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Arkansas Baptist Newsmagazine

3-7-1946

March 7, 1946

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, MARCH 7, 1946

NUMBER 10

Heaven Seemed Very Near

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By An American Air Force Officer On Guam

The little chapel had been built out of almost everything you could think about. As I looked, I saw parts of airplanes, battleships, airport hangars, and American army tents forming the floor and walls. To support these walls of steel and canvas, were bamboo poles and coconut palms from the jungles.

You may think the appearance could not have been very pleasing, but on Guam it was beautiful. For the people who built this temple of worship had lived through two terrible invasions; and they were turning the tools of war to the service of their Saviour and King. Yes, they were really beating the swords of war into plowshares for the Father's vineyard.

And as the little children began to gather on this Sunday morning, I knew that they too had tasted the bitterness and suffering of war. They would have been just Juniors in some Sunday School class back in America, but they were all old enough to remember when the Japanese came and killed many of their fathers and mothers and little playmates. Some of them had scars made perhaps by bayonet or shell as the Americans came to drive the Japs away and set them free.

These little children were like the chapel; they seemed to be put together of almost anything. Some wore Navy red and white signal flags, or GI trousers cut off at the knees. Others did not cut them off, but wore their feet right through the knees while the rest dragged behind them.

One of them wore something of which he was very proud—an American helmet. But it came so far down over his little head that you couldn't even see his chin, and a friend led him around to keep him from bumping into things. Though it must have been so heavy his knees almost gave way under him, he was so proud he wouldn't have taken it off if it had been twice as heavy.

They told me his father had worn one proudly and died fighting for the Americans as a native guide, when the Army and Navy came back to Guam.

But what was this they were talking about so excitedly. It was pennies and nickels and dimes they were carrying; and one had a whole silver dollar, that must have looked as big as a wagon wheel to him. They had earned it all themselves, bringing coconuts and bananas to the tents of the American soldiers and sailors.

Could it be that these poor, ragged, brown little children on far away Guam were going to—yes, as they began to sing, I was sure. For though I couldn't understand a word, I knew every word they were singing. It was the same tune I had sung years ago, back in America, about little children just like these across the sea:

*"Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children of the world!"*

And down upon the rough metal table, that may have been saved from a bomber that flew over Tokyo, went their offerings for the children across the sea. But wait! What country was that they said? These offerings were going to Japan.

In a flash I saw the graves of parents and loved ones, and remembered the agony and suffering these little ones had endured at the hand of the enemy. When I was told that the boy with the silver dollar had seen both father and mother killed by the enemy soldiers, I glanced again at the altar.

And there through the tears that filled my eyes I saw the silver dollar shining brightly on the offering table for Japan. It seemed to grow larger and larger until it looked much bigger than a wagon wheel to me; the little boy who had suffered so much, had given his dearest possession for the cause of Christ in Japan.

I could almost hear a voice from heaven, "Love thine enemies . . .;" and as I looked up to see the sun breaking through tropical clouds upon this war-torn island, heaven did seem very near.

THE LIQUOR EVIL EXPOSED

EXPENSIVE REVENUE—In his report to the Board of Directors of the Arkansas Anti-Saloon League, Superintendent C. C. Coulter reported the following statistics:

As of January 13, there were: Federal Retail Hard Liquor Licenses, 817; State Retail Hard Liquor Licenses 488; Difference. (Bootleggers) 329. Federal Wholesale Hard Liquor Licenses, 22; State Wholesale Hard Liquor Licenses, 9; Difference, (Bootleggers) 13.

The number of Alcoholic Beverage Licenses in effect (state licenses) in Arkansas, as of Dec. 31, 1945 :

Retail: Spirits, 488; Wine, 499; Beer, 2,198; Total, retail licenses, 3,185.

Wholesale: Spirits, 9; Beer, 207; Wine, 186. Total, wholesale licenses, 402.

Consumption of liquors in Arkansas in 1945, in gallons; hard liquors, 1,817,924; beer, 8,823,562; imported wine, 106,106; domestic wine, 160,517; total gallons, 10,908,109.

Expenditure for liquors: hard liquors \$36,-358,480; beer, \$11,029,452; imported wine, \$1,-591,590; domestic wine, \$481,551; total \$49,-461,073.

Cost of auto accidents caused by liquors, \$2,394,000; cost of crime caused by liquors, \$30,700,000. Total cost to Arkansas caused by liquors, 1945, \$82,555,073. "Revenue" from liquors, \$4,831,944. Each "revenue" \$1 above cost \$17.

UNITED VOICE PROPOSED—A united temperance organization of church groups representing all denominations was urged by the Council of Methodist Bishops at Atlantic City after an appeal was made to President Truman and Congress to curb the national "beverage alcohol menace." "The council called upon leaders of other denominations to join in the preliminary steps toward formation of a temperance organization and asked the Federal Council of Churches to support the program.

"It is the prayerful hope of the Council of Bishops that assemblies, conventions, and conferences of many church organizations will take steps to cooperate in a new movement which united Christian forces will support," the Council said in a resolution.

"We pledge our loyalty to such a program. When the churches join in the establishment of a united temperance organization, we believe existing temperature agencies will accept the new approach to the old problems for the new day."

The resolution said the government "seems to have forgotten" a pledge made by President Roosevelt in 1933 that pre-prohibition evils shall not be permitted to return.

It also urged that "some federal check should be placed upon seductive and untruthful liquor advertising in newspapers, magazines, billboards, and over the radio."

A two-year program by all Methodist groups was further suggested in which cooperative action would be taken to extend temperance education. A vigorous campaign of temperance pledge-signing among children and young people was urged.

DRY CANDIDATE—Dry forces will nominate a candidate for president of the United States when the National Prohibition Convention meets at Winona Lake in June, 1947. Plans also will be made at that time for "a great campaign," Dr. F. W. Lough, Winona

Lake, Ind., national vice president of the National Prohibition Committee, which sponsors the convention, said.

More than 2,500 delegates are expected at the convention. The committee includes men and women from all temperance societies as well as churchmen and churchwomen.

DEMobilization—A total of 2,957 army chaplains have been returned to civilian life since September 1, 1945, it was announced here by the office of the Army Chief of Chaplains.

The same report pointed out that there were 5,184 army chaplains on duty as of last January 31, and that 1,342 chaplains had received 1,777 decorations as of that date.

Only two army chaplains are now listed as being missing for the entire war, later information having cut this figure down from a previous high of fourteen. Seventy-seven army chaplains gave their lives in battle action during World War II, and 74 died of non-battle causes while in the army, including five who died in Japanese prison camps. No less than 243 were wounded in action, including those not hospitalized.

THREATENED SCARCITY OF MINISTERS—Denominational bodies in our country are petitioning the government to release at the earliest possible moment students for the ministry now in service. The length of the war and the calling up of so great a proportion of our nation's youth of the vitally important ages of eighteen to 21 threaten the ongoing of some educational institutions, retard the supply of well-trained graduates into the professions, and, of course, limit the number of men available for the pastorate. A large percentage of chaplains, still retained in service, adds to the difficulty. It will mean that rural areas and small towns will suffer neglect because there is an opportunity for men to go to larger churches in the cities. The next few years may present us with a crisis we should be ready to meet. Every able minister, no matter what his age, should now be put to work.

THE SCRIPTURES IN CHINA—The American Bible Society has learned, in recent word from Shanghai, that the plates of the China Bible House were hidden, during the war years, and so escaped looting. As soon as paper supplies are available production of Scriptures can begin.

Reports are not yet available of the Scripture distribution during this period. Care has had to be taken in issuing Scriptures because of the efforts of speculators and hoarders to buy up even the paper in printed Bibles. This would indicate that there are some stocks on hand at the present time.

The Bible Society is now printing 1,000,000 Chinese Bibles and 2,000,000 Testaments as an initial supply pending the resumption of printing in China.

Japanese Christians, living in the New York City area, are raising a fund of \$5,000 which will be forwarded to the American Bible Society as their share in the society's current campaign of \$600,000 needed for furnishing Scriptures to Japan. The society has received requests from Japan for 100,000 Bibles and 2,500,000 Testaments in Japanese.

Retreating Disciples

A Devotion by B. H. Duncan, Hot Springs

"Many of His disciples went back, and walked no more with Him."

There are certain tense moments in a life upon which tremendous issues depend. This was such a moment in the experience of the multitude which stood before Jesus. The issues were hanging in the balance; everything depended upon the swing of the pendulum in that moment. The wrong balance was down and the multitude went back.

An analysis of the motives of the multitude reveals three things:

First, Christ's miracles of healing had raised their hopes to expect perpetual health. They were more anxious about health of body than health of soul. If Jesus would heal their diseases, ease their pains and give them health they would follow Him.

Second, the miracle of feeding the 5,000 raised their hopes to expect perpetual prosperity and the elimination of the age-old condition that "By the sweat of the face" men eat bread. When He fed them on mountain side, they wanted to make Him King.

Third, His obvious power had raised their hopes for a power to dominate the world. They wanted power to command the service of the world, not the power to serve the world. They wanted power to control the world, not to minister to the world. They wanted power to compel the world, not love to win the world. They wanted power to take from the world what they wanted, not the will to give to the world what it needed.

When it became obvious that Jesus would not dissipate His powers to such temporary needs:

"From that time many of His disciples went back, and walked no more with Him." John 6:66.

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It was as an expression of this concealed other-worldly ardor that the Negro spirituals came into being and grew into form. There is more, far more than the ordinary Christian zeal embodied in them. These spirituals are not mere religious hymns written to sweeten the service or improve the ritual. They are the aching, poignant cry of an entire people. Jesus to the Negro is no simple religious savior, worshipped on Sundays, forgotten during the week. He is the incarnation of the suffering soul of a race.—V. Calverton.

ARKANSAS BAPTIST

213 RADIO CENTER, LITTLE ROCK
Official Publication of the Arkansas Baptist Convention.

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Publication Committee: C. W. Caldwell, For Chairman; H. E. Williams, Pocatontos; Ernest B. Salem; R. M. Abell, Jasper; Ralph Dodd, Stuttgart; Clyde Hankins, Mt. Ida; I. M. Prince, Paragou.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917.

Individual subscription \$2.00 per year. Church gets 10 cents per month or \$1.20 per year per church family; Family Groups (10 or more paid annual advance), \$1.25 per year. Subscription to foreign address, \$2.50 per year. Advertising Rates on Request.

The cost of cuts cannot be borne by the publisher except those it has made for its individual use. Resolutions and obituaries published at one cent per word. One Dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Across the Editor's Desk...

Dr. John R. Rice Endorses Convention Work, Asks Independent Baptists to Support It

There are many small groups of Baptists in the South who sometime in the past have been led from the State and Southern Baptist Convention by an individual who conscientiously differed with the denominational program. These groups have thrived not so much from progressive programs, but by their anti-convention expressions.

In the main, these groups have been doctrinally sound and have preached the gospel of Christ. But they have not been able to witness as strongly, as forcefully and as tellingly as would have been possible had they cooperated with convention forces.

One by one these anti-convention groups are breaking down. Many times churches and pastors have broken off from their leaders to join the cooperative work of the denomination. Our attention falls now on the case of evangelist John R. Rice, a Texas pastor of several years back who broke with the Texas Convention and with Southern Baptists. For many years his voice in the pulpit and in his public writings has been "anti-convention," and this leader has called an about-face, and asking all of his followers to join again in the cooperative work of the convention.

We present below the full text of an article by Evangelist Rice published in the *THE LORD* which he edits. We hope that this testimonial will be a call to many brethren who are not cooperating with convention forces to join up now where their energies, money and their testimonies will be most effective in winning a lost world to Christ.

The full text of Dr. Rice's article:

The Saviour said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5, 24).

I think the time has come when I can do publicly, without being misunderstood, what I have long ago tried to do privately. I was reared a Baptist in Texas, and from my boyhood had membership in churches cooperating with the Texas Baptist Convention and the Southern Baptist Convention. I was educated at Decatur Baptist College, Baylor University, and the Southwestern Baptist Theological Seminary. I taught in Wayland Baptist College at Plainview, Tex. I was pastor of the First Baptist Church at Shamrock, Tex. All these institutions were associated with the Southern Baptist organization.

"But there arose in Texas a severe controversy over matters of doctrine. I, from earnest conviction, took sides boldly and publicly. Other men made bitter personal issues that became paramount in the minds of many. I think my own motives were right and I still hold the same strong doctrinal convictions. But inevitably I was classed and then thrown with men whose methods and whose apparent motives I later had to renounce openly. I organized a number of independent Baptist churches growing out of revival campaigns I conducted. These churches did not cooperate with the Texas Baptist Convention nor the Southern Baptist Convention and were not on very friendly terms with the mass of Southern Baptists and their institutions.

"Some ten years ago I separated myself entirely from the men attacking Southern Baptist leadership and institutions and more and more I have felt renewed my love and loyalty toward the Southern Baptist group of men who were such a tremendous blessing and influence in my earlier Christian life and preparation and ministry.

"I do not claim that I was blameless in the breach of fellowship. I have confessed to some men that I thought I had, without intention, wronged them. I have sought to renew my fellowship. In harmony with my earnest advice, the church in Dallas of which I was, under God, the founder and long pastor, voted to seek fellowship with Texas Baptists and Southern Baptists. This was under the pastorate of my successor, Dr. Robert J. Wells, but was in thorough harmony with my outspoken advice. In recent years I have had a number of revival campaigns in great Southern Baptist churches. I have had fellowship with many strong Southern Baptist leaders. I have sought to be brotherly and to openly prove myself brotherly.

"Now I want to say to independent groups of Baptists in the south that I feel your greatest usefulness and happiness and the most blessed service for the Lord can be done in friendship, and whenever possible, in the open and full cooperation with Southern Baptists. I am not now urging Methodists and Presbyterians to become Baptists, but am urging harmony and cooperation among those of like precious faith. I am trying to help further to heal a breach that I, in some measure, I am sad to say, helped to make.

"I do not urge anybody to condone worldliness, or to give money where he cannot give it conscienceously in Jesus' name. But South-

ern Baptists in the main are for the Word of God and soul-winning and everything precious to the independent groups of Baptists. There is worldliness among Southern Baptists and worldliness among independent groups also. Neither is perfect.

"But Southern Baptists are the largest single soul-winning group of people in the world. They believe the Bible is inspired. They believe in salvation by the blood. They believe in the absolute deity of Jesus Christ. And while they do not all agree on dispensational truth, Southern Baptists all believe that the Bible is true when it says that Jesus is coming again. I believe that exceptions would be very rare. And I believe that there is enough liberty in the Southern Baptist set-up for Bible-believing Baptists as individuals and Baptist churches to cooperate, maintaining independence and freedom in the Holy Spirit.

"Hence I urge independent Baptist pastors in the South, wherever possible, to seek fellowship in groups of convention Baptist pastors even as I sought the fellowship of the Baptist Minister's Conference in Dallas when I was pastor there. I urge churches, as rapidly as they can honestly and heartily do so, to begin to cooperate with Southern Baptists in the great Sunday School work they are doing and in their crusade for souls throughout the south and in their dream and vision and plans and work in missions throughout the world.

"For myself, though my ministry is largely centered in the north, I like to be known as a Southern Baptist. My fellowship, my memories, the tremendous debt I owe Southern Baptists, and the great usefulness of this group of soul-winning Christians move my heart to seek their fellowship and to urge others who are Baptists in the south to do likewise."

Frequently in large congregations in this country there will be less than a dozen people who are not professed Christians. On the other hand when one faces a congregation of a thousand people in China there will be very few who are professed Christians. Many of them will have never heard the name of Jesus. Ought not these people to have a chance to hear about the Saviour of the world?

—Baker James Cauthen.

The Source

By Marjorie Brooks Briggs

I thought, at the close of the evening,
That I had no hope to grasp,
And I stood by the gatepost questioning—
To whom should I turn now to ask?

The sun in the west was setting,
In its rays I could plainly see
An answer that came quite clearly:
"My friend, why not look to Me?"

I knew then the source of the message,
Who spoke through the setting sun;
How foolish of me not to know that
My hope was in Jesus, the Son.

NOTES OF ADVANCE

Rev. Clyde Parrish has accepted the position of director of religious education at South Highland Church, Little Rock. Mr. Parrish has attended Ouachita College, Baylor University, and Southwestern Seminary. He has been pastor at Beebe.

Dr. William W. Adams has been elected president of Central Baptist Theological Seminary, Kansas City, Kan. He will assume the new duties June 5. An inaugural service will be held about September 10.

Chaplain (Major) Roger A. Butler, who has been in the Army and Navy General Hospital, Hot Springs, is now located at 1022 Pine Street, Arkadelphia, where he is taking some work in Ouachita College. He is anxious to do supply work and can arrange to work anywhere in the state.

The Sunday School of First Church, McCrory, had 106 present out of an enrolment of 145, February 24. The Fanny Best class of adult women led with twenty present and with half the total offering. All officers, teachers, and assistants were present.

Aubrey C. Halsell, Hot Springs, has been promoted to Lieutenant-Colonel in the Army Air Forces. At the expiration of his terminal leave he will remain a Lieutenant-Colonel in the Army of the United States, Reserve Corps.

Pastor W. C. Rowe, Dowell Church, Dowell, Ill., formerly an Arkansas pastor, has been elected superintendent of evangelism in his association. The association is planning a Baptist Youth Rally for March 22 with President H. E. Williams, Southern Baptist College, Pocahtontas, as principal speaker. An attendance of 500 is expected.

First Church, Mena, has voted to begin at once on the erection of a three-story educational building.

A. L. Goodwin has resigned as pastor of First Church, Carlsbad, N. Mex., after nine years of service. During the nine years the membership of the church has grown from 390 to 896, a modern church plant has been built, work has been organized among the Spanish people and the Negroes, and Cooperative Program gifts have increased until they were \$4,325 in 1944 and \$3,250 in 1945.

Barney R. Freasier, until recently pastor of First Church, Siloam Springs, now a student at Southern Seminary is pastor of the Park City Church, located about 65 miles south of Louisville.

Gentry Church has adopted plans for an educational building. It is to be a three-story brick veneer structure, departmentalized throughout, and will accommodate a minimum of 400 people.

State presidents of the Southern Baptist Theological Seminary Alumni Association, in

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a "Victory Meeting" on the campus of the Seminary, February 22, made final plans to complete the \$250,000 campaign for the erection of an Alumni Memorial Chapel at the school. A total of \$191,863.93 has been raised, and the goal is to secure the balance by the opening of the Southern Baptist Convention in Miami, Fla., May 15.

Hal H. Asling was ordained to the ministry by First Church, Siloam Springs, February 25, his ordination having been asked by the Centerton Church which has called him a pastor. Carl P. Nelson, Gentry, conducted the examination; B. N. Simmons, Siloam Springs, preached the sermon; Sam Martin, Sulphur Springs, led the ordination prayer; John B. Stephen, Gravette, was clerk; and Missionary A. A. Brady, Benton County Association, was chairman of the council. A large number from Centerton Church was present.

A goal of 1298 study course awards was set by Concord Associational Training Union at a mass meeting held at Greenwood Church, February 22. There was an attendance of 247, representing ten churches. The attendance banner was awarded First Church, Paris, for having the largest attendance of 78. The program there, "Christian Youth in the Postwar World," was developed by talks and special music presented by young people from the various churches. Espy L. O'Neel, Fort Smith, was elected associational director, succeeding Miss Mabel King Beeker, who has become educational director of First Church, Petersburg, Va.

Alpena Pass Church, Boone-Carroll Association, has revised its budget increasing all gifts to missions. B. L. Dorman has recently accepted the pastorate, coming from Perry Church.

Rev. W. H. Horn has resigned as pastor of Mt. Pisgah Church, Mt. Zion Association, where he has been serving seven years and four months. He has not fully recovered from an automobile accident he had some time ago. He is improving, however, and will serve some half-time church until his health has improved sufficiently for him to go back to full-time work.

Shiloh Church, Texarkana, has increased gifts to the Cooperative Program 100 percent in the 1946 budget.

Work on the new classroom annex to Norton Hall, Southern Baptist Theological Seminary, Louisville, has been resumed after an

PASTORAL CHANGES

B. L. Dorman from Perry Church to First Church, Alpena Pass.

W. H. Horn from Mt. Pisgah Church, Mt. Zion Association.

Hal H. Asling to Centerton Church.

R. W. Jones from Bartholomew Association as missionary to First Church, Huntsville.

John Terry, student at John Brown University, Siloam Springs, to Mason Valley Church.

J. E. Harris from Friendship Church, Marianna, to Shiloh Church, Texarkana.

interruption of several weeks due weather and lack of building materials contractors report that all necessary materials have now been secured, and the building will be completed and ready occupancy by the opening of the next session, in September.

A record enrolment of 672 ministers studying at Southern Seminary, Louisville, whom sixty are ex-service men, President A. Fuller reports. According to information received from the Chaplains Commission Fuller said, about 600 Southern Baptists pronounced their calls to the ministry while in the armed forces during World War. Southern Seminary is contacting as many of these men as possible, he said, to obtain assistance in helping the men to secure financial support, under the G. I. Bill of Rights, to pursue their theological education.

First Church, Atkins, will sponsor a series beginning March 31 known as the First Church Junior College. The college will be under the direction of Pastor Cecil O'Quin. The books to be taught in this series are soul winning books.

Earle Church was engaged in a revival February 24 to March 3 with Pastor H. L. Elledge, Baring Cross Church, North Little Rock, doing the preaching and W. R. L. director of music and singing, First North Little Rock, leading the singing services were held each day for the school pupils of the town. H. L. Elledge, pastor of the church.

Emphasizes Doctrine

Regarding the article, "Need for Deep Preaching," by Secretary B. L. Dorman published in the February 14 issue of the Arkansas Baptist, Pastor Virgil Logan, First Knoxville, writes:

"The article concerning the preaching of the cardinal, basic, fundamental doctrines of the Bible was a very interesting one and I thoroughly agreed with the writer. I have more preaching of the doctrines of the word.

"On January 20 we began a series of sermons on the articles of faith as found in Pendleton's church manual on the doctrines mentioned by the writer in the article and our attendance, interest, and response have increased since we began. People are hungry for these doctrines that are the foundation of the Baptist faith, and for which Baptists have suffered through the years; yea, even died for."

BOOKS FOR SALE

4,000 books of former library of Mountain Home College must sell by March 1. Many valuable books in fields of literature, secular and church history, religion, and related subjects. Includes books of special interest for parents and teachers. Will sell all or any number desired. Come and make your selections.

H. D. MORTON
Mountain Home, Ark.

WHERE IS CHRISTIANITY?

By **BUREN SPARKS,**
In **Baptist Standard**

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Some say we had it back in New Testament times, when the early disciples went forth as flaming torches evangelizing the then known world; others say that we had a great denomination of it when the martyrs of both Europe and the British Isles, perished in the fagot fires of that era. All of which is very true, for the quality and color of Christianity of those two periods have never been equalled.

Taking a stance on a more modern background, some say that the real Christianity of America was during the great evangelistic periods, out of which periods came such giants as Whitefield, Finney, Moody, Sam Jones, A. A. Phelps and the Carrolls. True again without any dissenting remarks, for evangelistic fires of those times lit up America from the brush archers of the Southland to the stately tabernacles of the Northern cities and the Kingdom of God was enriched by millions of new souls. Out of these periods great churches and institutions were born.

Have We Lost Christianity?

The pessimist today says that we lost Christianity in these modern times, that we had it in the above mentioned periods, but like the buffalo that once reamed the plains of America we are a vanishing herd. They too can cite statistics and point to certain baneful trends in support of their judgement.

Others agree that we had it in times that are gone, that we have lost it now, but will have it again in some future time. The "Post" group claim that the world after awhile will be so perfect that Christ will be ushered in before we know it. The "Pre" group say, that the world will get worse and worse and finally so bad that Christ will come and take over and then the Millenium will come. Great and good men cling to both doctrines, so we will not contend nor dissent.

With America going pagan so rapidly, what do you say, where do you stand and how do you give answer? Personally, I think we have lost it ever since it started. It is like the air we breathe, it's here whether we see it or not.

Sometimes we may look in the wrong place to find it. It is not necessarily in a church, a class or a brotherhood. These are all by-products of Christianity. Christianity is in a life.

The Spirit Is Within Man

Salvation and eternal life are given to an individual and not to an organization. An organization can only take on the color and atmosphere of the individuals in that organization. Truth, doctrine and principles can have no power until some great soul energizes them. When we think of John the Baptist, we think of the doctrine of repentance, when we think of the Apostle John, we think of the doctrine of Love, when we think of Abe Mulkey, we think of the doctrine of restitution, and when we think of Abraham Lincoln, we are ready for abolition of all slavery. These men as individuals vitalized these great doctrines and made them regnant. Doctrines are helpless until they can live and move through an individual.

Destroy every institution that Christianity has built and maintained and we would still have Christianity around the world. Why, because Christianity through the individual has encircled the globe. Its fires are everywhere. It burned and glowed in the foxholes of Africa, Italy and all Europe; like the foxfire of the marshy jungles, it glowed in every isle of the South Pacific. I have found its track, its imprint, its light and its fruit in every section where my ministry has led me.

Christianity Lives

I found it in a Mexican shack where a mother lay dying, according to the doctor who sat at her bedside. In her broken English, she told me she wanted me to pray that she might live in order to win many others to her beloved Saviour. She said, "You pray, me pray, me got faith," I prayed and she prayed. Fol-

lowing the prayer the doctor said, "Preacher, she will be dead before sundown." At three that afternoon the doctor visited me and said, "Preacher, I am a pretty sorry church member, but I do believe in Christ and in prayer and I have come to tell you that Old Jesus Gonzales will live and I know as a doctor that it was her faith that saved her and not what I did." She did live and was instrumental in winning many of her people to Christ.

Yes, it's living today and many times where you least suspect it. I found it at the bedside of a dying ex-Texas Ranger as his hard drinking, sinful companions stood around with serious and perplexed expressions on their weathertanned faces.

Must Shine Through Us

It is our individual lives where Christianity shines its brightest. Salvation comes from a Person, not a doctrine, just so, Christianity must first be in a person and then transfused into the veins of the by-product.

Right now many of our leaders and hundreds of individual church members feel or sense, that we are facing a transition period, when the churches will swing out on some new trend, or an old trend re-vitalized.

We are in hopes that it will be a great, worldwide mission movement. Carey started one, Judson another and whether the next one comes through a lone individual or a group of individuals, it will come with the Holy Spirit playing upon human instrumentality.

Many of our churches are going churches, but they are going in circles. No zeal, no zest, no glow. Whatever the movement or trend may be, grant that it will energize us and challenge us with a program so big and attractive that the front seats of our church houses will be more popular than the back ones and the people will be willing for their pastor to spend more time upon his knees.

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Christ does not save people in the mass, but as individuals. Individuals compose society. Society, organized into nations and divided into races, can never be saved except as the individuals who compose society are saved through Christ.—J. E. Lambdin in Baptist Training Union Magazine.

"Why I Decided to Go With Ouachita"

Dr. Whittington prepared this article at the Editor's request, following his decision to resign as Superintendent of Rural Missions and accept the post of Director of the Ouachita College Million Dollar Campaign.

+ +
OTTO WHITTINGTON
+ +

It was after months of careful and prayerful consideration that I became convinced that it was my duty and God's will for me to go with Ouachita. Nothing but the conviction that it was my duty would have caused me to change my work at this time.

I am thoroughly convinced that Arkansas Baptists cannot go forward and do well without Christian education. No denomination in Christian education is denominational. Ouachita is not something separate from our denomination, it is a vital part of it. I am not leaving the cause of Arkansas Baptists. I will be worth as much, if not more than them in my new field.

Ouachita has been educating preachers and their children for the denomination, free of charge, for many years. When I think of the long line of preachers, laymen, and women who have come from Ouachita to bless Arkan-

sas Baptists and the world, I am bound to admit that it is a marvelous contribution. How could a preacher who shared in the grace of Ouachita in getting his education refuse to help in this campaign! Surely he would not be so ungrateful as to join Ouachita's enemies and try to defeat the campaign.

Then there is nothing that appeals to me more than young men and women who want an education. I know a poor motherless boy who skimped, worked and half starved to go there because he was hungry for an education. There are many of them today and for their sakes we must put over this campaign and will, so help us God! Ouachita could easily have one thousand students now if there was room for them.

If we are to stay in the association of standard colleges, we will be compelled to have more buildings and endowment. Young people who

are preparing for higher education for the professions, especially teaching, cannot afford to attend a sub-standard school. The Baptists can ill afford to offer only secondary education. If we continue as a standard school we will be compelled to guarantee the standardizing agency that we would give to Ouachita, annually, an amount equal to the returns on a million dollars of endowment. This we might be able to do in normal times but if sub-normal times should come we will find ourselves in the same condition with our education program which we were a few years ago or we will be back in debt again. Certainly none of us want any more debt. Undoubtedly this is the time for us to avoid debts in the future by providing endowment. To put over this campaign at this time in my opinion is the only way we can maintain standard education and the only way we can stay out of debt if we are to continue in the education business.

I think you for your kind and generous cooperation in the mission work and am sure you will continue your prayers and your help to make this Campaign a great success.

Our Treatment Of—

THE RETURNING VETERAN

JESSE REED, PASTOR

Park Place Church, Hot Springs

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The story is told of a great artist who painted pictures of immortal beauty. As he painted, each picture became more and more work of true mastery, but the artist grew weaker and weaker. Then one day the news spread abroad that he had passed away.

The secret of his untimely death was finally revealed by his aged housekeeper—he had mixed his paints with his own blood. He died, but his pictures will live forever.

The picture of a free world, with equality and justice for all, has been and is now being painted. That picture is tinted with blood of our young men. By it they shall live forever in our national and world consciousness.

Twelve million young Americans went out from us. Many of them will not return. Their bodies sleep in far-away graves. What a price has been paid! Sin, in the individual or the nation, is costly and exacts a heavy toll of life.

We are glad, however, that the majority of these young people are returning to us. They are coming back matured in mind, body and spirit. We are profoundly thankful that the larger percent will return physically, mentally and morally sound. But others will come back impaired in health and maimed in body; still others will be mentally and emotionally upset; and others, also, will be spiritual wrecks.

Veterans Are More Mature

These young people who went from our homes are fundamentally the same upon their return. If they are careless and unconcerned, if they were dissipated and drunken before going to war, they will likely return with these same propensities. If, on the other hand, they were Christian in faith and practice, seeking the higher and nobler things of life before going to war, they will return with the same faith and devotion with which they left, only they shall be richer in the experiences of grace.

In order to properly appraise the returning soldiers and their needs, we must first remember them as they were when they left.

Major General Norman T. Stark, Surgeon General, army and navy, says: "The average soldier returning to civilian life is basically the same man he was when he went away. True, the rigid training, the disciplined life, the experiences far from home matured him. To consider him as a problem child is to underestimate the character of American manhood. The large majority of these men can take these experiences in stride and can return to their homes, their families, and their jobs, finer citizens ready and able to shoulder their share of the responsibilities in the civilian world."

Who are these soldiers? They are really civilians at heart. They are your boys, your brothers, your relatives, your friends. They have changed, but we also have changed. They were mechanics, clerks, teachers, farmers, business men, soda jerkers, loafer. But they were neither schooled nor skilled in war and its methods.

A Deepening Of Values

Roy A. Burkhart, in his book, "The Church and the Returning Soldier," says, "For many of them this war offered the first sense of mission they ever knew. It is regrettable that it takes war to give some of our young men a feeling that they are important in life. For others it was a great interruption and a great come-down.

"Some of the 11,500,000 left with a deep

security within them due to wholesome home life, the achievement of emotional maturity that means the fullest adjustment in their relationship with others. Part of their equipment included habits of straight thinking, the capacity to face things and see them through, a power within to withstand anything that happened outside of them, a sense of humor, a capacity to adjust to a new situation and the ability to keep steady under the most adverse circumstances. They went with moral convictions supported by constantly nourished religious roots.

"They were sure of some things, as the boy who wrote to his father from the Pacific: 'Dad, I have been thinking a lot about our house, your insurance program and all of the other material things we possess. I wonder if you will understand it when I say that they mean nothing to me here—But, don't worry about me. I believe my soul is immortal. I believe that our way of life with its democratic ideal, far from achieved but everything to be achieved, is the best yet conceived. I believe that all life expects of me is that I shall give my best for the good of others.'"

Spiritual Concepts Paramount

These young men have been taught that war is wrong, that murder is sin. But it was the collective will of our people that they should go forth to destroy the enemies of freedom. Even though they were told that they were killing, not because of a love for killing, but to bring an end to killing; that they were dropping bombs not to destroy but to bring an end to want and destruction; nevertheless, they felt a conflict within themselves. The chaplains who have been close to the men in combat have sensed a feeling of penitence regarding the things they must do to win the war.

These young men of ours have changed. No man can live through the experiences which our boys have undergone without being changed. Every soldier will be a re-conversion problem. It took time to turn him into a soldier and it will take time to turn him again into a civilian. Just taking him to the store and fitting him out with a suit will not make him a civilian.

James E. Tull, a Baptist chaplain now discharged, says, "The greatest need is the gospel of Jesus Christ and the assistance of understanding hearts and progressive heads."

Problems of the Returnee

In order to meet the needs of the returning veteran, we must understand some of the problems of the returnee.

Dr. J. W. Storer, Tulsa, Oklahoma, in an article in "The Baptist Program" lists a number of the problems of the returning veteran:

"The returnee is returning home to a strange way of life. He has learned to obey orders, and so far as overall planning is concerned, that has been done for him. He will have to acustom himself to thinking and planning his own life.

"He has been taught to act on reflexes, rather than taking time to think. His business has been to destroy, and that with a ruthless

efficiency, both life and property, to do on the force and power of the physical.

"He has lived with masses of men, per privacy and regard for social agreement been impossible for him. He has lived under heavy pressure, the result being an intensifying of his nervous system. He has selfishness in the raw, and he has also the most beautiful of sacrificial actions has come out of innumerable 'jam sessions' puzzled by what he has heard of 'going back home, and as to why the war at all. He has been disillusioned by a world of delity."

Phillip Harris in his little pamphlet, "Come Home," says, "A great number will return who have been exposed to experiences which have deepened their religious life. I will return with a broad vision of the Christian's mission in the world. Others will return with a greater appreciation for the ministry. Many chaplains and Christian young people have demonstrated the reality of Christ."

"Some will return cynical and disillusioned not because God has failed them, but because of their failure to accept Him and follow His teachings."

They will expect people to be sympathetic and cordial but not to make too much of their return. They anticipate the benefits of home as quickly as possible, many of these people will desire to marry and establish homes. Usually they want to secure employment with a satisfactory salary and possibility of advancement.

The Returnee Re-enlisted

Finally, in order to meet the needs of the returning soldier, we must be sincere and practical in our attitudes toward them.

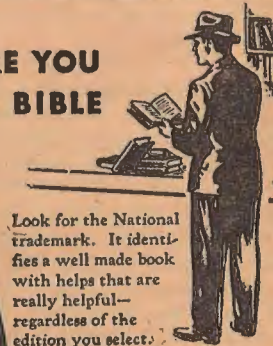
I quote again from Roy A. Burkhart: "When the soldier returns, he must find the peace at home with as great a faith to live as the faith he had to find in combat, and must have a self-denial equal to the denial of his buddies who gave their lives. He will see persons at home living for that for which he saw others die.

"Moreover, both soldier and civilian and all civilians in the future, need to have a new sense of responsibility for a full share in the common well-being of all people. The most basic thing in our way of life is the person and his readiness to choose the thing that advances the common good. Self government, like charity, must begin at home."

The returning veteran asks for no special favors. To be sure, we should recognize

(CONTINUED ON PAGE EIGHT)

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By G. J. SCHULMERICH
Schulmerich Electronics, Inc.

Electronics In the Church

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Electronics, the magic word of our generations, has undoubtedly become one of the most important sciences in the electro-mechanical field. Of all the arts and sciences, none has progressed so rapidly nor with greater effect upon humanity. Electronics has become a powerful and essential servant of mankind. During World War II it was at once a destructive and protective force. Fortunately, electronics can serve mankind in peace and to this end we shall devote our attention in its usefulness to disseminate the teachings of the Bible in the house of God.

Sound reproducing equipment is an electronic instrument which can—and has been—aiding the church from pulpit to pew—from tower to town.

Scientific thought and progress has affected greatly the methods and results used and obtained in the institutional field. Better lighting, better heating, better acoustics, better seating arrangements are evidences.

Aids In Church Acoustics

One of the most important considerations in the construction of a church is its acoustics. The science of electronics and acoustics are closely allied. They must be applied in a successful church—new or existent. Most of the churches of today have an urgent need for acoustic adjustment. Only recently have church architects joined hands with electronic-acoustic sound engineers to correlate the beauty of the church building with one of its fundamental purposes—to provide facilities for conveying the message of the church to the congregation.

That purpose can only be fulfilled by making every provision for perfect speech transmission throughout the church through the installation of a sound distribution and reinforcement system designed to fit the problems presented by the church architecture. Only when an audience can hear without concentrated effort can a message be easily absorbed. A service easily conveyed and easily heard is certain to be the most successful service.

The difficulty of the preacher being heard distinctly by those hard-of-hearing in the congregation can be easily corrected or prevented through the use of electronic amplification equipment. Unfortunately, there are so stock production electronic solutions to the problems presented by each and every church. Natural voice amplifications can only be realized by correlation of the architecture and acoustics of the church with the amplification system. Reproducers must be completely synchronized with the speaker's voice.

For those persons with evident hearing deficiency, it is not possible to produce a volume of sound through sound reinforcement which would overcome their hearing deficiency without producing an intensity of sound which would be objectionable to other members of the congregation. Accordingly, this minority group is served from the same equipment by the use of individual hearing aid phones that are installed in various pews and over which the individual listener has complete control of volume. These hearing aid stations should be well scattered throughout the pew areas.

Correlation of Group Meetings

The Sunday School has an equal opportunity to use sound amplification and a sound reinforcement system in conjunction with the educational program of the church. Such equipment can be used with effectiveness to develop a child's mind to the realization of the responsibilities and activities of the church. The process of youth education in the church

is most essential as upon this is founded the future of the Church.

A simple program of such directed activities as used by one of the largest churches in the country is as follows:

Organ music, either played from selected recordings or picked up from the church organ as played by the organist in the main church is distributed throughout all the gathering places and classrooms which provides an atmosphere of church sanctity which is respected by the children. This develops the mind to an attitude of listening rather than talking. The Sunday School activities are opened with a bell or chime signal which is distributed through the system to all of the classrooms after which the various departments unite in their own particular activities. In most educational buildings, there are one or more auditoriums in which the department superintendent or the speaker cannot be heard through all parts of the auditorium and it is here again that sound distribution properly arranged for use in each of the auditoriums permits an equality of hearing which compels attentiveness. It is only when hearing is difficult that children become restless, noisy and conversational. At a time when the departments have concluded their individual programs, the pastor, speaking from his office or any part of the school auditorium platforms, unites all departments in common prayer.

After this, the class is adjourned for individual instruction by the teachers and at the conclusion of the lesson period, a signal produced by a chime or bell goes to all of the classrooms after which they gather for the closing activity. At this time, the Sunday School superintendent has an opportunity to convey information as to attendance, future events or perhaps introduce some special speaker for the occasion, all of which can be distributed and heard in the departments selected for this program. At the conclusion of the Sunday School activities, a musical program is used for an orderly exit. A musical close using a beautiful hymn leaves a subconscious, but distinct impression.

The Church Tower

Electronics for the church tower undoubtedly has the most important role through the influence that can be extended in the community. It is the duty and desire of every church to make its presence known and thus appreciated in the community which it serves. This is oftentimes accomplished by the architecture, newspapers, radio, illuminated crosses, bulletin boards, bells or chimes in the tower. The church advertises or makes known its presence through these or similar mediums.

Bells or chimes in the tower of the church have long been the accepted form of dignified church advertising. Inspirational bell music from the tower of the church has been traditional through the centuries. The fundamental idea of music from a church tower is by far the best means of bringing to the com-

munity the presence and beauty of the church. It is here, in this form of church advertising that sound amplification plays a most important part.

Sound amplification for this function could best be known as a tower music system over which all the music of the church can be broadcast. A tower music system can pick up through the use of microphones, the organ, chimes, the organ and the entire choir. At such times when a competent musician is not available, suitable music as transcribed on phonograph records can be used. It is also possible to provide automatic playing devices in which no manual operation is needed to insure a daily program at pre-set times.

Use Is Varied

For the church which does not now have a set of tower bells or chimes, this new system is an ideal means whereby the church tower—the symbol of the church—can become something more than a structure to house the call to worship. It can become a musical instrument with infinite flexibility. To the church which does have bells, it offers a new flexibility in tower music. To all churches, it offers a new means of a daily inspirational musical program. There is no more pleasant daily reminder of the presence of a church in the community than a beautiful hymn. In the holiday seasons, through the choir, the organ and the organ chimes, it can convey to the entire community the spirit which heretofore has been confined within the church structure.

Consideration and good judgment must be exercised in the selection of equipment for a successful tower music system as such a device must embody the components which are consistent with high quality and performance. Microphones, amplifiers and reproducers must be fitted to the uses of the system. Topography of the land must be surveyed. Street and industrial noises must be evaluated and reproducers installed accordingly.

Stock production sound amplification equipment purchased promiscuously is as impractical for a church tower music system as is the use of production built equipment for the church interior. Tower music systems require more than the standard public address battery hoo equipment. There can be no compromise with quality, and tower music must be above criticism by musician or layman. It must be of proven quality since unfavorable criticism will result from improperly installed or designed equipment which will defeat the intended purpose.

One of the outstanding features of tower music equipment is the fact that it can be installed in a tower of any size or capacity. Actually, it can be installed on the church without a tower. Reproducers of proper design are completely weatherproof and need no housing to cover their mechanism. The sound radiation can be controlled and set to various horizontal or vertical planes, effectively producing an even distribution of sound over a considerable radius with a minimum of sound directly under the source.

Other means of tower music are available such as carillon bells and electronic chimes both of which are electronic instruments and offer added flexibility to the tower music system. These bells or chimes are played from miniature keyboards in which the notes of the chromatic scale are embodied to the extent of the notes contained in the instrument. The keyboard permits extreme flexibility in that any type of selection can be played and if sufficient notes are available, without transposition. This does not limit the use of the

(CONTINUED ON PAGE EIGHT)

Church Will Support Missionary to Japan As Memorial to Dead

By Religious News Service

The Syracuse Mo., Baptist church, which has only 245 members, has undertaken financial support of a missionary in Japan, when it is possible for missionaries to return there, as a memorial to the war dead of the small Missouri community.

M. C. Ballenger, young pastor of the church, has received a commendation from Gen. Douglas MacArthur for the undertaking.

"I can think of no more resplendent monument . . . than that which could be erected through the provisions for furthering the propagation among the Japanese people of the enlightened principles which keynote our Christian faith," MacArthur wrote.

"The members of your parish may count fully upon my support in the implementation of their high purpose. It is in just such small communities as theirs, dedicated to the glory of God and the furtherance of our national destiny, that our country finds the very roots to its great moral strength."

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Church Emphasis Gains at McGehee

Pastor Theo T. James has been with First Church, McGehee, one month. During this time the church has had some great services. Prayer meeting attendance has averaged more than 100. The Sunday School has shown increase in attendance, with 394 present on February 24. Training Union attendance was 102. There have been nine additions to the church and three have been baptized.

A special Church Emphasis Program is planned for the weeks beginning March 3 and ending April 21. The outlined for this program follows: Laymen's work, March 3; Music in the church life, stressing the work of the choirs, March 10; the task of training—a Training Union Study Course, March 17; Missions, the W. M. U., March 24; teaching, the Sunday School, March 31; evangelism, the church in action to win the lost to Christ, to call out workers, and to strengthen the faith of Christians, spring revival services, April 7-21.

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Crowder and Wiles

Win State Honors

The Baptist Sunday School Board awarded prizes in each state to associational clerks whose minutes rated highest in completeness, accuracy, and neatness.

Rev. Roland E. Crowder, Stamps, clerk of Hope Association, who recently accepted the work as associate pastor of First Church, Shreveport, La., won the first prize of \$25.00 in Arkansas. Second prize of \$15.00 went to Rev. S. A. Wiles, pastor, West Batesville Church.

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A general moral collapse by the end of 1950, preceded by race and religious conflicts which will dwarf the management-labor crisis, was predicted in an address before the annual meeting of the International Council of Religious Education. This moral collapse, Prof. Goodwin B. Watson, of Teachers College, New York, said, will be accentuated by a "shortage of husbands, an increase in the divorce rate and the increased employment of women."

Convention Reservations

It is requested that those desiring rooms during the meeting of the Southern Baptist Convention in Miami, Fla., May 15-19, send their requests direct to the Reservations Committee, of which Rev. Harold A. Davidson, Flagler Street Baptist Church, 3501 West Flagler Street, Miami, is chairman.

Pastor Davidson says: "It will greatly help the committee if they know those people that will be driving so that we may place them in outlying hotels and even at Miami Beach. Down town hotels are practically filled and better accommodations are available at Miami Beach. Letters will be acknowledged and assignments made just as quickly as we possibly can."

Following Spiritual Emphasis Week at Immanuel Church, Little Rock, in which Chester Swor, an outstanding spiritual leader, was speaker, Pastor W. O. Vaught, Jr., commented in The Immanuel Record: "After watching Chester Swor through this week and prayerfully listening to his messages, I am prepared to say that I believe he is the most powerful spiritual inspiration of our day. His use of English is superb. His conclusive thinking leads him to the depth of the most important personal problems individuals face. But beyond his ability as a thinker and a speaker, the thing that impressed me most was the mighty spiritual power of his presence. No one can doubt the great power of Chester Swor's prayer life. I have listened to Kagawa of Japan, and Stanley Jones of India, Dr. Robert E. Speer and Dr. George W. Truett—but I do not believe that any of these have found the sources of power more perfectly than Chester Swor."

* * *

Dr. R. Kelly White, pastor of Belmont Heights Church for 18 years, resigned February 24 to accept a call to First Church, West Palm Beach, Fla.; but by a unanimous vote, his resignation was not accepted. A meeting of the Board of Deacons was called to consider the pastor's action further in an effort to get him to reconsider the move. Dr. White has been at Belmont Heights since October 1, 1928, coming there from Bessemer, Ala. During his pastorate, church membership has grown from 586 to 2,036, while a debt of \$140,000 has been paid, and there is now \$10,000 in cash and bonds in the church treasury.

* * *

Speakers over the Mississippi County Associational Baptist Hour, KLCN Blytheville, each Thursday afternoon at 2:30, for the next five weeks are:

Pastor P. H. Jernigan, Calvary Church, Blytheville, March 7.

Rev. Henry Wooten, March 14.

Pastor C. J. Rushing, First Church, Manila, March 21.

Pastor L. G. Miller, New Liberty Church, Blytheville, March 28.

Pastor E. T. Smith, First Church, Osceola, April 4.

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E. E. Cox, Guntersville, Ala., school superintendent, has been elected Brotherhood secretary in Alabama.

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There is no "promotion" and "demotion" within the will of God. When a Christian is where God wants him he "has arrived."—Frank Leavell in Baptist Student.

Veterans

(CONTINUED FROM PAGE SIX)

thank God for our men at the church service but they don't want us to take on over them. They don't want a mushy sentimentality. They don't want us to be all the time playing them up as heroes. They don't want pity for what they have suffered or done. They have done their duty.

Least of all are they deserving of our criticism, if they are slow in re-adjusting themselves to the religious, social and industrial realms.

Their experiences in military and naval service will become assets to them in civilian life. They will be able to make worthwhile suggestions concerning our church programs and Christian activities. We should respect their convictions and weigh their suggestions. They have come face to face with the stern realities of life and death. We should encourage them to confide in us, and together undertake bigger and better things than we have ever done before. They are anxious to render a real service at home. They have done a job for the world, they want to help do a job for their home community. They are grown men to be used, not children to be taken care of.

Major General William R. Arnold, Chief of Chaplains, U. S. Army, shares this bit of wisdom with us: "Let's not underestimate the courage and common sense of returning service men. Be natural, friendly, normally glad to see them. Welcome them home, encourage them to talk about their experiences."

"Genuine respect and affection will do more than studied efforts to heal the hurts of human spirit."

The returning service men must be enlisted in the churches. Many of them fill key positions in the church organizations before going to war. They are even better prepared now to resume their responsibilities in the life and activities of the church.

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Electronics

(CONTINUED FROM PAGE SEVEN)

instrument to the use of available recording such as in the use of a tower music system.

Use of a tower music system, carillon or tower chimes affords every church an excellent opportunity to project its message to the community which it serves in a manner which is traditional and dignified.

In closing, it should be remembered that the construction of a church, definite steps should be given to the use of any or all the possible applications of electronic equipment so that proper facilities can be included in the church plans to permit easy and economical installation whether it be with building or after its completion. The church that is already erected can use any or all these facilities. They can be installed without excessive cost or any changes in the architecture of the building. When making such a selection it is well to give the same consideration as would be applied to the purchase of a musical instrument so that consistency of quality of performance can be obtained.

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In a recent speech in Berlin, Mrs. Eleanor Roosevelt outlined a four-point program for the GI's in getting along with the Russians: (1) Have conviction; (2) Be friendly; (3) Stick to your beliefs as they stick to theirs; and (4) Work as hard as they do. We think it's pretty good advice to Christians as they face worldly cynics.



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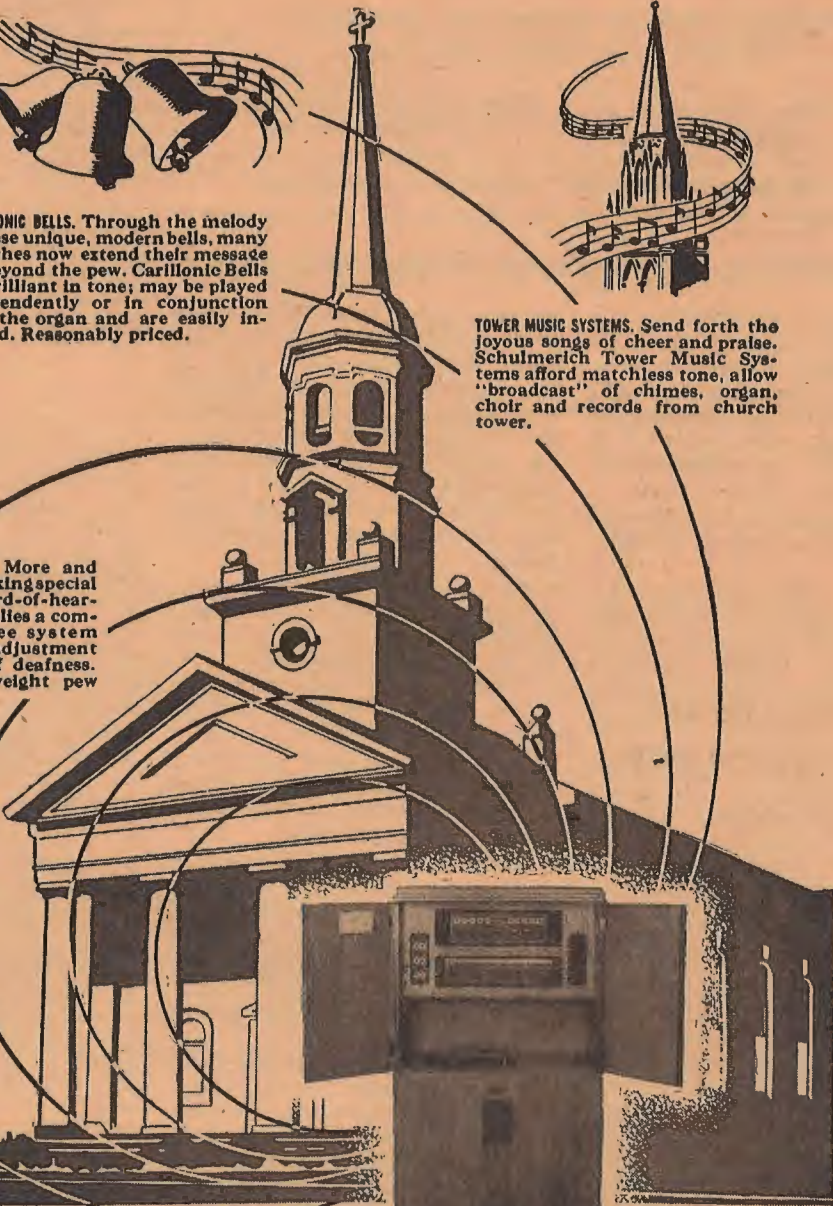
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SELLERSVILLE, PA.

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS MARGARET HUTCHISON
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Dr. Lawrence Appeals for Home Missions

By J. B. LAWRENCE

The Home Mission Board is deeply indebted to Woman's Missionary Union for saving its mission work during the years of debt and depression. We simply could not have gone on without your help.

We are coming to you now with another crisis in our Home Mission work.

You have seen, I am sure, the resolution passed by the Executive Committee of the Southern Baptist Convention in which operating budget of the Convention Program for 1946 is pegged at \$3,000,000.

The first \$3,000,000 of Cooperative Program funds received by the Executive Committee will be for current work and will be distributed on the percentage basis now in operation and all the rest of the receipts from the Cooperative Program will be for capital needs and will be distributed on the percentage fixed by the committee.

The Executive Committee is recommending for 1947 that the percentage of the Cooperative Program funds going to Home Mission Board be cut from 23-1/3 percent to 18 percent. This will result in a loss of \$104,000 to the Home Board on the basis of \$3,000,000 received on the Cooperative Program, which will mean a total reduction of the Home Mission Board's budget for 1947 of \$288,000 less than the budget in 1945, if the Board hopes to stay out of debt. And most assuredly it does.

This tremendous reduction is the Board's receipts, coming all at once and suddenly, will materially affect its work. To slice practically \$300,000 of the work of the Board in one year creates a crisis in our work. Unless Woman's Missionary Union comes to our relief in the Annie Armstrong Offering by raising over and above the offering of last year, a sufficient amount to take care of the deficit created by the action of the Executive Committee, we will be forced to drop a number of missionaries and close mission fields.

We are depending on you in this crisis. Do your best for the glory of God and the program of His Kingdom.

Requirements For Membership In Royal Ambassadors

In the R. A. Manual it is implied that a boy is a candidate for membership until he passes the rank of Page. In the new R. A.

Manual that is to be published in a few months it is to be made clear that passing the rank of Page is one of the requirements for membership in a Royal Ambassador Chapter. That means that a boy can be enrolled for some time (and even hold an office in the case of a newly organized chapter) without being a full-fledged member.

We believe that passing the rank of Page should be a requirement for membership in a R. A. Chapter for the following reasons:

1. This will give a boy an incentive to get to work at once on the ranking system.
2. A boy needs to know the fundamentals of R. A. work before he is a member. He learns this in the rank of Page.
3. Only a boy who understands the meaning of the R. A. insignia should be entitled to wear it. Therefore only a boy who has passed the rank of Page is entitled to wear a Royal Ambassador Pin, Royal Ambassador T-Shirt, etc.

After a boy has passed the rank of Page he is then entitled to receive the Royal Ambassador Initiation and to be recognized as a full-fledged member. He wears the plain arm band on the left arm to indicate the rank.

No State Y. W. A. Banquet Again This Year

Although we had thought last fall that by April surely conditions would be right for us to resume the annual affair for Young Woman's Auxiliary members in connection with the Annual W. M. U. Meeting and had announced that we would have the State Y. W. A. Banquet; after much consideration, thought, inquiry and planning, it seems far wiser not to try to resume this affair. We regret this more than we can say.

Baring Cross Church Finds New Plan Most Workable

The Baring Cross W. M. U., North Little Rock, decided to try the plan of all auxiliaries meeting at the church at the same hour. All five auxiliaries (not the two Y. W. A. groups) meet at the church right after school every Monday. Refreshments are served, a general period all together for singing and announcements, then the auxiliaries retire to their respective rooms for their mission-

They Will All Get More Money

By LAWSON H. COOKE

The objective for our southwide Cooperative Program gifts this year is six million dollars. Three million of this amount is to be used by the participating agencies for their operating budgets; the other three million dollars is for the capital needs of those agencies having such needs.

The table below gives a comparison between the actual receipts during 1945 and the receipts for 1946 if the six million dollar goal is reached.

COOPERATIVE PROGRAM RECEIPTS ONLY

| | Receipts 1945 | Operating And Capital Needs Receipts 1946 | Incl On 1945 |
|-------------------------------|------------------|--|--------------------|
| Foreign Mission Board..... | \$1,775,925.85 | \$2,580,000.00 | \$804,000.00 |
| Home Mission Board..... | 828,767.76 | 1,004,001.84 | 175,234.08 |
| Relief and Annuity Board..... | 367,027.05 | 385,201.84 | 18,174.79 |
| Southern Theo. Seminary..... | 157,858.50 | 572,665.44 | 414,806.94 |
| Southwestern Theo. Seminary | 157,858.50 | 572,665.44 | 414,806.94 |
| Baptist Bible Institute..... | 157,858.50 | 522,665.44 | 364,806.94 |
| American Theo. Seminary..... | 71,037.03 | 95,200.00 | 24,162.97 |

ary programs. Following these there is a period of directed recreation. The fourth such meeting found 76 youngsters present with the number increasing each meeting. The counselors are highly pleased with the plan.

Sympathy

Woman's Missionary Union extends loving sympathy to Mrs. Walter Jackson of Ft. Smith, president of West Central District, in the home-going of her mother, Mrs. T. C. Moore of Subiaco, February 23. Mrs. Moore was 85 years old.

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Centenarian

By LOIS DORAN

Charleston's oldest citizen, and probably the oldest citizen in Franklin County, Joseph Asbury Robertson, celebrated his 98th birthday, at the home of his daughter, Miss Mayme Robertson, with whom he resides, February 17.

Born near Oxford, Miss., Mr. Robertson was married to Miss Margaret Bearden and to them was born three children. He moved with his family from Mississippi to Charleston in early manhood and has resided there most of his life, excepting six years when he

These figures refer only to designated distributable source funds and do not include annual offerings or designations though the causes for which gifts are designated participate in the distribution of the Cooperative Program (undesignated) gifts. The W. M. U. Training School has been omitted from the list because the school will not participate in the capital needs distribution. This also applies to the amount provided for before the percentage distribution is made.

was engaged in merchantile business at Alma. He is a retired farmer and still owns the family farm just west of Charleston.

Mr. Robertson has been a deacon in the local Baptist church more than half a century, a member of the Sunday School and the Sunday School superintendent. He has been very regular in attendance until recently.

At the 1945 Christmas celebration at the local Baptist church a "Candle of Service" was presented to the J. A. Robertson family for their outstanding church service during recent years.

Mr. Robertson's only grandchild, Joe Chris Robertson, has recently done a beautiful painting for the church baptistry.

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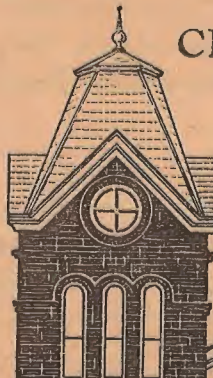
At its peak, the total strength of the Army stood at 695,264, the War Department announced. This figure compares with a 8.67 per cent of the total strength.

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Training Union Director

MISS ROSALEA WEBSTER
Student Union Secretary
MRS. B. W. NININGER
Church Music Director

Radio Center Building, Little Rock

District Training Union Conferences

April 22-May 3, 1946

THE MEETING PLACES AND DATES

| | |
|-------------------------------|-------------------------|
| Pine Bluff—Monday, April 22 | Immanuel Baptist Church |
| McGehee—Tuesday, April 23 | First Baptist Church |
| El Dorado—Wednesday, April 24 | Immanuel Baptist Church |
| Hope—Thursday, April 25 | First Baptist Church |
| Arkadelphia—Friday, April 26 | First Baptist Church |
| Harrison—Monday, April 29 | First Baptist Church |
| Springdale—Tuesday, April 30 | First Baptist Church |
| Charleston—Wednesday, May 1 | First Baptist Church |
| Wynne—Thursday, May 2 | First Baptist Church |
| Paragould—Friday, May 3 | First Baptist Church |

A Program to Meet the Needs

The theme of the program is "Enlisting to Win." The afternoon session deals with how to enlist the members of our churches for a program of training in order that they may find their place of service in the church. The night meeting deals with "Enriching the Sunday Night Union Program." After the people are reached we must then offer them something that will enrich their lives.

These District conferences will be different. They will include demonstrations, two panel discussions, one conference and four messages.

Mrs. B. W. Nininger, State Music Director, will have charge of the song service, and will conduct a conference for all church musicians, including choir directors, song leaders and department pianists.

These meetings are for all Training Union members, all churches musicians, all church members, pastors, missionaries and associational Training Union officers.

These are the only District Training Union Conferences to be held in Arkansas during the year 1946. There will be no registration fee, but a freewill offering will be taken at the meetings.

Plan Now For An All-Church Training Union Study Course

For several years, the months of March and September have been designated as Southwide Training Union Study Course months. A number of churches in Arkansas have indicated that they will conduct an all-church Training Union study course during March of this year. Some of the things you will want to do in making plans for your church-wide Training Union study course are—

1. Decide on the theme for the week and then carefully select your teachers and textbooks. Consider the courses that have already been taught, and the needs of your church members. Order your books well in advance. These should be ordered from your Baptist Book Store.

2. Advertise the campaign. See that everyone has the correct information as to date, time, books to be taught, and teachers. This may be done through attractive posters, the weekly church bulletin, good announcements in the Sunday school departments, Sunday school classes, general assembly of your Training Union, and the various union groups.

3. Plan an attractive program—pray and work to enlist every Training Union member.

Springdale Music Week Successful

By C. E. WILBANKS
Pastor, Springdale

First Church, Springdale, has just conducted her first school of church music. Mrs. B. W. Nininger, state director of church music, conducted the school. She is perfectly at home in the great field of sacred music to which she has dedicated her life. In the Sunday night meeting she won her way to the hearts of all our people. She directed the congregation through an hour of worship in song. More than sixty people were in the school Monday night.

It is inconceivable that so much instruction and inspiration could have been delivered by any one person in five nights. Practical help was given to accompanists. Everybody learned something about conducting singing. The matter of interpreting the messages of the great hymns and gospel songs received major emphasis. Instruction was given in how to organize a choir. A splendid youth choir was organized with Mrs. Anna Lea Petty as director.

The church expresses profound gratitude and appreciation to Mrs. Nininger. We express appreciation to the State Convention for making her services possible to us and to the churches of the state. We can not too strongly recommend Mrs. Nininger to the churches, or urge them to avail themselves of her services. We thank God for the blessings of the week of her ministry with us.

Owensville Church In Ambitious Program

By MRS. GUY COOK

Owensville Church, Central Association, is under the leadership of Rev. Ernest Mosley, student of Ouachita College, and is mindful of its duties to the Lord and is striving in His service.

Some of the progress shown in the past year includes two revivals, three new members by letter and nine by baptism, organization of a Training Union, twenty per cent increase in gifts to Cooperative Program, and increase in Sunday School attendance from an average of 25 to that of 45.

The church now has a resident membership of 75. The Arkansas Baptist paper goes into every home paid for through the budget.

Revival services will begin June 9 with O. C. Robinson, Jr., of Midway Baptist Church, Fort Worth,

Tex., in charge. This will be B. Robinson's third consecutive revival conducted for this church and his calling is an acknowledgment that his good work has been felt and remembered by the church and the community.

Singing during the revival will be led by Pastor Mosley and Vacation Bible School will be held while the revival is in progress.

This "Friendly Church With Old Time Religion" acknowledges and is thankful for the many blessings showered upon it by the Lord and is careful of any feeling of boastfulness of what it is doing for the Lord.

While there has not been a large program mapped out, careful attention to what is sometimes thought of as smaller matters has kept the members reminded of the fact that they must be about the Father's business.

Boy Buys Bible His Daddy Helped Write

(By Religious News Service)

When a Sunday School teacher in Oberlin, Ohio Methodist Church a few years ago asked a small boy to bring a Bible to the class she received the surprise of her life in the lad's reply.

He said: "No, I will not buy a Bible until my daddy writes one."

The former Sunday School pupil—now a junior in Oberlin High School—saw his words literally come true in the appearance of the new revised standard version of the New Testament, now on sale throughout the country.

For his daddy was one of the group of noted American Bible scholars who completed a revision of the New Testament after years of research.

He is Dr. Clarence Tucker Creech, professor of New Testament languages and literature in the Graduate School of Theology in Oberlin College. And the boy is his son Peter, now sixteen.

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- No. 838. Christmas.
- No. 839. D. V. B. S.
- No. 835. Easter.

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IMPORTANT 1946 EVENTS

- March 10-16—Statewide Sunday School Workers Clinic.
- April 21-May 3—Ten Training Union Conferences.
- June 9-14—Statewide Music Leadership School.
- June—Statewide Youth Choir Festival.
- June 2-11—Arkansas Baptist State Assembly, Siloam Springs.
- September 16-27—Eight District Sunday School Conferences.
- October 25—Statewide Associational Training Union Officers Conference.
- October 20-26—Statewide Training Union Clinic, Little Rock.
- December 6—Southwide Simultaneous Associational Training Union Rallies.
- December 17—Statewide Associational Sunday School Officers Conference.

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"I Was a Stranger"

By O. AFTON LINGER
Blytheville

In Matthew 25:31-46 we have a record of some proceedings which will take place "When the Son of man shall come in His glory." Among the various reasons why he set the sheep on His right hand and told them to "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" is this one: "I was a stranger, and ye took me in" (v. 35-c).

Recently I returned from the Naval Chaplaincy to Blytheville, Ark. I came here because our daughter teaches in the schools here, and she and my wife have an apartment here. If ever anyone was a stranger, I was one here. It was not convenient for us to visit the First Baptist Church, Corbin, Ky., which we had left when I went into the chaplaincy, so it seemed that there was nothing to do but "sweat it out," as they say in the service, until the Lord could open a way for me a church.

Having left a wide-awake church with a heavy program of work, and having had quite a busy time of it in the Navy chaplaincy, it seemed that the bottom had suddenly fallen out of the world when I returned home here in Blytheville without a work or a church or, apparently, a home-church to which to go.

But I was mistaken! There is a wide-awake, spiritually-minded pastor (Rev. E. C. Brown) here in the First Baptist Church. On the first Sunday in town my family and I went to church. We were delighted to hear two thought-provoking, spiritually-edifying sermons at the two services. The pastor met me (my wife and daughter are members of this church) and we arranged for a meeting later in the week in his study.

"I was a stranger," I said, but not for long! At the very first meeting the pastor greeted me, along with other returned service men. He literally became my pastor! Then, after a visit with him later in the week in his study, I began to realize that, even though my membership was in the church I had left about two years ago, here I had a church home! Here was a man of like precious faith who seemed to sense the feeling of "lostness" and lack of status on my part and created such a warmth of genuine Christian fellowship and welcome that it marked itself indelibly upon my soul.

Briefly, let me recount what happened. He graciously insisted upon my preaching at the morning service on the next Sunday; took me with him the following week where my hungry soul was filled with good things as I listened to the great messages which were given in the monthly meeting of the Mississippi County Association at Osceola; in short, this pastor

made me feel that I was one of the number.

What other pastors and churches are doing to make the returned service people feel at home and get back into their places, I do not know. One thing I do know—the pastor and people of the First Baptist Church at Blytheville, are doing more than ranting and wishful thinking. They are greeting the returning service personnel from Sunday to Sunday, and then putting the proposition of Christian service up to them immediately.

On Thursday evening, January 17, a banquet was held in honor of all returned service personnel (of the church) and their families. That service was a dignified and worthy one. There was fun, fellowship, and a hearty good time; but it was a "Church service" and distinctly so. This service was sponsored by the Brotherhood, but each department of the church was represented with a very brief talk and the pastor concluded the talks.

There is one purpose in writing this story—that is, that other churches may be influenced to follow the example of this good pastor and church in harnessing its returned members, if they are not already putting on a definite program along the same line.

The men and women from our churches have had a pretty rough time of it in the service. If they are ever to be enlisted for the Master's work in His churches, the time to do it is now. Men and women who have studied and labored to master specialties in the service can be depended upon to make better laborers in the Lord's work if they are properly enlisted and trained.

"I was a stranger" for a few minutes and then I became a brother beloved by a great-spirited pastor and his church. There are many men and women who have lived for months in the low-planned moral atmosphere of military service who will feel like "strangers" in their own churches when they return.

Oh, that our Baptist churches throughout the land may have the good sense and spiritual acumen and the patience to gather these men and women back into the folds of their respective churches and set them to work for the Master! If this shall be done we shall help to bring to pass that "new heaven and new earth wherein dwelleth righteousness" and avert another world war.

—OOO—

He that hath Christ for his King and God, let him be assured that he hath the devil for his enemy, who will work him much sorrow and will plague him all the days of his life. —Martin Luther.

C. M. Renno Is Welcomed to Arkansas As Centennial Association Missionary

C. Marshall Renno, until recently pastor of Glen Echo Church in St. Louis, Mo., is missionary for the Centennial Baptist Association which was organized last October.

Churches now in the association are Almyra, DeWitt, Stuttgart, Hagler, Tichnor, and Humphrey. These six churches, all in Arkansas County, were until last October a part of Harmony Association. Other churches are expected to affiliate and there will likely be several new churches constituted under Missionary Renno's leadership.

Missionary Renno is living in DeWitt in a residence purchased by the association as a home for its missionary.

Bro. Renno attended Southwest Baptist College, Bolivar, Mo., and Missouri Valley College, Marshall, Mo., and received his degree in theology at Baptist Bible Institute, New Orleans. He has had a wide experience in pastoral work, in Missouri, Mississippi, and Louisiana.



Missionary Renno

Hotel Reservations May Be Made Now Southern Baptist Convention in Miami

The Reservations Committee for Southern Baptist Convention entertainment at Miami, Fla., May 15-19, submits this list of hotels in the Miami area that will be convenient to the meetings of the Convention. This is only a partial list and others will be given later.

| Hotel, Address | Single | Double |
|---|-----------------|----------------|
| ESCHANGE, 141 N. E. 3rd Ave. | 3.00 | 4.00 |
| SAN CARLOS, 204 N. E. First St. | None | 4.00 |
| BRISTOL, 246 N. E. First St. | \$1.50-2.00 | 4.00 |
| PONCE DELEON, 231 E. Flagler St. | \$3.50-\$5.00 | \$5.00-\$10.00 |
| COOLIDGE, 406 N. E. 2nd Ave. | \$2.50-3.00 | \$4.00-5.00 |
| ESMERALDA, 444 Biscayne Blvd. | 4.00 | 5.00 |
| THERESE, 237 N. E. 3rd St. | \$4.00 | 4.00 |
| PARK, 243 N. E. 5th St. (without bath) | | 3.00 |
| LIBERTY, 259 N. E. 4th St. | \$7.00 | 9.00 |
| METROPOLITAN, 213 N. E. 2nd Ave. (without bath) | | 3.00 |
| SENATE, 139 N. E. 2nd St. | 2.00 | \$3.00-4.00 |
| BRADFORD, 250 N. E. First St. | None | 4.00 |
| CLYDE COURT, 68 S. E. 2nd St. | 3.00 | 5.00 |
| PARK PLAZA, 300 S. E. 1st St. | \$3.50-\$4-5.00 | \$6-\$7-8 |
| TA-MIAMI, 203 West Flagler St. | \$2.50-3.00 | \$4.50-6 |
| EL COMODORO, 33 S. W. 2nd Ave. | \$4.00-6.00 | \$6.00-8 |
| ALHAMBRA, 119 S. E. 2nd St. | a few | 5.00 |
| AMERICA, 273 N. E. 2nd St. | 3.50 | 6.00 |
| BELFORT, 252 N. E. 2nd St. | 4.00 | 6.00 |
| FORD, 60 N. E. 3rd St. | 2.00 (up) | 4.50-\$5-6 |
| FRANCES, 19 N. E. 3rd St. | 2.50 | 3.00 |
| GRALYN, 134 S. E. 1st Ave. | 5.00 | Triple \$4.00 |
| (Without bath approximately \$1. less) | | |
| HERMITAGE, 420 N. E. 1st Ave. | | \$3.50-4 |
| MIAMI RITZ, 132 East Flagler St. | \$3-5.00 | \$5-\$6-7 |
| PAN AMERICAN, 22 N. E. 2nd Ave. | 3.00 | \$5-6 |
| PARAMOUNT, 259 East Flagler St. | 6.00 | \$7-8 |
| PATRICIA, 312 S. E. 2nd Ave. | \$3-5.00 | \$5-7 |
| PLAZA, 316 Biscayne Blvd. | None | \$6-10 |
| POINSETTA, 117 N. E. 2nd St. | \$2-3.00 | \$3-5 |
| ROBERTS, 28 West Flagler St. | None | 6.00 |
| STRAND, 226 N. E. 2nd St. | None | 6.00 |
| TUTTLE, 114 S. E. 4th St. | None | 7.00 |

Reservations should be made by writing the Reservations Committee chairman, Rev. Harold A. Davidson, Flagler Street Baptist Church, 31 West Flagler Street, Miami, 35, Fla.

These Chaplains Are
CIVILIANS AGAIN

The following chaplains have been discharged from military service and are available for pastorates, according to the Department of Camp Work of the Southern Baptist Home Mission Board. Complete information may be obtained from the paper office:

- Cort R. Flint, Elk City, Okla.
- Malcolm M. Haygood, 118 Clifford St., San Antonio, Tex.
- William F. Willingham, 401 No. Church St., Dublin, Ga.
- Harold E. Hall, 314 No. Indianola St., Pryor, Okla.
- George R. Abernathy, Rt. 1, LaCenter, Ky.
- Robert L. Costner, Apex, N. C.
- John R. Canning, Bogard, Mo.
- Ernest Dell Bateman, Box 3205, Istrouma Branch, Baton Rouge, La.
- Jack R. DeVore, Pinckneyville, Ill.
- Fred H. Farris, 1824 E. Broadway, Sedalia, Mo.
- Nelson J. Engelbrecht, Kaytesville, Mo.
- Robert O. Fitts
- James R. Shuman, 3430 Wilmot Ave., Columbia 34, S. C.
- Herman L. Driskell, 3911 Spurgeon Drive, Monroe, La.
- Albert W. Coates, 1 C Auburn Court, Alexandria, Va.
- Ellis B. Evans, Ingleside Baptist Church, Shreveport, La.
- William H. Ball, 2450 Pine St., Abilene, Tex.
- Kenneth B. Combs, 201 Main St., Van Lear, Ky.
- Ralph Christian Crosby, 4 Hughes St., Rome, Ga.
- Robert E. Alston, 4106 Michigan Drive, Louisville 12, Ky.
- Theron L. Alexander, Brighton, Tenn.
- John B. Abbott, Grandfalls, Tex.
- Grady D. Feagan, Box 123, Ojus, Fla.
- Joshua G. Dandignac, 1817 Orange St., Abilene, Tex.
- Wm. R. Lawrence, Box 846, Borger, Tex.
- Ralph E. Perkins, 774 Ross Ave., Abilene, Tex.
- Lawrence Dickson, Jr., 601 James St., Waco, Tex.
- Charles R. Barrick, 113 E. Center St., Tucumcari, N. M.
- William Lee Bolton, Box 655, Hot Springs, N. M.
- William E. Crawford, Bellmead, Tex.
- Marion H. Fields, Tioga, La.
- Harvey C. Lanning, 412 W. 7th Ave., Lexington, N. C.
- George W. Tidwell, 7900 Third Ave. So., Birmingham, Ala.
- Holman L. Ferguson, Swifton, Ark.
- Daniel B. Weaver, 1922 Spurgeon St., Fort Worth, Tex.
- Jack P. Dalton, Avon Park, Fla., P. O. Box 182.
- James R. Barnett, 2411 Cypress St., Columbia, S. C.
- John W. Grube, Box 226, McClellan Field, Calif.
- Herschel Allen, Strawberry Plains, Tex.

ARKANSAS STUDENTS AT SOUTHERN SEMINARY



Arkansas students attending Southern Baptist Seminary, Louisville, include:

Front row, left to right: Mrs. Frank Pitts, Harrisburg; Mrs. Andy Hall and daughter, Little Rock; Miss Jean Prince, Camden; Mrs. T. N. Shaddox, Harrison; Mrs. Edmond Walker, Viola; Mrs. William Montgomery, Donaldson; Mrs. Lehman Webb, Tuckerman; and Mr. and Mrs. Tommy Halsell, Little Rock.

Second row: Frank Pitts and son, Miss Martha Knox, Warren; T. N. Shaddox; Edmond Walker; William Montgomery; Garland Allen, Tuckerman; Lehman Webb; Leland Hall, Little Rock; and Glenn C. Womack, Almond.

Third row: Mr. and Mrs. Ernest L. Holloway, Jr., Arkadelphia; Thomas Lindley, Pine Bluff;

Dale Taylor, Arkadelphia; Erwin L. McDonald, Russellville; John S. Ashcraft, Pine Bluff; Derwood W. Deere, Malvern; David O. Moore, Texarkana; Alfred Vansant, Jacksonville.

Back row: Miss Irene Branum, Arkadelphia; Mr. and Mrs. John Parrott, Tuckerman; Frank Norfleet, DesArc; D. Wade Armstrong, Murfreesboro; John Ed Steely, Mountain View; Weldon Marcum, Jonesboro; Edmund C. Tull, Jonesboro; and Carl Overton, Arkadelphia.

Absent when the picture was made were: Mr. and Mrs. C. D. Sallee, Jr., Urbana; Mr. and Mrs. Barney R. Freasier, Siloam Springs; Millard Ross Cherry, Arkadelphia; Mr. and Mrs. Carl F. Newland, Arkadelphia; Mr. and Mrs. J. Ray Dobbins, Mountain View; and Vaughn Tollett, Nashville.

Scientists, Churchmen Join to Foster Non-Military Use of Atomic Energy

(By Religious News Service)
Science and religion have joined forces in Chicago in an attempt to foster proper use of atomic energy.

The Midwest Conference of Atomic Scientists and Religious Leaders, an alliance of Protestant, Catholic, and Jewish leaders and atomic scientists of the University of Chicago, has sent to President Truman and Congress telegrams urging support of the McMahon Bill, S-1717.

The McMahon Bill advocates placing of control and development of atomic energy in the hands of civilians and is opposed to Johnson Bill, S-1824, which places control with the Army.

"This is the first time in history that science and religion have joined forces for a common end," Rabbi Ralph Simon, a member of the committee, said at the meeting at which the clergymen and scientists decided to take action.

"Here we have the first evidence that brings to the common man,

the man of the street, the realization that both science and religion must unite or the world will destroy itself," he explained.

Dr. Charles W. Gilkey, Baptist minister and dean of the Rockefeller Memorial Chapel of the University of Chicago, told the assembly that "we are not assuming that all agree on everything but have found a surprising measure of common ground. It was the content and depth of this conviction which brought us together."

Dr. Francis C. McMahon, prominent Catholic layman and member of the philosophy department at the university, lauded the scientists for demonstrating "that they have a definite social conscience which religion must recognize."

Rabbi Jacob J. Weinstein of Washington lauded the scientists for sounding "the same warning against doom that religious men throughout the ages have sounded."

- Rufus Higginbotham, Fort Gaines, Ga.
- Adolph Lee Greenwalt, 326 So. Eden, Shawnee, Okla.
- George W. Gray, 503 E. Florence Street, Windsor, Mo.
- Wilbur Christian Horltdt, 1110 No. Woodrow St., Columbia 35, S. C.
- Ralph L. Cannon, Rt. No. 2, Zebulon, N. C.
- Robert L. Allen, Newton, Miss.
- Harry V. Smith, Forsythe, Ga.
- Homer J. Fussell, Talbotten, Ga.
- Harold F. Ott, Eldon, Mo.
- Harold B. Kuhnle, 1740 Harold Ave., Louisville, Ky.
- William L. Ball, Jr., Greenville, S. C.
- Henry J. Davis, 412 Whiting Ave., Montgomery 7, Ala.
- Richard H. Allmon, 613 Tremont St., Chattanooga, Tenn.
- Samuel G. Lovell, Jr.

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"Are rosy cheeks a sign of good health?"
"I should say they are."
"Well, I saw a girl the other day who was a lot healthier on one side than the other."

Visiting Chaplain Tells of Progress at Central, Hot Springs

By ROGER A. BUTLER, Chaplain

It is always a joy and a blessing to visit with progressive New Testament churches. Such a joy has been ours during the weeks of enforced sojourning in Hot Springs. We have enjoyed visiting in all of the churches.

It has been especially convenient for us to visit most consistently with the Central Church, Clyde Hart, pastor. It has been a privilege to witness the splendid work and to feel the pulse of the fine spirit which prevails. The pastor worthily challenges his people, and his people yield a worthy response. Here is a church meeting issues and solving problems progressively. Sunday, Feb. 10, we witnessed a glorious demonstration of the devotion and work of this fine church.

A long standing obligation, over which there had been misunderstanding in settlement, was due. It had come into the hands of unbelieving folk, apparently. The people, informed of the need, quietly brought in \$4,389.29 in cash and \$959.50 in pledges. The need was more than met. No high pressure, only the faithful response of informed people. We noted that the regular offerings of the church did not suffer that way with the meeting of the special need.

At the close of the service, in the quite but evident jubilation of victory, the chairman of the Board of Deacons took charge. He reminded us that it was Pastor Hart's first anniversary with the church. On behalf of the Board he presented the pastor with a splendid Lord Elgin watch as a token of love and esteem. Deacon Brooks represents a deaconship in the church unitedly in step with the pastor and heartily backing him up in the work by taking places of leadership as necessity requires.

Sunday morning services are regularly broadcast over Station KTHS, 11 to 12 o'clock. Increasing attendance prevails in all services. A beautifully warm fellowship and a zeal in service grows in the church. The Arkansas Baptist is in the church budget. Every phase and department of work in Baptist churches is organized and effective.

During Pastor Hart's first year with this church the people have devoted \$35,159.39 to the Lord. Received by letter, 61. While 27 have come by baptism.

Surely, we can all rejoice with this noble pastor and progressive people in victories won and in the high hopes of the days ahead.

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Illegitimate births totaled 87,001 in the United States in 1944, a 5.3 per cent gain over 1943.

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Family Worship

"When I was a chaplain in an Arkansas penitentiary," says Mr. Hogg, "out of seventeen hundred convicts, I found only one who had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned as he was found innocent of the crime with which he was charged. There is an atmosphere in the Christian home which makes it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and old-fashioned parents! Then the Holy Spirit will come down as the glory cloud came down on the Tabernacle."

—Watchman-Examiner.

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The Baptists of New Mexico have more than doubled their membership since 1937. They have increased their giving through the

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Cooperative Program of the Southern Convention more than 600 per cent.

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Japanese Christians

Dr. Walter W. Van Kirk, who visited Japan with the distinguished Protestant delegation last fall, says: "In Japan there are some 400,000 Christians out of a population of nearly eighty million. During the war and long before, this colony of Christian believers was surrounded on all sides by the military police, who sought to lay traps for the confusion and ultimate undoing of these Christians. Hundreds of their churches have been destroyed, their congregations dispersed, their hymn books and Bibles burned; yet, here they are, eager and ready to help lay the foundations and build a new Japan—a Christian Japan."

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Figures to Inspire

February 24, 1946

| Church | Addns. | S.S. |
|--------------------------|--------|------|
| Alma, First | | 138 |
| Atkins, First | | 123 |
| Benton, First | 3 | 501 |
| Camden, First | ..... | 423 |
| Conway, First | ..... | 422 |
| Crossett, Mt. Olive | ..... | 125 |
| Dyess, Central | ..... | 103 |
| El Dorado, First | 4 | 724 |
| Fort Smith Churches: | | |
| First | 5 | 849 |
| Including Mission | ..... | 902 |
| Immanuel | 4 | 624 |
| Gentry | 4 | 213 |
| Hamburg, First | 1 | 253 |
| Harrison, First | ..... | 340 |
| Hope, First | ..... | 422 |
| Including Mission | ..... | 442 |
| Hot Springs Churches: | | |
| Central | ..... | 350 |
| Park Place | ..... | 507 |
| Second | 2 | 515 |
| Including Mission | ..... | 620 |
| Hoxie | 1 | 138 |
| Jacksonville | 11 | 148 |
| Little Rock Churches: | | |
| Bethel | 3 | 83 |
| Calvary | ..... | 135 |
| First | 18 | 1259 |
| Friendship | ..... | 68 |
| Immanuel | 32 | 1238 |
| Life Line | 1 | 93 |
| Nall's Memorial | ..... | 38 |
| Reynolds Memorial | ..... | 177 |
| South Highland | 1 | 285 |
| Tabernacle | 4 | 399 |
| Zion Hill | ..... | 114 |
| Magnolia, First | 1 | 321 |
| Malvern, First | 3 | 300 |
| Marmaduke, First | ..... | 89 |
| McCrory | ..... | 106 |
| Mena, First | 4 | 253 |
| Monticello, First | 2 | 235 |
| Norphlet, First | ..... | 226 |
| N. Little Rock Churches: | | |
| Baring Cross | ..... | 619 |
| Including Mission | ..... | 654 |
| First | 2 | 517 |
| Pike Avenue | 8 | 142 |
| Ozark | ..... | 190 |
| Paris, First | ..... | 370 |
| Pine Bluff Churches: | | |
| First | 3 | 700 |
| Matthews Memorial | 2 | 105 |
| Second | ..... | 226 |
| Including Mission | ..... | 240 |
| South Side | 3 | 442 |
| Including Mission | ..... | 490 |
| Plainview | ..... | 101 |
| Siloam Springs | ..... | 202 |
| Springdale, First | ..... | 364 |
| Including Mission | ..... | 413 |
| Stuttgart, First | | 289 |
| Tuckerman, First | 3 | 102 |
| Waldron, First | 1 | 202 |
| Warren, First | | 412 |

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Rev. W. R. White, pastor of First Church, Austin, Tex., had the joy during the past year of receiving 506 new members, whom 116 came by baptism. More than \$90,000 was given by the church for all causes.

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Oft-Recurring Apostasy of Israel Brought Retribution

By R. PAUL CAUDILL

The theme of this lesson is as modern in its application as if the events were of yesterday. What Israel experienced has been true of every nation in the course of world history.

Just as the people of Israel, without God, lapsed into a state of anarchy which was accompanied by humiliation at the hands of her enemies, with deliverance coming only after repentance, even so today no nation can hope to enjoy the blessings of God while it countenances evil that destroys the best of the lives of its citizens.

The Influence of Godly Leaders

"And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel" (v. 7 ASV). We cannot read these words without realizing afresh the influence of Godly leaders on the life of a nation. Here we see the witness of a single man making its imprint upon the life of a nation for a whole generation and beyond.

Joshua was one of the two spies who brought back a favorable report after the survey of Canaan. He and Caleb alone had the faith and the courage to insist that the promised Land be taken in accordance with the will of God. The other spies who beheld the mighty sons of Anak discouraged any attempt on the part of Israel on their journey into Canaan.

Joshua maintained this same part of faith and courageous vision throughout his ministry. The mantle of Moses had fallen upon his shoulders. Joshua's presence at the helm of national affairs was a sufficient dynamic, through the indwelling spirit of Jehovah God, to mold the life of his people and keep them in paths of righteousness.

They dared not depart from the ways of God so long as he stood before them as leader. So forcefully had Joshua interpreted for them the will of God and so powerfully had he demonstrated that will in his own life that the people themselves caught step, and the whole tenor of their activity bore his imprint.

The people of a nation, for the most part, merely need to be led. They are going to be led, the most of them, for they are incapable of walking alone. Comparatively few of them think for themselves. They follow the beaten track of convention. They ride the moss-covered back of tradition. They move upon sinister pricks of mob psychology.

Our need today is for men of stature who are of the caliber of Joshua, men whose opinions and wills are the inflexible result of

fellowship with God, men who would die rather than sacrifice principle or break with divine purpose.

A Long-Suffering God

The period of the Judges brings out, as does no other epoch of Israel's history, the long-suffering character of Jehovah God. Only a God of infinite mercy and patient love could have responded to oft-sinners Israel as he did.

"And Jehovah raised up judges, who saved them out of the hand of those that despoiled them" (v. 16 ASV). Such was the picture over and again as wayward Israel turned to the saving arms of her God for deliverance.

Throughout Israel's long history, from Abraham to Malachi, the picture is the same: Israel sinning, God forgiving. Wherever Israel turned in her nights of folly, she could not escape the consciousness of a loving God ever wooing her back to paths of purity and devotion. It was this constraining power, these arms of love which constantly tugged at the heartstrings of wayward Israel, that enabled her to come to herself and return unto the ways of truth.

Moral Turncoats

It is a sad day in the life of an individual when he becomes fickle in character—morally unstable—and yet this is what happened in the life of Israel during the period of the judges.

After the death of godly Joshua there was an era of backsliding by a season of repentance and still more backslidings. The moral and spiritual course of Israel during this era of her national history reminds one of an alcoholic seeking to part company with the whiskey bottle. He will stay off of it for a day or for a week and then suddenly, to the consternation of all, he walks right back into the old groove of transgression.

So it was with Israel: God would reach down and, through the arms of his chosen leaders, pull her out of the mire of sin and see her feet planted on dry ground. Come a few years and we find the nation wallowing in shame—the same mire from which she had been delivered a short time before.

Nothing is more to be desired on the part of Christians than consistency. Only by constancy of purpose and unswerving devotion to duty can foundations be laid for enduring national life.

Retribution

The oft-recurring apostasy of the Children of Israel finally un-

loosed the floodgates of retribution. The backwash of their continued wrongdoings was felt eventually in all of its painful wrath. "And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not."

Be sure your sins will find you out is a timeless admonition to be heeded by all nations. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. But he that soweth unto his flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the spirit reap eternal life" (Gal. 6:7-8).

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Heavenly Riches

Some time ago the papers carried the story of a man who had been brought to the gutter through strong drink. One night, in a tramp's mission, he was converted. He went forth with the joy of the Lord in his heart, and the hope of heaven in his soul. The next morning he boarded a car. When the

conductor came to him, he noticed his shabby clothes, but he saw a strange light in his face. He said to him, "Why, man, you look as if someone had died and left you a fortune." "You are right," came the quick reply, "Jesus Christ has died for me, and has given me his riches in glory."

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Up-to-the-minute information on Baptist mission agencies at home and abroad places the *Quarterly Review* on the "must" list for alert pastors and other Christian leaders. Brief surveys are given of Baptist progress in each state and of interesting personalities. The *Quarterly Review* should be in the hands of each pastor and church officer. This periodical is also on regular Sunday School Board order blank. Twenty-five cents per copy.

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Doctrinal Preaching

Thank you Brethren, for your many replies to the article of doctrinal preaching. We have not had so many replies and commendations on an article, not even the one we had in the Gazette on Russia, as we have had with reference to our article on doctrinal preaching. Some of the replies have been from preachers, and some from laymen. Some preachers say they have set new resolutions; laymen have taken courage to pour out their heartaches revealing a good heart hunger for the doctrines of the Bible.

Once upon a time I heard a brother say, "What a pity that our pastor preached a doctrinal sermon today when we had visitors." Our idea is that it is a pity that visitors can come to one of our churches and not hear any part of the Bible preached which enunciates a distinctive principle of Baptists.

The writer preached a doctrinal sermon one Sunday night, and as the crowd was leaving a Campbellite asked for a conference with him. It was granted for the following afternoon. To our surprise this Campbellite confessed that the sermon the night before set forth some things that were interesting, and added, "I would like to be a member of your church if I could believe what you preach." We took our Bibles and went through the New Testament on the things that the Campbellite "could not believe." After two hours of prayerful study of the word the Campbellite said, "I want you to baptise me, I have been converted." The baptising occurred on the following Wednesday night.

It was not a pity that the pastor preached a doctrinal sermon when we had visitors. There are many Bible truths which the people will not hear if Baptist preachers do not preach on doctrines. Not all Bible truths satisfy itching ears, but we are warned that in the latter days they shall heap to themselves teachers having itching ears and they shall turn away ears from the truth; and that the

"time will come when they will not endure sound doctrine."

We know of course as well as anyone that our distinctive doctrines are not all that is to be preached, neither are the bones all there is to the human body. But, wouldn't the body be useless without bones, and how much can we talk of loving Jesus when we do not emphasize the straight forward teaching of Him and His forerunner?

"Why call you Me, 'Lord, Lord,' and do not the things that I say?"

We mentioned a few subjects that entail doctrines, in our article two weeks ago, but there are many subjects that we did not mention that we Baptists should preach on over and over again.

Dr. Whittington Goes With Ouachita

We have upon our desk a letter of resignation from Dr. Otto Whittington, Superintendent of Rural Missions. He has decided to become Financial Secretary for Ouachita College, beginning March 15. We had understood that this matter was settled sometime ago, but the Ouachita Board made another offer to Dr. Whittington and insisted that he accept, which he has done.

The force at the Baptist mission rooms, one and all, will deeply regret to lose the association of Dr. Whittington with the Executive Board. But Ouachita College is our major institution and we will be working with Dr. Whittington in his new position.

One of the crying needs of our time is for a revival of personal witnessing. The world must come to know about Christ and the kingdom of God. It will never know apart from the testimony of redeemed men and women on fire with zeal in the enduement of the Spirit.—Clifton J. Allen in *The Teacher*.

He Didn't Join—

What a Tragedy

When we inaugurated the Ministers' Retirement Plan we gave it wide publicity and urged men to join the Plan. We have since that first day repeatedly urged our members to get into the plan. One of our good men who did not join the Plan is suffering quite a bit now on account of his failure to do so. It is not proper in this article to mention names but here is an excerpt of a letter from

"Dear Brother Bridges,

"I was ordained in February 1917 and have had a church or churches all the time since that time. I have had some of the smallest churches in the country and some larger ones. I had to give up about one year ago, and have no income. I am under treatment of a doctor and he thinks I will be till spring. I am 66 years of age, will be 66 my next birthday.

"Your Brother and Friend

How tragic that our brethren do not get ahead and prepare for the evening of life by joining the Minister's Retirement Plan.

The Gentry Church Baptised

Last year the Gentry Church had 132 additions which now gives them a total membership of 398. They baptised 97 during last year. It was a great year with this good church. Rev. Carl Nelson is the happy pastor. The church is working now on an educational building. They have a large amount of money already contributed, and also a lot of materials. Mr. C. A. Woody is one of the fine laymen in this congregation.

The task of the Christian worker is to tell the revealed truth of the Lord and by the assistance of the Holy Spirit present this truth to individuals in such a way that they understand it, accept it, appropriate it, personify it in daily life so that it will develop character in the likeness of Christ.—George O. Williams in *Sunday School Bulletin*.

ARE YOU GOING TO THE SOUTHERN BAPTIST CONVENTION?

The Southern Baptist Convention meets in Miami, Florida, Wednesday May 15 and will run through Sunday May 19. If you are going to this Convention from Arkansas you will most surely miss at least one Sunday of your church at home. We presume that there will be auxiliary meetings on the 14th.

We can get a special pullman out of Little Rock for the trip if enough want to go to fill the car, but we must begin now to make arrangements for it because it takes some time to secure accommodations. This pullman should leave Little Rock Sunday night, May 12. You can go to bed on the car about 10:00 o'clock at night, or anytime before 2:30 in the morning. This car will reach Memphis,

Monday morning, May 13, and will doubtless hook on to a special Baptist train out of Memphis between 7 and 8 a. m. It will arrive in Miami at 3:55 p. m. Tuesday.

If you cannot afford to ride the pullman we think there will be chair cars for you. If you want a place in the pullman car it will be necessary for you to speak for it and make a deposit on it, for if we charter the car we will have to pay for it whether it is filled up or not. We will take this car if enough of our people agree to ride it. We are writing letters to our full time pastors and to the Sunday School Superintendent in part time churches asking for the names of those who want to go in this car.

The round trip rates will be more or less as follows:

| | |
|-------------------------|----------|
| First Class, round trip |\$7 |
| Coach, round trip | 5 |
| Clergy, round trip | 4 |
| Lower berth, round trip | 2 |
| Upper berth, round trip | 2 |

These fares include tax.

Hotels in Miami

We cannot make your room reservation in Miami. You will have to do that through the Reservations Committee. Read the list of hotels published in last week's paper, and write to the committee.