectives.

1. SOUL WINNING

Soul winning is surely the very heart and core of all real Christian effort; for soul winning is the supreme objective of Christian life and service. Soul winning must be the dynamic of every phase of church work; for soul winning is that which reaches out in the spirit of Christ to do His supreme will!

Soul winning goes beyond evangelism; for a soul is really won when it has been won to Christ, to the church, and to obedience to the Lord's command to live to win others!

Men are the great soul winners



of the Bible. The great soul winners of today are men! Men who are spiritual can today see the beckoning hand of Christ, and hear his soft, pleading words of command: "Follow me, and I will make you fishers of men" (Matt. 4:19).

2. PROPER OBSERVANCE OF THE LORD'S DAY

During the whole of the Christian era Sunday, the first day of the week, the Lord's Resurrection Day, has been a day during which the people of Christ have come aside from their daily tasks and have met together to worship, to wait before the Lord, and then to

go in His name to do His will.

The proper observance of the Lord's day is profoundly effective for righteousness in the hearts and lives of individuals, families and nations. Christians observe the day properly when they keep it holy unto the Lord, regard it as sacred, and use it for His glory! The spiritual life of our nation and of millions of its citizens is suffering today because the Lord's day has been widely commercialized and changed into a day of amusement.

The men of our churches will exert a profound influence on the proper observance of the Lord's Day when they take a positive stand for using the day according to the will of Christ!

3. COOPERATIVE PROGRAM ADVANCEMENT

The simplest and yet the most effective plan ever devised for the distribution of mission funds is through the Cooperative Program. By giving to the Cooperative Program anybody can have a share in all that Southern Baptists are doing everywhere to advance kingdom enterprises. The Cooperative Program is a plan by which mission funds are distributed according to certain percentage allocations voted by the denomination and accepted by the churches.

When men are informed about the Cooperative Program they like it; for it is a simple, business-like,

effective plan of giving. Men are quick to grasp the fact that the average giver can never give to the agencies of the denomination by following a plan of making single contributions to each one.

4. LAYMAN'S REVIVALS

All over our Southland there is an awakening interest in the Layman's revival movement. Primarily designed as an effort to enlist the men of the church in all the work of the church, the Layman's Revival is, in some places, breaking out into a full-fledged evangelistic effort led by the laymen of the church. The imagination is strained in an effort to comprehend the power of the aroused manhood of a church!

Getting the men of our church into a program which involves personal soul winning; helping them to lead out in life and example and work toward the proper observance of the Lord's Day; informing them on the merits of the Cooperative Program, and therefore setting before them a plan of giving through which they can have a share in the world program of Southern Baptists; leading them to pool their spiritual resources in Layman's Revival; these and other activities of a local nature will help to round out a church Brotherhood activity program which will result in much good of a positive and permanent nature.

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POCAHONTAS, ARKANSAS

Value of Being Wisely Informed

By WILLIAM JAMES ROBINSON
Kansas City, Mo.

An informed mind is a dynamic mind, for knowledge is power. Mary E. Wooley, for many years president of Mount Holyoke College, recently wrote: "The first prerequisite for positive and intelligent action is an informed mind." Every young person who is unwilling to inform himself and use his information to enrich society is a parasite on society and should be ashamed of himself.

No normal person is justified in being ignorant. This is proven by the fact that many of the greatest benefactors of humanity overcame what seemed to be insurmountable obstacles. George Washington Carver, a Negro scientist, conquered adversity and became one of America's truly great scientists and benefactors of humanity. He was not only a great scientist but a great Christian and believed God gave him all the wonderful facts he discovered. He served devotedly, wisely, arduously and more than this he served unselfishly—he served for the glory of God and for the food of men.

Ignoramuses

Hosea cried, centuries before Christ came, "My people are destroyed for the lack of knowledge." (Hosea 4:6). The same thing is true of individuals and nations today. A large percent of our own people make wrecks of themselves, totally fail in life through ignorance; and all because they elect to be ignoramuses. I heard a doctor say of a certain man. "He is sick and does not know it." Many among us are prating chumps and do not know it. No ignoramus is so formidable as the one who is destitute of knowledge but thinks himself well informed. All such are near to being hopeless cases.

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Prov. 1:7). What a pity that this is, or ever was true! But it is true today in our own land and among our Baptist people that multitudes treat "wisdom and instruction" lightly. It was true in Solomon's day and is true now and always will be true that "the fear of the Lord is the beginning of knowledge" in its truest, noblest and most helpful sense. One who does not properly revere God may make great discoveries and do many wonderful works, but he is blind to the best things in life and presents a case of "blind leaders of the blind" and "both shall fall into the ditch."

History proves that the men who shut God out of their lives, who fail to humbly bow to him, are their own enemies and the enemies of society. Had Hitler revered God as he should he would not

have brought on the unspeakably horrible war. Had Mussolini made Jesus king of his life he would not have tried to crush the Ethiopians, and had Hirohito been a devout worshipper of Jehovah his fleet would not have treacherously fired on Pearl Harbor. This diabolical act has cost the lives of millions of men, his own humiliation and the loss of incalculable treasure.

Church Members

Now I will write about our own church members. Many of them are versatile in secular matters, successful as professional men, leaders in big business, accomplished in music and other arts, leaders socially and politically, but when it comes to kingdom affairs they are ignoramuses.

A great banker was chairman of a committee on city missions of which I happened to be a member. I called to see him about our report. He received me most cordially. But when I mentioned my business he replied, "Brother Robinson, I am so glad you have come. You must write our report. I know the banking business, but I do not know the modus operandi of church affairs." He told the truth.

He was one of many who give business and social affairs pre-eminence in their hearts instead of giving it to Him who "is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." (Col. 1:18). Any man is in a dangerous way, and especially a Christian man who does not give Christ "preeminence in all things." But evidently multitudes of our church members do not. They have professed faith in him, but have not given themselves to Him. One may be a child of God and be very fruitful, but this is not creditable.

Bible Is Supreme

It is worthy of serious consideration that the more thoroughly one is versed in the Scriptures, and the more devoted he is to the Lord the more honorably he will discharge his social and business obligations. He adorns society and dignifies business because he hath hidden God's word in his heart that he might not sin against Him. William Lyon Phelps, one of America's greatest teachers of English, declared that a knowledge of the Bible was indispensable. He gave the Bible the supreme place in literature.

One can be saved and have a very limited acquaintance with the Scriptures, but he will not be very efficient. One must know the will of God, and delight in doing it, in order to live wisely, nobly and efficiently. Knowledge of what God would have us be and do is revealed unto us in the Scriptures. It is an exalted privilege and ex-

ercising it enriches our hearts and minds to diligently search the Scriptures. Take away from art, literature, music, sculpture and architecture what the Bible has contributed to them and you leave all of them meaningless.

What evidence do we see on entering the homes of most church members that the family appreciates the Bible? In most instances one is not in sight. The pictures, the literature in view, the sheet music seen are predominantly secular. William E. Gladstone's private library contained over 30,000 volumes and one-third of them dealt with Christianity. Sir Walter Scott called the Bible "the book." He gave it preeminence in his library and in his heart and life.

The Church Paper

That our people as a whole, are not well informed concerning the teachings of the Bible, and their Christian duties, is undeniable. What can we do about it? We can urge our pastors to be intensely biblical in their preaching dealing with themes of practical value and minimizing speculative sub-

jects. Major on the salvation of the lost and the edification of the saved. Our people need to be growing in grace and in the knowledge of the Lord.

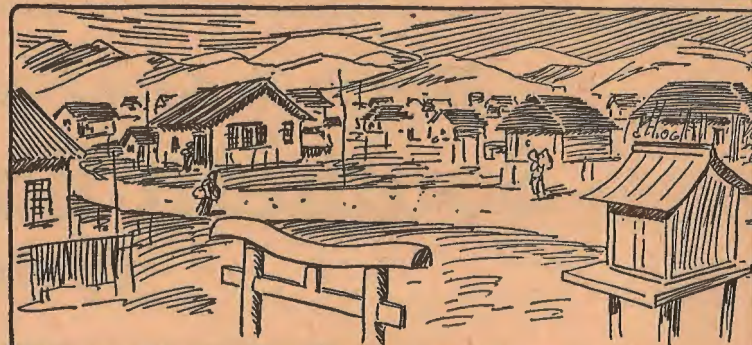
We need to stress teacher training. We can do no better at present than use the best we have, is a well known fact that many of our teachers are ignorant of the teachings of the Bible as well as secular matters. I am convinced that teacher training is the greatest task for our churches today. We need more efficient men and women to do this work. No other can do

The state Baptist paper should be in every home. Our pastors and deacons should strive ceaselessly to induce our people to hunger and thirst for knowledge. They should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." (Peter 3:15:16).

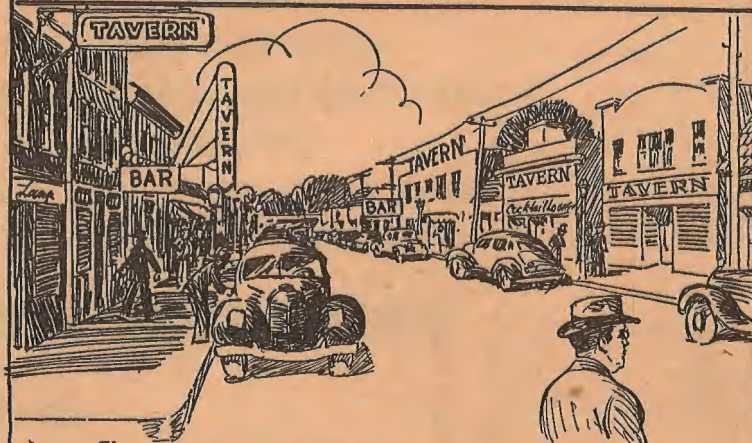
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Our nervous system grows to modes in which it has been excited.

"IT'S HARD TO BELIEVE"



CITIZENS OF KAWAIDANI (HONSHU) JAPAN, MORTIFIED THAT THEY WERE TOO POOR TO BUILD A NEW SCHOOL, STOPPED USING INTOXICANTS FOR 20 YEARS—REPORTED TO U.S. ARMY OFFICIALS THAT AS A RESULT THEY HAD ENOUGH TO ERECT SCHOOL



THE 48 STATES OF THE UNITED STATES SPENT \$959,500,000 FOR EDUCATION IN 1943 AND THAT SAME YEAR AMERICANS SPENT \$6,065,000,000 FOR INTOXICANTS—ENOUGH MONEY TO HAVE COMPLETELY REMODELED OUR SCHOOL SYSTEM.

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Jesus Goes to Heart of Murder Condemning Anger As Cause

By R. PAUL CAUDILL

The importance of this lesson is self-evident. One sweeping glance at the casualty lists of World War II or one cursory glimpse at the sunken graves of those who died in World War I is enough to convince us that now as never before we need to hear the words of God, "Thou shalt not kill" (Ex. 20:13). Whatever other impressions we have gained by these two grievous wars, we have been made to know that human life has become as cheap as rubbish in the scale of earthly values.

The Author of Life

The commandment, "Thou shalt not kill," brings one face to face with the Author of life and the authority that resides in God who gives life.

"The whole primary purpose of these ten laws is to make men conscious of the Person, presence, and government of God in the world; and to reveal the fact that sin is rebellion against, and treachery to, God. The heart of this commandment is to be found in the fact that murder is a blow at the supreme prerogative of God. Only God can give life. Only He has the right to take away life. Therefore, when man destroys the life of his fellow, he is striking at God's supreme prerogative.

"Life once taken cannot be restored save by God. Therefore, to destroy life is to interfere with the sovereignty of God. The murderer dares God's eternal authority. He faces God with a challenge to His sovereignty at the place of His supreme self-expression" (Masse).

Man owes his creation to the handiwork of God (Gen. 1:26-27). Man himself cannot give life; therefore, in violating the Sixth Commandment he takes away that which he cannot replace; destroys God's handiwork—the highest expression of His handiwork in creation.

The New Testament Standard

In Matthew 5:17-20 Jesus interprets for His disciples the relation of His mission to the law. He expressly declares that He is not a destroyer but a fulfiller. After setting forth certain characteristics of the subjects of His reign (5:3-12) and discussing their in-

Sunday School Lesson For August 18

Exodus 20:13; Matthew 5:21-24;
10:29-31; 18:10-14

fluence and responsibility (5:13-16), He goes on to show how the messianic reign will be different from that which was popularly expected. Beginning with verse 2 and continuing to the end of the chapter, Jesus illustrates what He has in mind in Matthew 5:17-20 by calling attention to various commandments of the law and the interpretations placed upon them by Jewish teachers, and then pointing out how He enjoined a "still stricter and more inward and spiritual morality, not merely in condemning the prevalent errors, but in more fully carrying out the spirit of the commandments themselves than had been done by the Law" (Broadus).

In this way Jesus gave completion to the law and clothed it with a deeper and more spiritual application.

In the olden days men guilty of murder were arraigned before the proper tribunal who, in turn, fixed the appropriate penalty. "The judgment" referred to by Jesus (Matt. 5:21) says Broadus, "is generally understood to mean a local Jewish court established in every important town, in accord with the command of Deuteronomy 16:18. Josephus says such a court was composed of seven persons, through the rabbins say 23. This court inflicted punishment for capital crimes by the sword."

Here, however, as in every other instance throughout the series of contrasts, Jesus seeks to bring hu-

manity to a higher level in their regard for the goodness of life (Matt. 5:22). Jesus goes to the heart of the matter by condemning anger. All know that murder stems from anger and wrong relations between individuals. Murder takes place in the head and the heart long before the act is accomplished by the hand. One "thinks" the death of his adversary before he translates the thought into actuality. In the eyes of God we are responsible not only for the deed but also for the thought in relation to our fellow-man.

God's Concern for Man

In Matthew 10:29-31 we have an unforgettable portrayal of God's concern for the individual: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

Often man is led to feel that while God does exercise basic control in great matters, "it is questionable whether His care extends to such little things as the concerns of an individual man." The passage of Scripture just quoted dispels all basis for such a premise. God is mindful of the smallest and most trifling things of life. He even notes the sparrow's fall and clothes the lily of the field. Therefore we may with certainty rely on His concern for us—His individual personal concern for every man, woman, and child, in the whole world.

Jesus' doctrine of the absolute worth of man is set forth clearly. No one can read Matthew 5:29-31 without realizing the importance attached by God to human worth. Men ordinarily place value upon material things: gold, silver, lands, cattle, houses. But God's concern is for humanity and His love was so great that He gave His only be-

gotten son that men might have eternal life. How much is a single individual worth in the sight of God? His soul, in value, outweighs the world!

Lest One Perish

Dr. John A. Broadus, in his commentary on Matthew, begins a discussion of verses 10-14 of chapter 18 with these words: "These lowly Christians must not be despised." The expression "little ones" here used of course refers not to little children but to believers who are childlike.

Jesus pictures the concern of God for the individual as being so great that like a kindly shepherd, when one of His children is erring and out on the mountain-side of abandonment and sin, He goes, even though it be to the desert "to find His sheep."

A sinful, erring man may seem to us of no more importance than "a single sheep gone astray from a large flock"; but the kindly shepherd goes after the wandering sheep, and God will take pains to save the "lowliest believers" (Broadus).

The sooner we come, as nations and as individuals, to recognize the sacredness of human life, the quicker we will seek, by legislation and by international agreement, to do everything within our power to safeguard the well-being of the individual. And this conviction can come to us only as we know God in Christ Jesus—the Source and Author and Lover of life.

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A recreational program is being provided for the young people of Reynolds Memorial Church, Little Rock, this summer, supervised by Pastor Guy Wilson. Recreational facilities have been installed. Two softball teams have been organized. The church will begin evangelistic services August 25 with Pastor Ralph Dodd, First Church, Stuttgart, preaching.

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A VERY WORTHY AMBASSADOR

Here is the likeness of Dr. J. S. Compere of Corning, Arkansas. Dr. Compere is a beloved and trusted ambassador of Christ. He has retired from the active pastorate and he and Mrs. Compere are living in Corning where he was once pastor.

The first time the writer ever heard of Bro. Compere was when he was missionary in Africa. We knew his brother, W. L. Compere, who was pastor in Star City when we were in school there. Dr. Compere was for a while pastor at Stamps and Lewisville, and later became a very efficient Bible teacher in Ouachita College. At that time Ouachita College had a very stiff Bible course which included a course in Strong's Systematic Theology.

Bro. Compere served as associate General Secretary with Dr. J. S. Rogers and then became editor of the Arkansas Baptist which was at that time known as the Baptist Advance. In later years he re-entered the pastorate and was twice pastor at Hayti, Mo., and also at Corning, Arkansas. Dr. Compere's ministry has been very constructive, indeed. He is a great speaker and is a wide-awake student and interpreter of the Bible. He is constantly in demand as a conference leader and taught in the Bible Schools and denominational conferences. He is a man of positive character and disposition. He has always taken seriously the task to which he was called and anointed.

In these declining years of his stay upon this earth, we wish for him much peace and contentment and blessed fellowship with his Lord. We love him for his service to the people in the name of his Master.

Fred Wesner Dedicated Building At Watson

Rev. J. Fred Wesner of Dumas has for several months been pastor at Watson. Watson is a village in the Delta district about 20 miles from Dumas. Baptists had not possessed a building of their own for some time, and they had been missing the fine experiences that always come to a Baptist people when they have the opportunity to carry on their services in a distinctive Baptist manner. Some of the finest people on earth are in this good church. Bro. Wesner is making a good leader.

Dedication At Augusta

First Church, Augusta, has completed and paid for a marvelously elegant church building. The old building was destroyed by fire several months ago. The finishing touches put on this new building, especially on the interior, are very attractive. The members of the Augusta Church are not as numerous as the members in some churches, but the church is filled with good workers and sacrificial givers. Pastor J. O. Young has done a good work and is happy to be in the new building.



Dr. Compere

Ernest Baker and Missionary Tapley

Big Creek Association is in Fulton County. Rev. Ernest Baker is the pastor of the county seat town, Salem. C. W. Tapley is associational missionary. These two men have had their shoulders to the wheel pushing the cause against the forces of the world and of the devil in Fulton County. Rev. Seth Compere, until recently pastor at Mammoth Spring, has been in the fray with these men. The work has gone better in Fulton County this year than usual. It would be hard to find a more consecrated leader than Ernest Baker. Tapley has been making a very efficient missionary. He has worked too hard. He "fell out" a few days ago, but we trust that his illness will not continue long.

Ouachita College BSU Contributes

Dear Bro. Secretary:

"Enclosed are two checks, one for \$173 and one for \$50 to be given to World Emergency Food Relief. This money represents the amount raised in a BSU sponsored drive here on the campus. Herbert Sparler was campaign director and there was a good spirit among the students. You will see by the notation on the \$50 check that the students voluntarily did without desserts in order to give the money that would have been spent for that to the relief or others.

"In addition to this, most of the students contributed to the church sponsored offering both here in Arkadelphia and in their home churches."

—Ann Wollerman.

Missionary Denney and Hope Association

Rev. Ottis Denney is enjoying the full blessings of the Lord upon his ministry in the Hope Association. He has three new churches to be received at the coming meeting of the association. He has had nearly 40 additions during the past two weeks in his revival. Bro. Denney says he is putting new emphasis upon the proclamation of the gospel and that who have heard him preach know how he do it. He is "tops" as a missionary!

Anniversary at Paragould

Pastor Irving Prince of First Church, Paragould, has recently enjoyed an anniversary celebration. He has been pastor of this church for six years. The chairman of the deacons, Sunday School superintendent, Training Union director, and the treasurer of the church all pay their respects and comments to the work of Pastor Prince. The church building debt has been paid, the auditorium has been redecorated, two mission buildings have been erected, and there have been 737 additions to the church during the six years. The month preceding the anniversary service Sunday School attendance reached its highest monthly average.

The Training Union enrolment increased from 315 to 379. The contributions were doubled and the church is giving 25 per cent of budget income to missions. Pastor Prince is happy with this fine church and people.

Stark and Mountain Home

First Church, Mountain Home, was in a happy when it obtained the services of Dr. Stark some two years ago. Stark has not appointed them. There have been 191 additions during the 26 months. He has exercised splendid leadership. His heart is wholly for the work of the Lord and he is a splendid preacher. H. D. Morton, Irl Paul, B. B. Ford and others are holding up the hands of Dr. Stark. Mrs. Ruth Goodwin Dyer is an excellent choir director.

Correction

Through error \$25 received for Cooper Program from Black Rock Church was put to credit of First Church, Walnut Ridge, in second quarter. Our published report covering second quarter should have shown Black Rock \$25 and First Church, Walnut Ridge, \$105, in the undesignated Cooper Program column. Both these churches are members of the Black River Association.

Ford and Piggott

Rev. J. L. Ford of Piggott has been leading that splendid church in a remarkable manner. He is a good preacher, is interested in the whole cause of Christ, and his church runs smoothly as a passenger train. Other preachers have been trying to capture Ford, but we think that the church at Piggott can retain his services.