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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, JANUARY 17, 1946

NUMBER 3

God Created It All

JOE W. WEBB
Fayetteville

When we look about us we behold such a variety, so much of beauty, such perfection in proportion and symmetry, so many systems of harmonious laws, and such order that we are overwhelmed with awe and wonder.

Let us go into the woods to observe the flowers and the forests; the waterfalls, rivers, and lakes; the caves, gorges, and the mountain cliffs; the insect life, the birds and the animals there. Let us go into the barnyard, the orchard, the vineyard, the field of growing grain, then return to our flower garden. On a clear night let us gaze into the heavens. Much have our eyes looked upon.

But we have not seen it all. Take this magnifying glass. Look at a leaf from a forest tree, the petal of a rose, the surface of this stone, or a snowflake. Try that microscope and examine these more minutely. Put on a slide a specimen from plant or animal life, a drop of water from a pool, a drop of blood. What things of interest and value are discovered by this means. Now take this telescope. Select a trained guide to direct you. Observe the stars, the planets, their systems. Yes, meditate upon their distance, their size, their beauty, their orderly sequence. These obey the laws of their own systems and the laws of the universe.

Then coming back to earth, we observe things closer at hand. Think of the grace, the beauty, the coordination of the muscles in animals or man—how these may be trained and developed. Let us penetrate some of the mysteries of the nervous system, the respiratory, and the circulatory. Yes, and the growth, repair, and reproduction in plants, animals and man. Think how particles of the same food when assimilated may produce fiber, leaves, flowers, or seed in plants; if by animals or man may become energy, flesh, blood, milk, bone or hair. Then, too, think how dependent plants and animals are on the mineral kingdom.

We come upon a collection of stones—ordinary stones, building stones, and precious stones. They reveal secrets of former ages. But while we are interested in that, we are also interested in their infinite variety in shape, color, texture, and adaptations. Master stone cutters shape them, polish, and

set them. But whether he prepares stones for a building or a diamond for a wedding ring, he must understand the laws of the nature of the stone lest he scar, mar, or destroy the beauty and utility of it. The worker in wood likewise cannot follow his own caprice. He, too, must follow the laws of the nature of the wood in carving and polishing. The same is true with minerals. Each has their individuality.

In the various fields we see something of the application of the laws of nature—affinity, osmosis, capillary attraction, adhesion, cohesion, repulsion, attraction, gravity. We see something of the power of heat, light, electricity, and atomic energy.

In every field of nature there are definite laws. Man down through the centuries has here and there discovered some of these laws and learned to profit thereby. No intelligent man thinks for a moment that man has discovered all nature's laws or has learned all possible application of any one of them. Many of these laws have been discovered recently but they are not new. They were as well established before they were discovered as after. They functioned with as much certainty and order then as now. Men have discovered these laws and their applications fragment by fragment, here a little and there a little. Some men have made larger contributions than others. No man unaided has contributed much. No intelligent man would assume he has discovered or learned all the truth in the smallest segment of the field in which he labors.

When a man contemplates the universe—the grandeur, the magnitude, the richness of it; the variety and the beauty of it; the laws and systems of laws, the order and the harmony of it; the use of it; the amazing wonder of it—when he meditates on it, how can he forget the Maker of it? How can he assume that a thing can be made without a maker? How there can be design, system, order, harmony without an over-all planner? That a law, or complicated system of laws can be made without a law-maker? How law can be enforced without an active, intelligent enforcement agency? How can a man so forget reason as to assume all this came about by action and interaction of atoms? If so, what force created the atom? Whence did the atom derive its nature?

Twentieth Century Christianity . . .

WELDING A WORLD TOGETHER

MESSAGE OF FRIENDSHIP—The Methodist Church at Ennis, Tex., has recently concluded a series of Wednesday evening forum discussions regarding the relationship between our country and Russia. At the close of the series a layman of the church drafted an informal and, of course, unofficial letter to Mr. Stalin expressing desires for better understanding and friendship between our countries. Copies of the letter also were sent to President Truman and Prime Minister Attlee. The letter:

"Dear Mr. Stalin:

"Through the years of the war the people of the United States of America found courage in the great sacrifices and the spirit of the people of your country. With the end of the war it became evident that continued effort on the part of all people of the world is necessary for peace and well-being.

"The world today is sick and we want the people of the United States of America to be a part of the cure rather than the disease. For the people of your country we have friendship, good will and understanding to offer. Economic or physical strife is not desired, but rather a friendly and unselfish solution of problems in an amicable and co-operation way, with respect for differences of opinion, beliefs, and necessities.

"Wars are bred in distrust and fear, but peace on earth is inevitable when genuine good will exists. It is in the spirit of friendship, trust and good will for the people of your country that this letter is written to you by the undersigned, all citizens of this community.

(Signed by 62 citizens.)"

* * *

EMPEROR CONVERTED?—Emperor Hirohito of Japan will become a Christian "in the near future," it was predicted by Shigeru Nambara, newly-named president of Tokyo's Imperial University, Religious News Service reports from Tokyo.

Nambara did not reveal the evidence upon which he based his prediction, but it has been known that Hirohito has been studying Christian theology and writings ever since the end of the war. It is reported that the whole Imperial household is seriously interested in the Christian faith.

If the emperor is converted, many of his subjects are also likely to become Christians. As the highest priest in the Shinto hierarchy, Hirohito is the spiritual leader of the country.

The naming of Nambara to head the Imperial University makes him the third Christian to be elevated to a high post in Japanese educational circles. The others are Namon Maeda, Minister of Education, and Kotaro Tanaka, Catholic head of the College and University Section of The Ministry.

* * *

QUESTIONS: The Christian Century raises a question regarding President Truman and the spirit of his Christmas message. We quote:

"In many ways, the President's Christmas message to the nation was an inspiring document. It rose far above the level on which such statements have been cast in recent years. It will be remembered longer because it expressed the faith that right human re-

lations can only be built on the basis of the Sermon on the Mount.

"But this Christmas message cannot be left in the vacuum in which—intentionally or unintentionally—it was left. President Truman personally initialed the infamous Potsdam declaration and has taken responsibility for seeing that this country's influence in international affairs is thrown behind the enforcement of its last vengeful provision.

"How does he measure Potsdam against the Sermon on the Mount? Does he apply to our former enemies the Beatitude: 'Blessed are they that mourn, for they shall be comforted?' Has he ever read: 'Blessed are the merciful, for they shall be shown mercy?' Does he know that it was in the Sermon on the Mount that Christ repudiated the doctrine of an eye for an eye, a tooth for a tooth? Does Potsdam exemplify the specific injunction that Christians shall love their enemies? Does it show evidence that we know we may expect forgiveness only as we forgive?

"These are 'hard sayings' against which to measure the conduct of those who must make political decisions. But the President invited such measurement in his Christmas message. Did he mean what he said?"

* * *

TARHEEL BAPTISTS — Gains in every phase of church work during 1945 are revealed in the annual report of the North Carolina Baptist State Convention.

The report shows that there now are 2,692 Baptist churches in the state with a combined membership of 583,896, or an increase of 38 churches and 23,308 members over the previous year. There were 26,481 members received into the church during the past year by baptisms, a gain of 8,314 over 1944.

During 1945, Baptists in North Carolina gave a total of \$10,139,993.77 for all causes, an increase of \$2,390,645.70 over the previous year. Gifts to all missions, education and benevolences totaled \$2,292,892.16, an increase of \$357,021.91 over 1944. A total of \$7,847,101.61 was given for local work such as debts, buildings, pastoral activities, and operating expenses, an increase of \$2,033,623.79 over the previous year.

* * *

QUOTA ACHIEVED—Dr. M. E. Dodd, former Crusade director, says the only Baptist church in the South of 1,000 or more members to reach its quota for the Southern Baptist Centennial Evangelistic Crusade in 1945, as far as has been ascertained, is Calvary Church, Shreveport, La., Rev. H. G. Buchanan, pastor.

Calvary Church received 178 new members for baptism during the calendar year. It's quota of 163 was twenty per cent of the 815 enrolled members at the beginning of the year. The church's enrolment is now well above 1,000.

Of special significance is the five-day "Year-End" revival fostered by the church, December 26-31, for the expressed purpose of reaching its quota. Some thought a meeting during the holidays would be unsuccessful. It proved exactly the reverse. A band of 64 personal workers did heroic service under the supervision of John S. Ramond, Educational and Music Director of the church. Pastor Buchanan did the preaching. There were 54 additions in the five days, 48 of them for baptism. It proved to be one of the greatest meetings the church has ever had.

THE NIGHT OF BETRAYAL

A Devotion by B. H. Duncan, Hot Springs

"The Lord Jesus the same night in which He was betrayed."

This is more than a historical notation; it is meant to picture Jesus against the background of forces which are gathering to destroy Him. Against this background of own matchless features stand out in relief.

This night is remembered because of two persons involved: Jesus and Judas. One is immortalized in holiness by His sacrifice for the world; the other is immortalized in infamy by his betrayal of the and holy and innocent for thirty pieces of silver.

The two conflicting forces of righteousness and sin are personified in the two personalities sitting together at the table. Jesus looks through the tragedy of that night to the victory beyond. He memorialized sacrifice by which He rescues men from treacherous power of sin which moves such familiarity among them. He gives Himself for the life of the world, and in that is the only hope for the sons of men in spite of all that the evil forces have done. They may do to blot out that hope, it grows brighter and will continue to do so as long as there is a God of mercy and love and grace.

The story is told of a boy, who was in mind, rubbing the brass plate on a wall. He was asked what he was doing, to which he replied, "I am rubbing out the name of the more His name. His truth, His grace opposed, the brighter they shine.

"For I have received of the Lord that which He has also delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He broke it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me." I Cor. 11:23, 24.

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A goal, to be worthy of us, must be above faltering feet. Life is no one day's journey. There will be a tomorrow and our feet must fit that, too—Harold Dye in the Baptist Student.

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Across the Editor's Desk . . .

Going Dry

The American Issue furnishes us with these figures:

Alabama has 67 counties; fifty of them are one-dry!

Arkansas has 75 counties; 25 of them are dry. And sixteen townships, fifteen towns, and one district within the wet counties are dry also.

Florida has 67 counties; sixteen of them are dry except for beer. Florida's law—made by wet politicians—does not allow the people to vote at all on 3.2 beer, so all counties have suffer its sale.

Georgia has 159 counties; 123 of them are dry.

Kentucky has 120 counties; 88 of them are dry.

Louisiana has 64 parishes; sixteen of them are dry.

Mississippi has 82 counties; all of them prohibit hard liquors (by state prohibition law), and 44 of them prohibit beer also.

North Carolina has 100 counties; 75 of them are dry.

Oklahoma has 77 counties; all of them, by state constitution, are dry in that hard liquors are prohibited; beer is sold legally and no vote of the people is allowed on the "suds."

South Carolina has 46 counties; all of them are dry and no local option allowed; this condition holds in spite of a recent statewide vote of the people giving nearly 60,000 dry majority, which mandate the liquor-controlled politicians in the legislature refuse to obey.

Tennessee has 95 counties; on the hard liquor issue 86 of them are dry.

Texas has 258 counties; 140 of them are wholly dry, 93 wholly wet; nineteen have beer only, and two have beer and wine only.

Virginia has 100 counties; all of them wet.

In these thirteen Southern states there is a total of 1,310 counties; 774 of them have voted for prohibition. Many of the 536 wet counties are partly dry.

These states constitute "the real South," sometimes called "the Bible Belt." Every one of these Southern states, with the possible exceptions of Florida and Louisiana, probably would vote dry if given statewide elections.

"People are funny," writes Walter H. McKenzie of United Texas Drys, "when they give the hydrant open and keep on mopping after it."

Better Bible Schools

Dr. J. N. Barnette of the Sunday School Board wires from Nashville that plans for reaching all of the 952 Sunday Schools in Arkansas during February with a fellowship and planning meeting in "Launching a Century With Christ" were discussed recently with Secretary Edgar Williamson at a Nashville meeting.

The Arkansas meetings will be part of a Southwide effort to visit all of the 26,000 Southern Baptist churches to help Sunday School officers and teachers in the churches to plan for a greater Sunday School program for 1946 and to acquaint them with the helps that are available to improve their Sunday Schools.

An effort will be made to visit all of the Arkansas churches during a five-night period. Teams will be made up of pastors, Sunday School superintendents, associational Sunday School officers, associational missionaries, and other leaders.

The night before Christmas, the Rev. James (Uncle Jim) Walter Wilson, venerable Negro and oldest citizen in the United States, died at Vidalia, Ga., at the age of 120. He worked as a farm hand until he was 100 and then

was ordained as a Baptist minister and served various churches. He was attended by a doctor for the first time at the age of 117. His formula: "Live temperately and obey the laws of God."

The Pabst Brewing Company is reported to be entering the soft drink field. We wonder if this can be taken as an indication that the world is going temperate . . . or if maybe the beer crowd is seeking a subtle way to acquaint the now-temperate part of our population with their products.

We have just perused with great interest and enjoyment "My Garden of Roses," a book of poetry by Dr. L. T. Wallace of the Ouachita College Bible Department. The subject matter, its handling and the literary merit of the publication are such as to interest all. Generally the verses are homely philosophy based on everyday observations with high moral implications.

If man, in one supreme effort were permitted to release the forces of nature which would destroy the world, Christ would still be supreme over the natural order. He could still bring order out of chaos, just as He did in the beginning.—J. E. Lambdin in the Training Union Magazine.

A philosopher of our acquaintance refuses to subscribe to the general opinion that cheerfulness and good nature tend to lengthen the individual life span. He says he has observed that sourpusses die rarely and tardily.

Your Offering to World Emergency Relief

Through January and February Southern Baptists will give special emphasis to World Emergency Relief. Starving multitudes in our mission fields in the Orient and in Europe are looking to us for food and raiment and shelter.

Our missionaries are returning to these areas as rapidly as transportation facilities are made available. We must not fail to provide them with money and other material equipment with which to minister to those who suffer. Such a service in the name of Christ is the response of pure and undefiled religion.

Every dollar designated for World Relief is used for that purpose. Funds given for relief cannot be used for the direct mission work of the Foreign Mission Board. No money given by individuals or churches for the current operations of the Board in meeting greatly increased world mission demands can be used for relief.

Churches should not charge against Foreign Mission allocations in their budgets any amount given for Relief nor should Relief offerings be deducted from funds given for Foreign Missions. The effect of such deductions from church budget foreign mission allocations is to compel the Foreign Mission Board to support Relief work, to that extent, with funds given for world missions.

The ideal plan is for the churches to respect and maintain the budget provisions for world missions and provide through special offerings for World Emergency Relief.

Send all Relief offerings to the Foreign Mission Board through the office of Secretary B. L. Bridges, 200 Radio Center, Little Rock, Ark.

NOTES OF ADVANCE

First Church, Wilmot, gave \$378.17 to the Thank Offering during 1945. A Church Loyalty Campaign began October 1 and extended through December with Pastor Ermon Webb basing Wednesday night services on the "Handbook for Arkansas Baptists." Beginning January 1, Pastor Webb is leading the church in a study of the book of James at the Prayer services.

Sixty-seven additions to First Church, Corning, since July, and 100 per cent increase in Sunday School and Training Union attendance were reported at a fellowship dinner at the church December 19. An interesting program was presented after which Pastor and Mrs. L. C. Tedford were given a shower.

Gene Spearman, educational director of Calvary Church, Alexandria, La., for the past four years, formerly with Second Church, Little Rock, has become pastor's assistant at College Avenue Church, Fort Worth, Tex. Mr. Spearman has been serving as president of the Louisiana State Training Union Convention. A. B. Van Arsdale, who recently left First Church, Benton, is the pastor of College Avenue Church.

Chaplain Felix J. Williams, who has returned from 21 months' service in the European theater of operations, preached at High Street Church, Little Rock, January 6. He has entered Southwestern Seminary, Fort Worth.

Yeoman First Class Keith Sherman, recently discharged from the Navy, entered Southwestern Seminary, Fort Worth, January 15 to study religious education and recreational leadership. He taught a class of intermediate boys in Baptist Tabernacle Sunday School. Previously he has served as Sunday School superintendent at Tabernacle and as president of Harmony Associational Training Union while he was residing in Pine Bluff.

"The Book of the Month" among members of Second Church, Little Rock, is II Corinthians. Pastor M. Ray McKay is preaching from the book at both morning and evening services during the month. He gives the background of the book at Wednesday night services. Gale Dunn, minister of music, is correlating the musical program with the preaching.

Ground-breaking ceremony for the second mission church sponsored by First Church, Springdale, was held New Year's Day at 4:00 p. m. A brief talk was made by Associational Missionary J. Scott Blystone followed by scripture reading by Pastor C. E. Wilbanks. Each

ORDAINED

Joe H. Hall, son of Mr. and Mrs. J. H. Hall, Pine Bluff, and a ministerial student at Ouachita College, was ordained a minister in services at First Church, Pine Bluff, December 30. An ordinating council headed by Dr. Joe H. Hankins and composed of the Baptist ministers of Pine Bluff and community, conducted the ordination service. Pastor Lloyd Sparkman, South Side Church, brought the ordination message and the charge was given by Pastor H. H. Bridges, Ohio Street Church.

one present took part in the ground-breaking. Real work began the next day and will continue until completion.

Chaplain Kermit G. Canterbury, who served with the Army in Europe, preached at both services of First Church, Helena, January 6.

Rev. J. Paul Palmer and family left Heber Springs January 1 for Alamo, Tenn., where he has become pastor of First Church. He served First Church, Heber Springs, for three years and in addition to his duties as pastor served as part time teacher in the local school, filling in the vacancies caused by the shortage of teachers. He also served as coach for the school for the past two years.

Dr. J. M. Dawson, pastor First Church, Waco, Texas, has entered upon his thirty-second year in that pastorate. During the year past the church contributed a total of \$86,000.00 to all purposes, more than half of which went to missions, education and benevolence. Dr. Dawson is now the acting chairman of the Southern Baptist Executive Committee and president of the Texas Institute of Letters. As chairman of the Southern Baptist Committee on World Peace he represented the Baptists at the San Francisco Conference of the United Nations.

Dr. W. C. Boone, for five years pastor of Crescent Hill Church, Louisville, began his work as General Secretary of Kentucky Baptists January 2. Previously he had served as pastor of the first churches of Marianna, Ark., Roanoke, Va., Owensboro, Ky., and Jackson, Tenn. He is a former president of Oklahoma Baptist University, Shawnee, Okla. During his pastorate at Crescent Hill, 1,238 members were added to the church, 291 for baptism. The total contributions were \$244,732.34.

Pastor Jim Brewer, First Church, Morrilton began a series of sermons, "Back to the Bible Week," at First Church, Poteau, Okla., January 13. Arkansan Jim Kincannon is pastor.

Dr. Arthur Fox, one of the leading evangelists of the south, has taken over the duties of supply pastor at Immanuel Church, Pine Bluff, while his son, Paul, pastor of the church, remains in a hospital in Knoxville, Tenn., because of injuries received in an automobile accident December 18. It will be several months before Pastor Fox will be able to resume his duties.

Baptist churches of Pine Bluff are conducting a special week of training for people interested in Sunday School work with classes opening at Ohio Street Church last Monday. There are two class periods each night separated by an inspirational service conducted by Edgar Williamson, state Sunday School secretary. Ten classes are being offered for study taught by pastors of the city, their wives and the associational missionaries of Harmony Association.

Joe Lavender and Paul Williamson were recently ordained to the office of deacon by Beech Street Church, Texarkana. Mr. Laven-

RADIO SPEAKER



Arkansas radios will be especially tuned to the Baptist Hour broadcast Sunday evening, January 20, when Pastor W. O. Vaughan of Immanuel, Little Rock, is the speaker on the subject, "Life Supreme Allegiance," especially addressed to young people as a plea for dedication of life, that their lives may be outstandingly Christian.

der was reared in Texarkana and Mr. Williamson went to Texarkana from First Church, Little Rock, several years ago. The deacons of the church organized early this month with V. E. Florence as chairman, F. P. Robinson as vice-chairman, and Robert Carney, secretary.

Evangelist A. D. Muse, Louisville, Ky., will begin revival services at Grand Avenue Church, Fort Smith, January 27 inst. He will also be in Pine Bluff, Ark., on January 13 as was previously reported in this paper office. He would like another evangelist to begin February 4. His address is Box 505, Louisville, Ky.

Baptist doctrines are being explained in preaching services of First Church, Morrilton during the month. Pastor Ray Hankins' sermons subjects will include "Who are the Baptists?" "The Security of the Baptist," "Scriptural Baptism," and "Baptist Church Membership."

PASTORAL CHANGES

O. L. Powers, First Church, Jonesboro, will retire, effective April 1.

Theo T. James, Chaplain, to First Church, McGeehe.

Lenox Medford from Wilton Church, Morrilton, to Pine Bluff.

Horace Grigson, Jr., to Spring Hill Church, Hope Association.

Rowland E. Crowder from First Church, Stamps, to First Church, Shreveport, as associate pastor and church administrator.

Gray Evans from First Church, Arkansas City, to Berryville Church, effective February 1.

S. M. Cooper from Joiner Church to Independence Association as missionary.

E. S. Ray from Leslie to Grace Church, North Little Rock.

Rodney Weeks from Douglasville Church, near Little Rock, to Leslie Church.

During 1946 at least 200 Baptist churches in Arkansas plan to construct new buildings, make alterations and additions to the present churches. In the South the new year will see 5,000 Baptist churches in building programs according to W. A. Harrell, Secretary of Church Architecture, Baptist Sunday School Board, Nashville, Tenn.

Two Billions For Building

Construction of new church buildings and remodeling the old will proceed as rapidly as possible among all denominations in the nation. The Inter-denominational Bureau of Church Architecture estimates that Protestant churches will spend 650 million dollars in the post-war years. The Tile Council of America says that the total of church building including Protestant, Catholic, and Jewish will reach two billion dollars.

Yes, they will build and they will build now. They will not wait because many of these churches have been waiting since 1928, the first year of normal building activity. The depression years began in 1929 and continued until the war. As we look back we see that this was the time to build but few congregations were willing to launch out on such an understanding. Both material and labor were plentiful but money was very scarce and many churches found it difficult to raise current expenses.

The war years followed and few churches attempted to build in the face of government restrictions. Many church bodies did take advantage of increased incomes and laid aside funds for the purpose of improving church property as soon as possible.

To Those Who Would Wait

Some of the older and more conservative members and pastors plan to build but they feel now is not the time. They desire to wait until prices decrease. Of course they can do this but they will have a long wait. Those

THEY WILL BUILD

★ ★

By **BRUCE H. PRICE**,
Beech Street Church, Texarkana.

★ ★

(This is the first of two articles on church building.)

at the close of World War I who wanted to wait about building until the return of the pre-war prices of 1914 had to wait until 1930. Those at the close of War II who wish to wait for pre-war prices will have to wait at least ten years and more than likely fifteen years or longer.

It costs more to build today than it would have cost a year ago. A few churches built during the recent war and it was less expensive than now. It will cost more to build in 1947 than this year. Materials including steel and fabricated supplies will increase with the rise in wages which soon will be granted by manufacturing concerns. With millions of new homes being built and other millions being repaired and in addition the building of

new business houses, factories, schools and hospitals, the demand for building supplies will not be less but more next year and for several years to come.

The Cost of Building

A timely question is how much does it cost to build at present. Unfortunately no one knows. In other years an architect or builder could figure the exact cost but with the present changing market and uncertainty of the future this is impossible. However, those in a position to know agree building cost is about twice as much as in 1940.

This seems to be a great increase but from a financial consideration many churches have had an increase in income of 100 per cent to 400 per cent in the past five years, which makes it much easier to raise \$100,000 today than \$50,000 before the war. A dollar will go only half as far but the building committee is receiving more than twice as much with which to proceed.

Build if There is Need

From my limited experience in three building programs, I have learned there are always some successful business men and women who are never ready to build. They are faithful to the church and loyal in the work but lack vision. Some feel the church has been getting along as it is through past years and they do not see any reason for improvement in the physical property. Others are afraid they will be expected to make additional gifts and they do not want to do it. And then there are a few who object because they have the habit of objecting to everything that is proposed.

The time to build is when the church needs a new building and can finance the undertaking by paying cash or by assuming a debt not in excess of half the total value of all church property after the improvements have been completed.

Noble Accomplishments of Soldiers Center Are Revealed



Director Stockton
"Uncle Purl"

The 1945 annual report of the Baptist Soldiers Center at Little Rock reveals a year of helpfulness unmatched by any previous period since the Center was founded in August, 1941.

Director P. A. Stockton says that 49,633 servicemen visited the Center during 1945 and 114 were converted in preaching services and personal work. Bro. Stockton also contacted 50,446 men in Camp Robinson which made a grand total of 100,049 served during the year.

During the five-year period of the Center's service, Baptist women working under the Center's direction mended and altered 26,624 garments, saving the men approximately \$35,000 in tailoring fees. The women also made curtains for 100 buildings at the camp saving the personnel approximately \$25 on each building.

Men coming to the Center used its facilities for 1,695 showers and 1,501 shaves during the year. The families of more than 2,500 servicemen have been assisted in finding homes and jobs in Little Rock. A total of 127,752 men have visited the Center during the five years, and a total of 245,198 were contacted at the Center and at camp. There have been 345 conversions during the five-year period.

The work at the Service Center is due to be continued as long as men are being served at Camp Robinson. This service of Arkansas Baptists' to armed service personnel stationed in our state has paid rich dividends, many of which can never be counted. Testimonial letters from around the world have come to Director Stockton, and to Housemother, Mrs. J. L. Fiske, expressing appreciation for the friendship and the spiritual help given.



Housemother Fiske
"Mom"

Two letters received last week, one from a soldier and the other
(CONTINUED ON PAGE EIGHT)

A Christian Approach to Other Races . . .

GOD, OTHERS, AND US

By A. C. MILLER

Interracial Secretary of Texas

We can not longer remain secure in our complacency that the racial issues within the South and the nation will bide their time for a solution. Subject peoples and racial minorities are on the march with definite objectives before them. The racial trends to which our attention has been called repeatedly over the last several generations have today become racial movements.

These and other racial movements bring to us many problems the gravity of which cannot be exaggerated. Catastrophe is hardly to be avoided without clear sighted and courageous action. It appears doubtful if it can be avoided in any event except through the wisdom and power of a revived Christianity. In this task the Christian is called to play a major, if not a decisive, part; and each must accept his responsibility as a citizen in world affairs and as a follower of Christ in human relationships.

Race Appreciation

The Christian approach to the problems involved in these relationships must take into account two fundamental considerations. One of these is race appreciation in the light of the purposes of God.

The pages of both sacred and profane history show that God has endowed each of the races with distinctive and unique gifts for the enrichment of mankind. These gifts are not to be used as instruments of force by a dominant race to keep other peoples of the world in the low grounds of poverty, ignorance, and slavery; but they are to be used as blessings bestowed by God to be shared with any and all other peoples for their racial uplift and development.

Racial supremacy, by whatever race it may be attained, only increases the responsibility to serve those people less advanced in their development in the spirit of Him who "came not to be ministered unto, but to minister." In this spirit, each race should be grateful for its own heritage and should cultivate in its people an appreciation for the divine endowments of other groups. To this end, each race should strive to preserve its own identity that it may better fulfil its racial mission.

What the responsible leaders among the people of other groups chiefly desire is not an opportunity for the questionable prestige of social intermingling. What each race does desire and has a right to expect is the recognition of its dignity within the family of mankind with opportunities for the development of its people in education, vocation and religion.

Self Examination

The second consideration in the Christian approach to the problems involved in race

relations is self-examination in the light of the Word of God. Reduced to its final analysis, the racial problem is within me. As a Christian, then, I must first examine myself in the light of God's Word.

We who are Baptists profess to accept the Bible as our sole guide in matters of faith and practice. Yet many of us will rationalize its teachings to conform to our traditional attitudes toward people of other races.

The Bible reveals to us the very heart of God in his love for all men everywhere and imposes on every Christian of the world today and of the communities in which we live the obligation to work for the spiritual, the social and civic betterment of the people of all races and of every degree of culture.

Again, I should submit my racial prejudice to a severe examination. The word "prejudice" means to pre-judge; that is, it means to pass judgment before the evidence is in. The judge over any man at court does not give a decision on the man's case until he has heard the evidence both for and against the man. Yet how often are the people of other races the victims of mere rumor and of our traditional hatred.

As a Christian, I should be honest enough to ask myself the question, "Do the things I assume to know and the things I hear about the people of another race have a basis in fact which my reason can justify and my intelligence approve?" If I am willing to face this question sincerely and honestly, I can then proceed with an open mind toward a racial understanding that will dispel many of my fears about this whole matter of interracial relationships.

Finally, in the course of this self-examination, I should examine the political, economic and civic patterns of behavior I follow in my relations with other races. There are politicians who deliberately play upon racial prejudice for their own profit and power. In the industrial world there are those who take advantage of race distinctions in the payment of wages and in other business dealings for their own profit.

Christ never made a chattel of any people or sought to use them to His own advantage. He always thought of people in terms of the individual regardless of his race or rank. Do we, in our attitudes and acts in race relations, follow these and similar patterns of conduct or do we, in the spirit of Christ, follow Him?

The Challenge to Missions

The ominous movements among the racial minorities within our country and throughout the world threaten the peace of the world and lay a road-block across the path of our missionaries.

In the course of a recent conversation with Dr. M. T. Rankin, Executive Secretary of our Foreign Mission Board, I asked him the question, "What effect will our traditional attitudes toward the people of other races and nationalities in our country have on our foreign mission work?" His answer was immediate and direct. "More and more," he said, "the sincerity of our missionary interests

in the colored peoples in their native will be judged by our actions toward the ple of those lands who live among us."

In this great day to which we have we must not by any attitude or act have beneficent reach of the arm of God His creation, "God hath made of one all the nations of men for to dwell on a face of the earth." (Acts 17:26.) In His redemption, "There is neither Jew nor there is neither bond nor free, there is male nor female; for ye are all one in Jesus." (Gal. 3:28.) In His provision for the announcement is made that, "They come from the east and the west, from north and the south and shall sit down Kingdom of God." (Luke 13:29.)

And in His commission to all and given through Jesus in His last word on earth, God says to us: "Ye are to be witnesses unto me both in Jerusalem and Judea, and in Samaria, and unto the most part of the earth." (Acts 1:8b.) should not forget that this last commission as binding on us in the place where we as it is in any other part of the world.

The mighty arm of God to save men will be shortened by the racial exclusiveness traditional action of His disciples toward people of other races. "For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." If we died to make such a gospel, we cannot live to make it effective in the salvation in every life situation of all men every

★ RADIO ★

The Baptist Hour will present Dr. Vaught Jr., popular pastor of Inn Church, Little Rock, in the broadcast of day morning, January 20, as announced by the Radio Committee of the Southern Baptist Convention.

Dr. Vaught recently came to his present pastorate from the University Baptist Church of Abilene, Tex. He was formerly pastored by Baptist Student Union Secretary in Memphis and later pastor of the Bethany Baptist Church of Kansas City, Mo.

The subject of Dr. Vaught's message is "Life's Supreme Allegiance," and will be of special interest to young people as well as adults.

The Baptist Hour can be heard in Arkansas over radio stations KUOA, Siloam Springs; WREC, Memphis, Tenn.; WFAA, Dallas; and over radio stations KTHS 4:00—4:30 p. m. Sundays.

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The designation "Sunday school" is a familiar name for the church at work training, as the Training Union indicates the church at work training, but neither should be thought of as apart from the church or as an "auxiliary" of the church.—G. S. bins in The Sunday School Builder.

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The greatest element contributing to longevity is my supreme appreciation of all and spiritual values. I am trying to give gracefully; to love the true, the beautiful, the good to exalt the ideals of Christ and to love its eternal truths—General F. Howell on his ninety-ninth birthday reported in the Baptist Student.

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MEN, AND THE MISSION TASK

By H. CORNELL GOERNER, Professor,
Southern Baptist Seminary, Louisville.

I am thoroughly committed to the Order of Royal Ambassadors. For several years now I have been writing the programs, putting a good deal of time and thought into the production of a literature for Intermediate Ambassadors. For several summers I have attended camps and participated in the program of training in various states throughout the South. For the past two years I have served as counselor for the Intermediate chapter in my own church in Louisville.

As much time as I can spare from other necessary duties, I have been giving to Royal Ambassador work, because I have been convinced that this is one of the most significant movements, designed to do perhaps the most seriously needed single thing to strengthen the total program of our Baptist denomination, and indeed of the Christian forces in the world today.

My hope is that in these few paragraphs I may be able to explain why this organization and its work appears so important to me personally, and perhaps to lead others, especially among our pastors and Christian laymen, to throw the full weight of their influence behind this fine boys' organization, insuring a greatly expanded program for Royal Ambassadors in the next few years.

The Call of Missions

As a professor of missions, I am, first of all, committed to the Christian missionary enterprise. Missions is the very heart of vital Christianity. Missions is the cutting edge of our conquering faith as it advances to victory in the world. Missions is the means whereby the church is carrying out the clear command of Christ and fulfilling the redemptive purpose of God conceived from the foundation of the world. Missions is the means by which Christians share with others their very best possession. Christian missions is the only means by which a world of lasting peace and true brotherhood can ever be fully achieved. I am interested in, and dedicated to everything that will help to extend the Kingdom of God on earth.

The study of the history of Christian missions impresses one with the fact that through the centuries the work of extending the boundaries of the Christian faith has been predominantly a man's task. It has been a difficult task, calling for true heroism.

Christianity has come face to face with barbarism, with primitive superstition, with entrenched evil, with traditional systems that bind men, soul and body. To introduce a region of light and love into the midst of such conditions has never been easy. It called for courage, faith, and real manhood.

The story of Christian missions is a record of daring and of devotion unequalled in the annals of secular history. It presents a succession of pioneers who have led the forces of truth and righteousness at the points where the fighting was fiercest.

In the pages of mission history we meet the apostle Paul, stoned, shipwrecked, persecuted, pressing onward until the Gospel is planted throughout the Roman Empire. We meet Boniface hewing down the famed oak of Geislar in the presence of a hostile band who

worship the sacred tree. We follow Carey as he leads the way to India to challenge the ancient caste system and to lift up the depressed classes who had learned to think of themselves as something less than human.

We see Judson as he languishes in prison for twenty-one months, with festering sores made by his manacles, living on and loving on until he wins his Burmese captors to a new way of life. We meet Livingstone, defying equatorial jungles, wild beasts and wilder men, in order that the way might be opened for Christian faith and civilization to penetrate to inmost Africa. We find Paton in the Pacific islands, Morrison in China, Underwood in Korea, Bagby in Brazil, facing misguided fanaticism, daring to be first to face it, and winning new beach heads for the Christian faith through sheer heroism.

A Man's Task

I am not forgetting that there were also noble women who shared in the task and share equally in the glory of extending the Kingdom of Christ. History has not fully told of the exploits of brave wives who stood beside their husbands and participated fully in the risks and sacrifices of missionary service, nor yet of unmarried women who played a man's part in winning some new stronghold for the faith.

All honor to these Christian heroines, and may their kind increase! But it still remains the record of history that the Christian faith has been carried into new territory largely through the labors of strong men of God who dared to pursue new paths.

The dominant part played by men in the missionary enterprise is plainly apparent all through Christian history—until very recent years. Quite a change has taken place, a new trend appeared which augurs ill for Kingdom expansion. Just how to account for it is more than the wisest man might answer. That it has happened even the casual observer can plainly see. Somehow, in current times, missions has come to be regarded as woman's work.

In many churches it is taken for granted that women are interested in foreign missions, and equally granted that the men of the church are not. The proportion of mission giving by women as compared with that of men grows steadily greater. The number of young women volunteering for foreign mission service has in recent years been out of all proportion to the number of young men. This has not been, let me hasten to say, because Christian women have shown too much interest, or given more than they should, or volunteered in too great numbers. It is not that the women have done so much, but that men have done so little!

How Reach Men?

Now I state it as a fact which needs no argument, that Christianity will never win this world by means of woman's movement. In the nature of the case, for the Christian enterprise to come to be regarded as somehow an affair for women and children would doom it to defeat. This is, after all, largely a man's world still, with politics, business, and world affairs dominated by men, for good or for ill. Christian missions needs men. If the Christian faith is to win the world, it must

have men, men who are missionary in mind and spirit, in giving and living, in going or in staying. Missions must have men!

As an advocate of world mission, I have been alarmed at the increasing tendency to regard missions as woman's work. I have been concerned to do all I can to check this trend since I believe no more dangerous tendency can be detected in our Christian churches today. There are two ways in which this tendency may be checked.

One way is to arouse the men of our churches to a new sense of their responsibility for world missions. The other is to raise up a generation of missionary-minded men by teaching and training the boys in our churches. Both methods should be employed to the fullest. I myself never miss an opportunity to challenge our laymen to assume a larger share of the great work of world evangelization. But, of the two methods, I am pinning most of my hope on the second.

Royal Ambassadors, the Answer

The boys of today are the men of tomorrow. They are capable of becoming better men than their fathers, if rightly trained. Here is the challenge that confronts the churches of today: to teach and train the young men of our Christian churches to be world-minded, mission-minded, dedicated to the task of making the nations Christian, in order that a world of peace and brotherhood may be achieved, lest pagan powers, unrestrained by Christian principles, arise to destroy us and all we hold dear.

The Order of Royal Ambassadors is the organization for the missionary training of Baptist boys. No other organization is designed to achieve this among us. This movement, properly sponsored, backed by the pastors, supported by the men of our churches, can in a short generation produce a new type of Baptist manhood—the type of Christian manhood the times demand, to carry onward the Christian conquest of the world!

And so I commend to you with all my heart this splendid organization. Support it with your prayers and your best efforts, for the sake of the Kingdom of God!

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Peace, A Matter Of Men's Hearts

Though we cannot accept Emery Reves' doctrine of God in his recent book "The Anatomy of Peace" as condensed in the January issue of Reader's Digest, he makes a statement about military training which deserves notice.

I call attention to the following words: "We are told today that only powerful armaments can maintain peace, that the democratic nations must maintain omnipotent navies, air forces, and mechanized armies, that we must control strategic bases spread around the globe.

"This idea, the idea of maintaining peace by armaments is just as complete a fallacy as the idea of maintaining peace through disarmament. Arms have as much to do with peace as frogs with the weather. Conscripted and large armies are just as incapable of maintaining peace as no conscription and disarmament.

"The problem of peace is a social and political problem, not a technical one."

Bruce H. Price.

B·R·O·W·S·I·N·G

in the **BOOK STORE**

Last week we described our Mail Order System. This week we would like to talk to you about the bookkeeping system. When the charge is made, here in the office, it is then posted by machine on the white statement which you get at the end of each month. We keep a carbon of this, of course.

The blue invoice sent at the time your order is filled has a number of it in the corner and this number is posted on the white sheet. If you keep your blue sheets and check against the white sheet at the end of the month, you get exactly which invoices are charged on the sheet.

We have a great deal of difficulty with people who order for churches. Many, many people will order and we will not know that it is for the church. It would be so much better if one person would order for the church, or if you would state in your letters definitely "charge to my personal account" or "charge to the church account." We need to know this in order to do it correctly.

Another difficulty which we have is when we send a statement out showing that you have paid out your account, there being two zeros (00) in the last column. Many people do not see this and write to us asking why we are sending them another bill.

One lady called long distance just this morning and asked why she had received another bill. I asked her if the two zeros were there and she answered, "Yes," and then I called her attention to the little statement at the bottom of the statement saying, "Pay only the last amount in this column. If the amount is in red, it is a credit to your account."

If the amount is in red, it means that some time in the past, you have overpaid us or we have made an error. We are correcting some of these so that our accounts will tally with yours.

We realize that one of the best ways to cultivate good will for the store is in the bookkeeping being properly done. We believe that we are getting enough girls trained in the office now to do this and we won't have the difficulty that we have had in the past.

Our sale on BROADMAN COMMENTS ON THE SUNDAY SCHOOL LESSON for 1946 has been unusual. We believe that you will want to order yours immediately if you have not done so.

Mr. George W. Card, of the Baptist Sunday School Board, spent one day this week with us going over the plans for the enlargement of the store. We are all anxiously looking forward to the time that this will be done. Then, of course, we want all of you people to visit us here in the store.

BAPTIST BOOK STORE

303 West Capitol Ave. Little Rock, Ark.

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Genuinely good men and women, informed as to the teaching of the Bible and the needs for evangelism and Christian missions, will come very near solving the problem of evangelism and Christian missions, will come very near solving the problem of Southern Baptists for the next hundred years.

—L. L. Carpenter in The Teacher.

Soldiers Center

(CONTINUED FROM PAGE FIVE)

from "one of the Center girls," help present the picture of service rendered:

"Dear Friends:

"I ship out next Wednesday for the South Pacific and want you all to know how much I appreciate all that you Baptists have done for me and the fellows that I buddy with.

"I've been fed by Uncle Purl the best food, first for my soul and second my body. I don't know how or what I would have done had it not been for the Center and the ones that work there, and the ones who have made it possible. My wife and I have both made it a place of fellowship and worship. I don't know if you know what it means for a welcome as we got here in the South. I'm a Yankee Baptist, but you down here have us beat in almost every way. We as a church could sure take lessons from the Southern Baptists.

"I hope that you and the ones responsible keep the Center as long as there is a soul to be saved in Camp, and God knows that the harvest is ripe and the laborers few and you are making and helping the laborers away from home.

"I know for me I'm a lot better Christian than I was when I came in, and you can put that on the credit side of the ledger, and I personally know a lot of fellows that can and do say the same thing.

"I'll take the love the South has shown and put in my heart to a lost people in Japan and in one sense of the word be a missionary sent from the Center because through the Center I've prayed to be used and now want to go and preach and pray as I've been taught here in Little Rock.

"Yours through Christ,

"Pvt. Harry L. Wolfe, Jr.

"Romans 8:31."

* * *

"Dear Fellow Baptists.

"It has been said, 'We never know what we can do until we try.' We Baptists of Arkansas never knew the true value and far reaching effects of some place to minister to the needs of our service men and women until the Center for Service Men was begun.

"Yes, we do know now that it can be done and the true value and worth of such missionary work is very evident, not only in our own state and country, but in foreign lands as well. This is exemplified in the many, many letters and testimonies received from those who have passed through its doors. Not only does the work at the Center minister to the spiritual needs of our service men but

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to the physical, mental, and recreational needs, as well.

"And now, Fellow Baptists, though peace has come to our world again, we still have a great challenge before us and a great opportunity to continue the Center's ministry to thousands of young men who are still in training. Shall we continue to accept the challenge? Let's keep the Center going and win souls for Christ!

"Orpha Perkins."

—000—

Founder of Baptist

Brotherhood Work Di

Dr. J. T. Henderson, general secretary emeritus of the Baptist Brotherhood of the South, died at his home in Knoxville, Tennessee, January 7. Dr. Henderson gave his life to denominational work, and it is said that he has done more for Southern Baptist laymen than any other individual. He was general secretary of the brotherhood work from its founding in 1908 until his voluntary retirement in 1938, when Lawson H. Cooke succeeded him.

Dr. Henderson served eleven years as president of Carson-Newman College in Tennessee, eleven years as president of Virginia Termont College in Virginia, and eleven years as president of the Tennessee Baptist Convention. He was one time vice president of the Southern Baptist Convention.

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If we are to work for and with Christ, we must be in harmony with His will and purpose for this new year in the world's history. It is not only a new century for Southern Baptists, but it is a significant epoch in the life and history of the world. We will need to read and study the Word of God diligently that we may know the will of God more perfectly.—T. L. Holcomb in the Training Magazine.

We face a spiritual renaissance or a wide blackout produced by selfishness and hate. Those who teach the Bible can hold up the light that the people of the world may find their way to God.

—Clifton Allen in The Teacher

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KEEPING UP WITH TRADITION

By JASPER B. SINCLAIR

The world progresses in science and mechanical invention, in art, culture, and learning, but in the basic things of life it often remains much as it was many centuries ago.

We are all creatures of habit, more or less. Did World traditions, some of them going to the cave dwelling days, govern our daily lives to a greater extent than most of us will admit.

Election Days

When the tribes of northern Europe lived in forest huts, they set aside one day of the week to assemble and air their grievances against neighbors and members of other tribes. This was Tiu's Day, Tiu being one of their favorite gods in the mythology of the age.

It was also on Tiu's Day that the forest tribesmen held their elections and voted for their tribal chiefs and village thanes. This is the sole reason that we in the United States, two thousand years later, hold most of our city, state, and national elections on Tiu's Day, or Tuesday as it is now called.

The Salute

Tradition brought the ordinary military hand salute into existence. It goes back to the days of England's sixteenth century Elizabeth, when she suddenly announced her intention of going aboard some of the naval vessels on an inspection tour.

Elizabeth was never noted for her good looks, and some of the naval authorities thought that the seamen might not have the high regard for their queen after seeing her at close hand.

One ship's captain, more diplomatic than the rest, solved the problem in a rather neat manner. He ordered his men to raise their right arms to "shield their eyes from her majesty's dazzling beauty" the moment she stepped aboard their vessel.

The army and navy in England soon adopted this form of hand salute as standard practice in the services when meeting anyone of higher rank. Other armies and navies later adopted the practice, and so the hand salute became widespread all because of a sixteenth century queen who was not queenly looking.

We shake hands as the survival of an ancient custom that antedates the Christian

In All Thy Ways

A Page Dedicated to
Christian Homes

era itself. In olden times, when two warriors met and extended their right hands, it was a symbol that they were meeting in friendship and not with any warlike intentions.

The handshake has lost its original symbolism, of course, but we still preserve it as the clasp of friendship and god fellowship.

Christmas Decorations

Christmas trees, mistletoe, and the exchanging of gifts are traditional with the Yuletide observance, made popular through centuries of usage. The exchange of gifts at this season goes back to earliest times.

Mistletoe antedates Christmas by many centuries, having been used by the ancient Druids in Britain as a symbol of hospitality long before the Christian era began. The Druids also celebrated the bringing in of the harvest festivals thousands of years ago. Their rejoicing at harvest time included many of the customs we now associate with our own Halloween.

A Common Courtesy

Courtesy nowadays dictates that a man walk nearest the curb when walking with a lady. Yet the courtesy merely stems from what was once a matter of being practical.

In olden times, the upper stories of city dwellings generally projected beyond the lower stories. In those days, people had a habit of

frequently tossing garbage and other refuse matter out of their upper windows into the city streets—often to the dismay of passers-by.

As a result of this habit, whenever a man and woman went walking, the woman walked on the inside, nearest the buildings, where she was more protected from falling garbage.

People no longer dispose of their refuse in this manner, but etiquette still insists that a woman should walk nearest the building line and the man nearest the curbstone when together.

—Upward.

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It Pays to Serve Jesus

By E. K. HIGDON in World Call

I shall give only one story, the simple testimony of a Baptist girl whose name I do not know.

She was on the island of Guimaris across the channel from the city of Iloilo. Guerrilla activity had been especially well organized and effective in the entire Negros-Panay area. This young Bible woman was taken with several others for questioning. The Japanese captain who was trying to get her to tell where guerrilla bands could be found suddenly shouted: "You are lying! Tell me the truth."

She replied, "I may go soon to meet my Maker. Do you think I want to enter His presence with lies on my lips?"

He said, "That is Bible talk."

The girl looked directly at him and asked, "Are you a Christian?"

The captain avoided her eyes and his questioning proceeded in a kindly tone and a more considerate manner. After a while he said, "I think you would make a good mother."

The captain dismissed her and exonerated her. And twice within the next several hours when she was brought before another officer by mistake, he came to her rescue and her life was saved.

Christian Education for the Young

ROBERT E. BEDDOE
Wuchow, China

Baptists believe in Christian education, but made a sad mistake when they started at the top. It is too late, in most cases, to mold and develop the student after he has entered college. This should start in the kindergarten and continue through high school. An example of my conception of Christian education is the school system of the Buckner Orphans Home.

Traveling over the South during the past fifteen months I have observed scores of huge church plants and hundreds of smaller educational buildings. It has been depressing to notice that this investment of many millions is used such a small part of the week. I have dreamed into these buildings accredited kindergartens and elementary schools, operated by individual churches and assisted, where necessary, by the state and statewide boards.

What this would mean to our cause in evangelistic opportunity, in centering the daily life of thousands of children around the churches, and in producing safety and leadership, is a most thrilling thought.

Many will say, "It can't be done: there are difficulties: we do not have the money." The answer is found in the fact that others are doing it right now. In Texas there are many accredited Catholic schools. In Missouri there are Lutheran schools. In Galveston there is a Catholic high school and elementary schools, one for colored where more than half of the pupils are children of Baptist families.

Others are doing it. Baptists could and should do it. Let me suggest that our pastors and other leaders give the question very serious thought.

QUESTIONS ON THE BIBLE

Number 1

QUESTIONS

1. Who made the heavens and the earth?
2. How did God make the heavens and the earth?
3. Who made man?
4. Out of what did God make man?
5. What was the name of the first man?
6. Who was the first woman?
7. Where did Adam and Eve live?
8. What kind of people were Adam and Eve?

ANSWERS

1. God.
2. He just spoke and they were made.
3. God.
4. Out of the dust of the ground.
5. Adam.
6. Eve.
7. In the beautiful garden of Eden.
8. Good people, who did no sin.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Radio Center Building, Little Rock

Mrs. J. E. Short, President

Mrs. C. H. Ray

Executive Secretary and Treasurer

Miss Margaret Hutchison

Young People's Secretary

LOTTIE MOON CHRISTMAS OFFERING GOAL SURPASSED

How happy we are to present to you the latest figures on the Lottie Moon Christmas Offering for Foreign Missions (January 10). The total receipts are \$30,656.92. The State W.M.U. goal of \$30,000 has been surpassed and the offering is still coming in daily. Gratitude is herewith expressed to God and to every one who has shared in this marvelous achievement. Please continue to send in any funds for this offering as soon as possible, designating the amounts to be credited to the W.M.U. organizations in your church.

Observe Day of Prayer For Community Missions in Jan.

Suggested program and helps have been mailed to each missionary society president with the request that the local Community Missions Chairman and her committee plan for the observance of a day of prayer during the month of January. This material was sent about the middle of December and we trust you have not forgotten it in the rush of the holiday season. It is suggested that no offering be taken and that it be made a day of prayer and consecration. Its observance should lead to definite decisions to help make our own communities better places in which to live and to the winning of the lost about us.

Reports—Questionnaires Now Due

Reports for the fourth quarter of 1945 are now due. Please see that reports of all W. M. U. organizations in your church are sent the proper officers at once. Your promptness will be greatly appreciated, especially since these reports close the year's work. State and southwide reports must be tabulated in the near future. Please fill in and return the questionnaires on the Standards of Excellence for all W. M. U. organizations promptly. No organization can be graded according to the standard until the questionnaire has been filled in and returned to the State W. M. U. office. Please do this immediately.

Associational Rallies Held in December

We have had splendid reports from two superintendents concerning the promotion of the fourth quarterly rallies in their associations. Mrs. Paul Aiken of Bartholomew says "this was the best rally of the year, seven out of ten churches represented. Mrs. Albert

I. Bagby, missionary to Brazil, was the guest speaker." This association reports two new missionary societies for the year.

Mrs. S. C. Collins of White River Association says; "We met at Gassville with more societies represented than in several years." This association has had two new missionary societies organized in the latter part of the year.

G. A. Focus Week Suggestion

Since the Girls' Auxiliary Hymn is to be the Woman's Missionary Union Hymn for the year of 1946, why not let the Girls' Auxiliary present the pantomime of the hymn, "We've A Story To Tell To The Nations?" This pantomime can be secured from the WMU Literature Department, 1111 Comer Building, Birmingham 3, Alabama, for 10c a copy. This pantomime takes fifteen girls and fifteen minutes. Orders should go in immediately so that sufficient time will be left for thorough practice. Practice makes perfect and let no auxiliary present this unless it is "perfect." G. A. Focus Week is February 10-16, so if orders go in right away there will be time for this necessary practice.

A Request From Mr. Hatton, Our R.A. Secretary

From the associational minutes a list of Brotherhood presidents in the churches has been made up in so far as possible. The list is very meager, however. The request comes that every church having a Brotherhood please send in the name and address of the Brotherhood president. Thank you.

Study Book Suggestions On Home Missions

We have had many requests for suggested books for study on home missions. For your information we present the following list of books

recently submitted by the Home Mission Board. These books are available now:

Epochs of Home Missions—Burton, 50c; The Westward Way—Amy Compere Hickerson, 50c; Home Missions in the New World—J. B. Lawrence, 40c; A Baptist Generation in Cuba—McCall, 40c; Baptist Missions Among the American Indians—Coker, 40c; By Way of Cherokee—Thelma Brown, 40c; Signs of the Times—Una Roberts Lawrence, 35c; order all mission study books from the Baptist Book Store, 303 W. Capitol, Little Rock.

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Protestant Movies

Charles A. Wells

A movement of great value and one which is long overdue has at last appeared on the horizon in the announcement of an organization to promote the interests of Protestant Christianity in motion pictures, through direct production and by stimulation of sympathetic aid in Hollywood studios—the Protestant Film Commission. A committee set up to choose an outstanding motion picture executive to direct this enterprise reports that \$1,000,000 will be raised to carry out the plans of the organization.

The films will be rented to churches with the hope that the sum raised will operate as a sort of sinking fund and that the monies derived from rentals will carry the movement forward. The organization plans no censorship of commercial films but will endorse pictures of special appeal to Protestants and will urge Hollywood studios to use Protestant picture material and stories along the line of Catholic pictures such as "The Song of Bernadette" and "Going My Way."

"We shall contact authors sympathetic to the Protestant point of view," said a spokesman for the Protestant Film Commission. "We shall produce short subjects based on Biblical stories, on the story of the Bible itself, and brief biographies of eminent divines and evangelists. Each of these will be non-competitive with Hollywood's commercial product."

The major aims of the organization will be to provide films with a distinctly Christian message, to

CIVILIAN



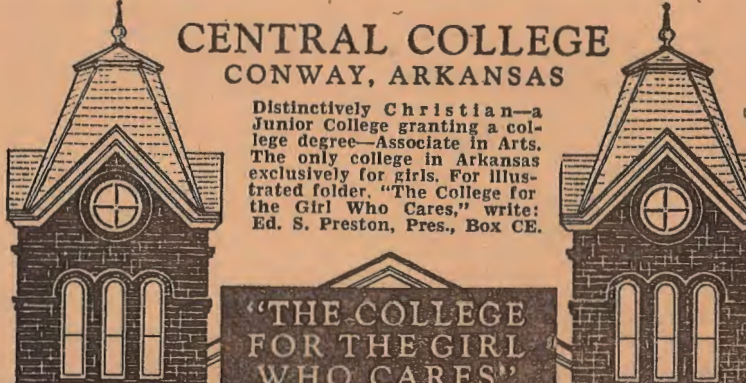
Chaplain Smith

Chaplain Guy Ashton Smith, Monticello, Ga., who has been mentioned at Camp Robinson for a time, has been released from military service. He is a graduate of Mercer College and of Southwestern Seminary, Louisville, Ky. He served as associate pastor of the First Church, St. Petersburg, Fla., two years and had been pastor at Largo. Chaplain Smith went to the Southwest Pacific with the outfit where he became Assistant Division Chaplain.

While in Florida, Chaplain Smith was moderator of his association, was on the faculty of the summer encampment at Southern University for two summers served as pastor advisor of the associational Training Union for three years was pastor of the association YWA encampment. Both he and Mrs. Smith engaged in Sunday School and Training Union study courses and enlargement campaigns.

promote and facilitate a coordinated approach by Protestant churches and agencies to the motion picture industry and to assist to the industry subjects worthy of treatment.

About 40 Protestant church organizations are supporting the movement.



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Religious Education

EDGAR WILLIAMSON
 Sunday School Superintendent
 RALPH W. DAVIS
 Training Union Director

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

EDGAR WILLIAMSON, DIRECTOR
 Radio Center Building, Little Rock

Department Workers and Their Work

On January 1 the Religious Education Department of the Arkansas Baptist State Convention began its third year of service to Arkansas Baptists. So many new pastors and workers have come to serve in the state, it has been suggested that it might be helpful if there could be presented again the workers in the department and indicate something of the service they are prepared to offer.

Combined in this one department are five definite types of work: Sunday School, Training Union, Student Union, Church Music and the Assembly. The department offices are located at 203 Radio Center, Little Rock. Dr. Edgar Williamson is the director of the department.

Sunday School

In addition to serving as director of the Religious Education Department, Dr. Edgar Williamson serves as State Sunday School Superintendent and Director-Treasurer of the State Assembly. In addition to the general promotion of all phases of Sunday School work, Dr. Williamson is available for Sunday School Enlargement Campaigns, Training Schools and conferences free of charge to the churches served. Churches or workers desiring the services of Dr. Williamson should address him at 203 Radio Center, Little Rock.



Dr. Williamson

Training Union

Mr. Ralph Davis is the State Training Union director. He is a graduate of Hardin-Simmons College and Southwestern Theological Seminary. For several years he served as an efficient and aggressive pastor. He was the Approved State Training Union Worker for the Adult Department. While pastor of the Central Baptist Church, North Little Rock, he served as Association Training Union Director for Pulaski County Association.

Mr. Davis is available for association-wide or individual church Training Union Enlargement campaigns, Training Schools and conferences free of charge to the churches served. Those desiring his services should address him at 203 Radio Center, Little Rock.



Ralph Davis

DID YOU KNOW . . .

That only one of the nine colleges for women owned and operated by Southern Baptists has a fall enrolment as large as Mary Hardin-Baylor College?

GORDON G. SINGLETON

Student Union



Miss Webster

Miss Rosalea Webster is the State Student Union Secretary. She is a graduate of Ouachita College and while in college was active in all phases of Student Union work. During 1945, under the leadership of Miss Webster, the Student Union work in the state showed marked improvement.

In addition to her general promotion work, Miss Webster visits the campuses to hold personal and group conferences, to conduct study courses in Student Union administration and allied subjects. She is also available for a limited amount of Enlargement Campaign and Training Union School work. She serves groups and churches free of charge. Those desiring

to correspond with Miss Webster should address her at 203 Radio Center, Little Rock.

Church Music



Mrs. Nininger

Mrs. B. W. Nininger is the State Church Music Director. She has spent most of her life in the study of teaching of music both vocal and instrumental. For a number of years, she conducted the Ruth Nininger School of Music in Little Rock where violin, piano, organ, voice and theory were taught.

Ever since graduating from high school she has been engaged in choir work, either as director or organist, serving some of the larger Little Rock churches.

Mrs. Nininger's music preparation includes study at the Belgian Conservatory in New York and special work at Westminster Choir College in Princeton, New Jersey. For eight years she played first violin in the Arkansas State Symphony Orchestra. She served as State Choral Chairman for the Arkansas Federation of Music Clubs four years and was secretary of the Arkansas State Music Teachers Association for six years.

As State Music Director, in addition to general promotion work Mrs. Nininger directs Church Music Schools, either for the association or individual churches. During such schools special attention is given to all phases of church music including church worship, music appreciation, choir training for different age groups, conducting hymn playing and hymn accompaniment and interpretation. A program of sacred music for church services is studied and publicly presented during the school. All materials are selected with a view to their adaptability and use by the average choir.

Mrs. Nininger is also available for associational and individual church conferences regarding all phases of church music. All of Mrs. Nininger's services are without charge to associations and churches in Arkansas. Those desiring to correspond with Mrs. Nininger should address her at 203 Radio Center, Little Rock.

Department Office Secretaries

1. Mrs. Grace Hamilton. For 16 years Mrs. Hamilton has served efficiently as office secretary, helping with all phases of the work. The enlargement of the work and the addition of several workers has necessitated the engaging of additional office help. Mrs. Hamilton now serves as office receptionist and secretary to Mr. Ralph Davis, the State Training Union Director.

2. Miss Willodeen Morelock came to the department November 26th to serve as secretary to Dr. Williamson. She will work with the Religious Education Department Director and State Sunday School Superintendent in the promotion of the State Assembly, Standard and Vacation Bible School and other details in connection with the Religious Education Department. Miss Morelock comes to Arkansas from Chattanooga, Tenn., where she was connected with the State Electric Power Board.

Both the Church Music Director and the State Student Secretaries do their own secretarial work.

A Possible

Attitude Toward the Movies

Movies are here to stay, and they are exerting a great influence in American life today. What should be the attitude of Christians toward the moving picture industry? J. Marshall Walker, pastor of the Stovall (North Carolina) Baptist Church, discusses this subject. His article should stimulate serious thought along this line.

By J. MARSHALL WALKER
STOVALL, N. C.

(In Biblical Recorder)

Regardless of what we may think about the good or bad qualities of moving pictures, we find that thousands of church people attend them each week. Many movements have been started to bring the movies up to a higher standard in their presentations. Most of these efforts have been made directly by the Roman Catholic Church or through its influence. Of course, there are some Protestant magazines, such as The Christian Herald and The Christian Century, that review movies and pass their opinion. These, along with a select group of secular magazines, are helpful if one is interested in making a choice of the movie that should be seen. This review feature, however, is not a corrective measure except in one way. It will cause, to some extent, the moving picture industry to show the pictures the public wants to see. But this could go on forever, and much of the public may still want to see the lowest, vilest, and crudest pictures.

People must be given an opportunity to see what they NEED to see, and not merely what certain elements of the public WANT to see. Children who are well trained are made to learn some things, and not left to their untutored whims! Motion pictures should be in line with the democratic, religious, and moral background of our nation. In the light of some dynamic things that need to be done, I made the suggestions in this article. The movies are here to stay, and we must bring them to a sensible place in our society.

At Present Movies Bring Certain Disadvantages to Our Society

1. They have been on a commercial rather than on an educational or community-minded basis. Their purpose has been to sell product, rather than to educate and build better men and women. This has led to many, many abuses.

2. Often they have been produced and staged by persons who are

disreputable when judged by the moral and spiritual standards of a Christian. The great popularity of some movie stars has led many people to feel that their own low personal standards are justified since their heroes and heroines indulge in them in private life. Especially has this been in certain groups of our present society.

3. The studies made by certain groups, such as the University of Chicago, reveal that some types of pictures have taught and stimulated crime in many forms.

4. They have been responsible many times for a distorted view of home, sex, adventure, and life in general. This has caused much mental confusion for the child who is shown one thing in the moving picture and taught another in the home, church, and school.

5. They have frequently catered to undeveloped public desires and sentiments rather than to public needs.

6. They have a tremendous teaching power over the masses of the people. The records say that over 88,000,000 people attend moving picture shows each week. Yet, until just recently the motion picture industry has shown no feeling of responsibility as to what its product taught the masses. In some instances, the pictures shown have actually engendered disrespect for such institutions as marriage. At the present time, those who control the movies are going as rapidly as possible toward making Sunday a commercialized holiday with disregard for the ancient institution of the Sabbath. Each corrective movement has come, it seems, from outside pressure.

The Motion Picture Has Good Points, and It Has Great Possibilities for Good in Our Church and in American Life in General

1. When properly conducted, the motion picture is the greatest teaching agency known to man, for visual education is by far the most effective type of teaching. What we see is understood better and remembered longer than what we hear and read. Missions, world history, science, and other great inheritances of the human race can be taught most effectively by the visual method.

2. The movie already has been a definite means of bringing a knowledge of various lands, customs, and world events vividly and dramatically to the great masses of mankind. It has helped make the world smaller.

3. The movie has been the tool of the church, in some cases, to teach Bible, character education,

and missions, and it has made school and assemblies popular.

The Motion Picture Industry Must Be Made to Conform to the Ideals of a Christian America

Motion pictures must be converted by the church. Instead of abandoning this great medium of pagan hands, we must rescue it, and with the "wisdom of serpents and the harmlessness of doves," we must present it to the cause of Christ. America is a Christian nation in numbers. More than fifty percent of the population are church members. Surely, if the Christian people of America become sufficiently aroused as to the potentialities for good in motion pictures, they can find ways to make them what they should be.

This can be done to a degree by the decommercialization of the movies. The great bulk of pictures might be made as a public service feature under the educational division of the United States Government, and under the state educational agencies. The churches and similar organizations could help. The making of pictures should be developed and handled by groups such as these and taken out of the hands of free-lance capitalists, and nondescript, irresponsible individuals whose only aim is to sell entertainment and make a great pile of money regardless of what they do to the human be-

ings involved. Surely we would turn our pulpits and class rooms over to such groups as have been associated with many movies. Yes, and here is tragedy, we turn the minds of Americans over to them each week. Our young people indoctrinated with Hollywood view of life by modern educational best methods.

A board of censors should be set up for each movie on the basis of truthfulness, helpfulness, purpose, and moral quality.

Motion picture acting should be encouraged as a career only if the actor is wholesome, well prepared, normal, and of average living wage, and encouraged to live sensible lives. The emphasis should be on the art rather than on the person who practices the art.

The church should use the motion picture in its educational program in the future to teach great truths. The Gospel can be dramatized and brought effectively to have its intended power in the lives of our boys and girls. We must develop these pictures, however, and have complete control of them from, from start to finish. A thing as true as our Gospel must not be left to the professional movie-makers who are now in their heyday. The Gospel finds its best expression, we believe, in our institutions, in our schools, in our homes, in our mission program. We should present these as effectively as possible to our people, knowing that the "truth shall make us free." Too long and too often they have been shown that which is not true.



NEW 1945-1946 Supplement to the RFA Catalogue *Is Ready!*

Listing new films, slides and strips which have become available since the last catalogue was printed, this brand new 8-page supplement should be on your desk now.

Some of the new and varied films are on missionary work in China, winning youth to Christ, the life of William Penn, new Cathedral films, foreign and home missions—and many more.

A list of changes in the 1944 catalogue will also be included. Write for your supplement to

Baptist Book Store
303 W. Capitol Little Rock, Ark.



Tokyo Professor Appeals for Two Types of Missionaries

By Religious News Service

Tokyo—An appeal to American Christians to send soon to Japan two broad classes of missionaries has been made by Professor Hideo Kishimoto, a Japanese Christian and professor of comparative religions at Tokyo Imperial University. The two types of missionaries needed, according to Professor Kishimoto, are:

1. Men and women who will propagate Christianity openly, devote their lives to Japan, and come now to share the people's misery and serve them;

2. Short-term lecturers and teachers, sent by mission boards in the name of Christianity, who will not primarily be propagators of the faith but carriers of a strong message concerning general human affairs, of morality, democracy and Christian theories of the natural law.

Kishimoto, a Harvard graduate, named Reinhold Niebuhr and W. E. Hocking as men of the second type whom he would like to see come to Japan.

"The official policy of the occupation forces by necessity must be regulative," Professor Kishimoto says. "It lays out the boundaries within which we Japanese are free to move and think. But, quite rightly, it does not give a positive message to the Japanese. For instance, the occupation forces tell us our education must be democratic, that we must abandon all non-democratic practices and subject matter in our schools. This we gladly do. But by policy it does not give us new content, it does not dictate our curriculum or thought."

Government should not tell us what to think, Kishimoto admits. "But there is a vacuum in our thought life today, and we need to hear the reasonable conviction of independent civilians. Sending us Christian democrats to fill in the answers to our questions is

urgently needed in Japan now and would be an important contribution Christian missionary agencies might make to world democracy and the kingdom of God."

Professor Kishimoto is sure that full-time missionaries returning to Japan or coming for the first time should have a willingness to sacrifice and should identify themselves directly with the Japanese community.

"If missionaries come to live above the Japanese standard, they will create a most unfavorable impression. If they share our wretchedness, the witness will be most impressive and will touch the heart of every Japanese, Christian and non-Christian alike."

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Freedom for C.O.'s

Sixty - two leading clergymen, educators and other professional men recently sent an appeal to President Truman requesting amnesty for the 3,000 conscientious objectors now in prison.

"None of us who signs this letter is a pacifist," said the appeal. "We supported the government loyally in the war and in so doing supported American democracy, which recognizes the claims of conscience and fair treatment of this small minority. . .

"Many of the men in prison are serving sentences up to five years, which will not expire for a long time to come. The same is true of men convicted by military courts. The men in CPS appear to have assurances of gradual release, but it is uncertain how expeditiously. . . . There are many . . . in prison through error of procedure and many men, doubtless sincere, who failed to gain recognition because they did not come within the narrow interpretation of conscience based upon 'religious training and belief.'"

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The passing of war and the coming of peace has ushered in a Golden Era for qualified nurses. Hospitals, the Veterans Administration and the Public Health Services have enormously increased their urgent demands for more nurses.

Baptist State Hospital School of Nursing is now accepting applications for its next class, to begin February 15. Applicants should be between 17 and 30 years of age, of normal weight and height, and should have completed a high school course.

A liberal cash allowance will be paid monthly to each student. Room, board, text books and uniforms are furnished free of charge.

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The Curse of Strong Drink

LOWELL T. WALLACE, in "My Garden of Memories"

There's a curse on our land it is plain to be seen,
It emblazons a path with a cycle that's keen;
It smites and sears and causes oceans of tears,
No evil can equal its blight through the years.

It fetters its victims and strips them of wealth,
With brazen affront it robs them of health;
It makes widows and orphans on every hand;
It fills all our prisons through this fair land.

Those who promote it care not for men's souls,
They're looking for profit, more silver and gold;
Manhood and womanhood mean nothing to them,
As long as big profits roll in with a vim.

They respect not the laws of God or of men,
While profits from beer and whiskey pour in;
They make much ado about the payment of taxes,
Their sincerity reminds us very much of the Axis.

How long will this Ogre plague our fair land?
Until statesmen we have who fear not to stand
For the highest morality with might and main;
Who'll help us the soul of our land to regain.

Ouachita Graduate, Baptist Pioneer In Alaska, Helps Found College There

Arkansan Bill Petty, pastor of First Baptist Church, Anchorage, Alaska, is leading efforts to establish a College of Alaska, a school dedicated primarily to the teaching of the Word of God and for the salvation of lost souls. A down payment has been made on six city lots in Anchorage for the location of the school.



Bill Petty

Rev. Petty, a graduate of Ouachita College, went to Alaska shortly after the Anchorage church was founded by Chaplain Aubrey C. Halsell in September, 1943. In addition to the Bible School Brother Petty is directing plans to establish an orphanage also in Anchorage. A local family has promised to contribute a well located tract of land of about twenty acres for that purpose. The Territorial government has no orphanages at all for white children.

In a recent communication Brother Petty says: "Alaska will be a state, eventually. Baptists may help open this territory for Christ, or will we let happen here what took place in Mexico and South America? Remember Alaska is one-sixth the size of the United States. It seems almost beyond reason that a small town this size could have almost sixty saloons

and liquor stores. I preach some Sundays in the jails. They stay full of men and women, most of them there for drunkenness. The Indian population is fast being exterminated by the sinful vices introduced by the white men."

Baptists have churches in Kodiak, Anchorage, Fairbanks and a mission in Juneau. The Northern Baptist Convention operates an orphanage in Kodiak.

Rev. J. T. Spurlin, who was sent to Juneau, Alaska, in August, 1945, by Antioch Church, Detroit, Mich., to lead in the establishing of a New Testament church says:

"While Baptists were procrastinating, many denominations and cults entered Alaska, projected their programs and deceived many with their heresies. We found in Juneau about 7,500 people, consisting of Aleuts, Eskimos, Filipinos, Negroes, part breeds, and whites, busying themselves about their regular work, but many neither church conscious nor God conscious. There are fifteen different denominations and cults represented in Juneau but none are well attended. Juneau has 57

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Arkansan John D. Freeman, Editor of Western Recorder, Goes to Mission Po

Dr. John D. Freeman, editor of the Western Recorder of Louisville, will assume the position of field worker in the country church work of the Home Mission Board, February 1, Dr. J. B. Lawrence, executive secretary-treasurer, has announced.

A native of Arkansas, Dr. Freeman holds a bachelor's degree from the University of Arkansas, a master's degree from Trinity College (now Duke University), and doctor of divinity degrees from Union University and Ouachita College. He has also studied at Southern Baptist Theological Seminary.

The Board's new field worker was pastor of churches in Kentucky and Tennessee, after which he served Tennessee Baptists first as editor of state paper and later as executive secretary of the State Mission Board. Since November, 1942, Dr. Freeman has been editor of the Western Recorder, Baptist state paper of Kentucky. He is the author of five books.

Dr. Freeman will make his headquarters in Nashville, Tenn.

liquor shops and spends \$15 a week per family for liquor. Juneau needs the gospel and we are here to preach it."

For September, October, and November the mission at Juneau had an average attendance of 22 in Sunday School and 24 in worship services. A church will be organized as soon as the people receive their letters. One has to come from Finland.

Alaska, still a land of adventure, has a settled population of about 100,000.

Clergy Prays For Control of Cancer

Protestants, Roman Catholics and Jewish clergymen prayed in the auditorium of the Memorial Cancer Center in New York to ask God's help in controlling the disease.

The service, attended by 34 patients of the institution, included expressions of hope that the center's current \$4,000,000 drive for research and expansion would be realized.—RNS.

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Dr. Freeman

Sober Pickets

"Don't drink on the picket lines, boys. Conduct yourselves in a manner becoming members of the world's largest and best union. CIO pickets are thus instructed to correct behavior by a mimeographed newspaper distributed to pickets at Detroit plants who have been closed down by United Automobile Workers' strike against General Motor. According to Detroit reports, the dry rule is being carefully observed.

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So strong a believer am I against the use of alcoholic liquor, that I have come to believe that the only safe way to be temperate about it is not to use it at all.

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The Ten Commandments Stand Forever As World's Basic Law

By R. PAUL CAUDILL

In speaking of Ten Commandments, Dr. John R. Sampey has this to say, "The ten words spoken by Jehovah from Mount Sinai and engraved on the table of stone lie at the foundation of Israel's laws. They may be described as Israel's constitution, all else in the Pentateuch comprising the statutory law. The ordinances and status of the civil and ritual law were subject to modification to meet the conditions in Israel's life, but the Commandments abide unchanged and unchangeable."

These Commandments are generally accepted by Christian scholars as binding upon men for all time. One needs only to examine the ethical and religious teaching of Jesus and his apostles to realize the importance they attached to these ancient prohibitions and precepts.

The Ten Commandments fall logically into three divisions. The first three Commandments refer to man's duties toward God; the last six to man's duties toward his fellowmen; while the fifth comes between as "the connecting link between the Commandments toward Godward and the Commandments toward manward."

Man's Duty to God

The first Commandment solemnly declares that we shall worship only one God. This commandment is found on the unity of God. The Old Testament in all its parts is opposed to polytheism, or the doctrine that there are many gods. The Commandment, moreover, boldly demands "thou shalt have no other gods before me." It is from the Semitic people that we have the three great monotheistic religions; namely, the Jewish, the Mohammedan, and the Christian.

The second Commandment is found on the spirituality of God. There was no image of Jehovah in the Tabernacle. The worship of images was expressly forbidden. Roman Catholics would not have fared well at the hands of ancient Judaism in their use of images for promoting worship. Such would have been considered a relic of heathenism. Even so today, Christians should make no place for images in the promotion of worship.

We need to remember that all the so-called pictures and statues of Christ are merely artists' conceptions. Some of the paintings of Christ are indeed lofty expressions of art and are beautiful to behold, but if these works of art ever in themselves begin to elicit adoration or worship, then they deserve

Sunday School Lesson For January 20

Exodus 20:1-17

to be torn down and cast away forever.

God's name stands for his nature and for this reason it should be revered. "False swearing is an insult to God. Even irreverent use of God's name, whether in jest or in anger, is a violation of the third Commandment" (J. R. Sampey). This Commandment declares that "God will not hold him guiltless that taketh his name in vain."

Recently a colonel in the United States Army confided that he had heard so much profanity in these last two years that he was almost sick. Perhaps no Commandment in the Decalogue is more often disregarded than this one, and too often church people are among the chief offenders.

Finally, we are to keep God's Day holy. The Lord's day should ever be for us a day of rest from secular labor and a day of worship of the risen Christ.

A Commandment With a Promise

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." The fifth Commandment aims at the preservation of order in the home. It is the first commandment with a promise attached.

The Apostle Paul, in his discussion of the relation of children and their parents, stated the Commandment in this way: "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee and that thou mayest live long on the earth." (Ephes. 6:1-3).

And then Paul adds, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

Dr. B. H. Carroll suggests that the parent is in the place of God to the child, and that we have in God's fatherhood "the archetype of all families" (see Ephes. 14:15).

Man's Duty to His Fellowmen

First, man is not to commit murder. "Thy shalt not kill." Human life is sacred; it has ever been so. Even the pressing claims of total war cannot destroy this divine truth.

The number of homicides occurring annually in many of the large cities in America is tragic to behold. Here in Memphis there have been 44 lives lost in traffic accidents alone to say nothing of the deaths occurring otherwise at the hands of men.

"Thou shalt not commit adultery." This prohibition is founded on the sacredness of the marital tie. Our Lord makes it cover the inner realm of thought and feeling as thoroughly as that of outward acts. (See Matt. 6:27-28.)

"Thou shalt not steal." We have no right to filch from another that which belongs to him, and there are many ways in which this can be done without the overt act of robbing a man at the point of a gun. It is possible for business transactions to be of such a shady nature as to enable one person actually to steal from another that which is rightfully his.

Once again, "Thou shalt not bear false witness against thy neighbor." We are not to lie. Our falsehood may rob another of property or reputation. The God of truth thunders against lying in all its forms.

Finally, "Thou shalt not covet." This is the most internal and searching of all the commandments. Paul tells us how this prohibition revealed to him his sinfulness (Rom 7:7-11). Thought and desire are thus included in the moral world over which the God of Israel presides. He requires a good heart as well as a good life.

Figures to Inspire

January 6, 1946

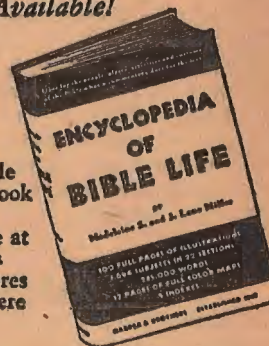
Church	Adns.	S.S.	T.U.
Benton, First	1	453	109
Camden, First	5	447	88
Conway, First	—	388	48
Cullendale	2	250	100
Dyess, Central	—	101	72
Diaz	—	71	28
El Dorado, First	4	739	186
Fort Smith, Immanuel	2	552	99
Hamburg, First	1	269	91
Harrison, First	5	296	121
Hot Springs Churches:			
Central	4	339	98
First	4	261	46
Park Place	2	427	102
Second	—	508	92
Including Mission	—	605	—
Hoxie	—	117	47
Jacksonville	5	169	64
Jonesboro, Walnut St.	—	221	51
Levy	—	137	46
Little Rock Churches:			
Bethel	—	54	35
Calvary	—	143	41
Immanuel	14	939	203
Including Mission	—	1272	400
Reynolds Memorial	3	180	55
Second	4	636	167
South Highland	1	217	65
Tabernacle	—	441	76
Woodlawn	1	58	28
Malevyn, First	2	243	40
Monticello, First	2	212	39
Norphlet, First	—	237	123
N. Little Rock Churches:			
Baring Cross	3	557	116
Including Mission	—	583	126
Pine Avenue	—	129	52
Pine Bluff Churches:			
First	—	642	118
Including Mission	—	682	—
Ohio Street	1	234	71
Including Mission	—	243	—
South Side	1	400	100
Including Mission	—	434	—
White Sulphur Spgs.	—	59	42
Rogers, First	1	238	59
Stamps, First	—	167	19
Stuttgart, First	—	279	109
Tuckerman, First	2	73	41
Wilmot	—	62	—

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We are doing well on our honor debts. Soon we hope to have enough money to make the next payment. Won't you help us? We need twenty churches or individuals, or both to contribute large offerings in addition to the smaller contributions for this fund. We have more than \$30,000 on hand now to apply on the payment but we need \$46,000.

Doesn't your church have some surplus funds, and if so wouldn't you like for part of it to go on this splendid movement? We are looking for one church to send us \$1,000 maybe you can send \$500. Any amount will be appreciated. Let us walk on through this debt paying movement.

Dardanelle Increases Its Mission Gifts

The Church at Dardanelle has increased its Cooperative Program contribution twenty per cent for 1946. The church has recently called Rev. J. A. O. Russell and he is manifesting splendid qualities of leadership in this good old church.

Pastor R. O. Barker And North Little Rock First

First Church, North Little Rock, is going forward in a splendid way under the leadership of Pastor Barker. This church has some fine laymen who tirelessly give their support to the work of the church. Barker is one of the most wide awake and consecrated leaders that we have. He and his good wife keep a program of activities in constant motion wherever he is pastor.

Last year Barker was president of our Baptist State Hospital Board, and no man ever studied more carefully his responsibility in helping to steer a great institution in a safe and authoritatively prescribed manner. Barker is one of our younger men whose devotion to the Lord and loyalty to the Baptist work and principles and tireless aggressive leadership are manifest in all his work.

Pastor Weeks Goes To Leslie

Pastor Rodney Weeks of Douglasville near Little Rock, where he has served as pastor for some years has accepted Pastorate of First Church, Leslie, and will soon move into that field. Brother Weeks is a splendid preacher. He has done a noble work at Douglasville. He took this Church when it was a mere mission, and it has grown wonderfully under his leadership.

Camden and Harris Break Record

First Church, Camden, is definitely on the march. They occupied their new Sunday School quarters the first Sunday in January. They now have a splendid educational plant all completed. This building was begun while Brother Prince was the pastor and has just been completed and paid for. Last year the

The respect and admiration of the Christian and business world has come in our direction since we began this debt paying movement. Many commendations from men and women and from organizations that love honesty and fulfillment of purpose have come to us constantly.

Remember the money that the Convention borrowed in creating these debts built our institutions and did our mission work. Therefore, when you are giving to this fund, you are giving to missions, to Christian education, and to benevolence. We cannot take too much pride in what we are doing today if we fail to pay for what we did twenty years ago.

church laid down \$30,000 in tithes and offerings. During the past two years something over \$30,000 in debts have been paid. The church will soon begin activity toward a new and larger auditorium.

On the first Sunday of the year there were 447 in Sunday School and six additions to the church. This church has made marvelous progress under the leadership of Pastor Harris for the past two years. Brother Harris is not only a great preacher, he is one of the safest leaders in the kingdom of God. He has just retired from the presidency of the Baptist State Convention. All our presidents are fine, but did you ever see anybody preside more fairly and wisely than did T. L. Harris during his presidency of the Convention? Brother Harris is not a native of Arkansas but there is always room in Arkansas for such men.

Alvin Allison and Light

The church at Light in Greene County is growing and has become a strong church. Alvin Allison is the happy pastor. The Association met with this church. The church is planning a new modern building. Allison will lead them in a great way as they grow and build.

South Highland and Branscum

South Highland Church, Little Rock, is face to face with demands for larger workshop facilities. The church is growing and it needs a new building. It is making plans for bringing to pass such a building. Pastor Ray Branscum has had the blessings of the Lord in his ministry in this great field. They gave \$150 for thank offering.

Sparkman Will Give \$1,000

First Church, Sparkman, John M. Bassinger, pastor, increases the Cooperative Program contribution. It purposes to give \$1,000 during 1946. If you really want to get a taste of the salt of the earth, visit the Sparkman Church.

Grace Church and E. S. Ray

Grace Church, North Little Rock, has called to its pastorate E. S. Ray from Leslie. Ray is a real Baptist preacher and keeps the New

Testament principles enunciated among people. He is doing a great work with Grace Church, North Little Rock is well supplied with safe leaders and strong preachers.

Ouachita Church

The Ouachita Church in Carey Arkansas has increased the Cooperative Program contributions 33 1/3 per cent. This is a church out in the country and it has a faith and good works. John M. Bassinger the happy pastor of this church. We praise the Lord for the faith and practice of small churches.

Central Church and Collier

Central Church, North Little Rock, is a fine ministry under the leadership of John Collier. Collier came to North Little Rock after a period of constructive ministry in Cabot. Collier knows his plans and program and is a strong, safe leader.

Elledge and Baring Cross

Did you ever hear Harvey Elledge preach? He is one of the finest young pastors, and one of the strongest preachers in the kingdom. He is consecrated to his task, he takes his work seriously, and the Lord is blessing him with power. He stays with his Bible and preaches with power.

Strickland and Pike Avenue

Pike Avenue Church, North Little Rock, is another growing congregation. This is a church, organized within the last two years and has purchased other real estate and is starting a new building this year. Ray Strickland is the happy pastor of this growing Church.

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Vanderbilt University School of Religion has established a circulating library for rural ministers. Through a gift of \$50,000 John Louis Kesler, professor emeritus of religious education, and an equal sum given by the University, the service is available to rural pastors of all religious denominations in the South. The library was started in 1936 with grants by the Carnegie Corporation. Over 5,000 books have been purchased. 4,000 rural ministers in 34 states borrowed books during the 1936-1945 period. Dr. Juhlman, Director of the Joint Library of Vanderbilt, Peabody College for Teachers and Scarritt College says: "In the South a rural pastor has been especially handicapped because there are practically no rural libraries—less than 20 per cent of the rural population having access to library resources."

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A Bible-centered program is planned to reach the masses. The Bible is a book from which no fundamental life situation is absent. All the great principles are present. The great social problems are presented and illuminated. Concrete cases are given in the Bible. The New Testament reaches the masses in righteousness. It takes the Bible to give an authoritative word on the issues of life—W. R. White in The School Builder.