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Arkansas Baptist Newsmagazine

5-2-1946

May 2, 1946

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, MAY 2, 1946

NUMBER 18

Know Your Institutions . . .

Baptist Center for Soldiers



The Baptist Center for Soldiers at Little Rock was established in August, 1941 as a part of the state mission program for the purpose of ministering to the soldiers at Camp Robinson.

A total of 138,812 men have visited the Center during its existence. Thirty-eight men have been converted since January 1, bringing the total number of conversions to 383.

In addition to ministering to the spiritual lives of the servicemen a wholesome social life is provided. Recreation rooms are equipped with games for everyone and pianos for those who wish to play or sing. Young women of the Little Rock churches meet with the men for Bible classes, Sunday afternoon services, and recreation, and invite them to the various churches for Sunday School, Training Union, and worship services.

Baptist women working under the Center's direction had mended and altered 26,624 garments when the annual report was made the first of the year. This represented a saving of approximately \$35,000 to the men in tailoring fees. The women have also made curtains for a number of buildings at the camp.

Men coming to the Center have used its facilities for showers and shaves. Families of servicemen have been assisted in finding homes and jobs in Little Rock.

Last November the State Convention voted to continue the work at the Service Center as long as men are stationed at Camp Robinson.

P. A. Stockton is director of the Center and serves as missionary to the soldiers. Mrs. J. L. Fiske is hostess and ministers in a motherly way to the young men who come to the Center.

"Uncle Purl" and "Mom" Fiske receive letters from servicemen around the world expressing appreciation for spiritual help received while in Little Rock. Letters have also been received from wives and girl friends of the sol-

diers who also received spiritual blessings from visiting the Center. One just received from a young woman in New York is typical. She was converted at the Center while visiting her soldier boy friend. Excerpts from it are given here:

"The Lord is faithful to the last degree. I have taken Him at His word again and again, when he said: 'All things work together for good to them that love God, to them who are called according to His purpose.'

"After I left Little Rock, I went back to my job but the Spirit of the Lord gave me no rest until I had given up that job for we had such long hours that I had no opportunity to read the Bible. He led me to go to a Bible conference in the mountains for five weeks and it was there that I consecrated myself to the Lord, telling Him that whatever was His will for my life, I would do.

"My fiance, Eddie Benson, had spoken of entering the ministry, so I pictured myself as a minister's wife. Realizing that I had no Bible knowledge whatsoever, I decided to study, but didn't know what school to go to. The Lord was gracious, however, and led me to speak to a man who happened to be on the Board of Directors of the National Bible Institute here in New York. The circumstances under which I met this man made it obvious to me that the Lord wanted me to go to this particular school.

"A year later Eddie was killed, and that rocked the very foundation of my faith. But the Lord has said: 'All things work together for good,' and not only that but He will not suffer us to be tempted above that which we are able but will, with the temptation, make a way to escape, that we may be able to bear it. Here again the Lord was faithful. He gave me the grace and strength to overcome sorrow and continue on for Him. Not only that, but the sorrow had a silver lining, for He called me out to full-time service for Him. The joy of serving Him surpasses all the joys I have ever known and I have a peace and a satisfaction now that I have never known before."

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Our Blessed Redemption

A Devotion by B. H. Duncan, Hot Springs

"Ye are bought with a price."
I have seen the auction stand in St. Augustine, Fla., where human beings were sold the highest bidder. As I stood there I thought of these words by the Apostle Paul: "Ye are bought with a price." I visualized Jesus standing there bidding on the souls of men, buying human beings out of the slave market and setting them free.

The conviction came over me with tremendous force, if men and women could but see this picture in its proper perspective, I am sure it would send them to their knees in repentance and faith, and then send them on the run in loyal service to Him.

"Ye are bought with a price." And what a price! In another place that price is named: "The precious blood of Jesus!" The value of human life is thus determined by the price paid for it, and that price was the blood that God had. This is heaven's estimate of the worth of a human soul.

Paul reasons on this wise, "If God spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" If God has given His best to buy us all to buy us out of the slave market, why should we question or doubt either His willingness or ability to provide the lesser things we need—the lesser are included in the greater.

Some one has said: "It is not fair to demand that we love God, after Calvary."

"What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19, 20.

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Dr. Louis J. Bristow, superintendent of the Southern Baptist Hospital, New Orleans, writes: "In our effort to secure half a million dollars in New Orleans with which to build a home for the care of the chronically ill, at the end of the second week we have received more than \$150,000. Gifts have come from Catholics, Protestants and Jews in sums from \$5 to \$50,000—the largest sum being given by a Presbyterian. One Catholic gift was \$10,000. It may be there are those everywhere who desire to have part in this Christian ministry to these the most neglected of all human sufferers."

ARKANSAS BAPTIST

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

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

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103, October 1, 1913.

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

The cost of cuts cannot be borne by the publisher except those it has made for its individual users.

Resolutions and obituaries published at one cent per word. One Dollar minimum.

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



Across the Editor's Desk...

Does Prohibition Deny Deserved Freedom?

Prohibition is a hard word. When one is prohibited, his liberties are curtailed. And after all, isn't America a free country where every individual can do as he chooses?

We are reminded of a story of a European refugee about to arrive in this country. As his ship neared the American shores, the Statue of Liberty came to view and the refugee was overjoyed. He shouted and went into gymnastics. And it happened that just as he exclaimed, "Ah, liberty! I am free!" his arm and a wide circular swing hit a fellow passenger across the face.

"Yes, this is America and you're free," remonstrated the struck individual, "but your liberty ends where my nose begins."

Is such not the case when a person is prohibited from buying and drinking intoxicants? Sure, as far as he personally is concerned it is a matter seemingly for him personally to decide: let him poison his body if he desires. But is it a personal thing? Is the drinker the only one concerned? Or does his "freedom to drink" infringe on the rights of others?

Here is a man who is proud of his "freedom to drink." He drinks until it becomes habitual. Every penny he can find goes into liquor to be poured into his stomach. Maybe he's one of those drinkers who "can hold his liquor" and not get drunk. But his wife and children are suffering from lack of sufficient necessities of life, because all his income goes into satisfying that "freedom to drink."

And here is a man who has the drink habit. And he is one who can't "hold his liquor" so well. He drinks and comes home to beat his wife and make life miserable for his family. In general he is a public nuisance, because he has the "freedom to drink."

And here is the man who goes out on a celebration, on account of a job promotion. When he is so happy that he has to really celebrate and he gets what one calls "tipsy." He runs his car off the road, kills himself and injures his wife so badly that both her legs are amputated. The wife, crippled, and their two children face a meager existence for years to come, because that husband had the "freedom to drink."

And here's another man, out on his regular Saturday night drunk. He's in his car, leaving back and forth across the highway. Another driver, coming to meet him, anticipates danger from the drunk and purposely runs his car into the ditch to avoid being hit. But this drunk is a good shot and never misses. He aims his careening automobile straight to "this guy who's afraid of me." The

injured person's damage is hard to ascertain because you can't exactly put financial value on permanent crippling disabilities. But it's all right (?), because this drunken driver had the "freedom to drink."

And one more case. A man—or a woman, for drunk women are as dangerous on all these counts as men—gets silly drunk, grabs a knife or a gun and breaks up a party in his neighbor's house by killing eight of the guests. Yes, he did it all because of the "freedom to drink."

We are wondering if prohibition that limits this "freedom to drink" is such a hard word after all. Maybe the other fellow, who doesn't drink, is entitled to freedom, too.

Chaplains Needed

The opportunity for service by the Army chaplain today is as great, or greater, than it has ever been. Chief of Staff Dwight D. Eisenhower has written this statement to Dr. Joseph C. Hazen, acting director of the General Commission on Army and Navy Chaplains.

"No one knows better than I how much their devotion to our soldiers contributed to the final victory," General Eisenhower stated in a letter through which, he said, he wanted to address all Army chaplains.

"Yet today, with the fighting over, the need for their continued service is undiminished. Our soldiers the world over, with more time on their hands, anxious to return to civil life, are urgently in need of the counsel of these men who served them so well in battle.

"I know how anxious these chaplains are to return to the service of their civilian communities and it is our intention to accomplish their release as soon as the need for them in the service no longer exists. In many instances, because the rate of demobilization has so far exceeded our previous best estimates, there have been temporary disproportions in the numbers of enlisted men and officers, including chaplains, who have been returned from overseas for separation.

"It is my earnest endeavor to release as rapidly as possible every individual not actually required in accomplishing the Army's mission."

When all government, domestic and foreign, in little or great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another. And will become as venal and oppressive as the government from which we separated.—Thomas Jefferson.

Faith Needs to Act

In Washington Cathedral for his last speech in this country, the Earl of Halifax, British Ambassador to the United States, scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian religion, a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated, is "the idea that you separate Christian belief from Christian practice."

Urging a return to the "simplest acceptance of the cardinal points of Christian faith," he warned that as nations and individuals "we have been living on past capital. Unless we replace what we spend spiritually we let the link between belief and conduct wear thin."

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold of Christianity upon whole peoples. If Nazism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what is false, Nazism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared.

"If there was a latent sickness in the Christian world which remains uncured," he warned, "sooner or later the malady will surely reappear."

Is Your Pastor Going?

Is your pastor going to the Southern Baptist Convention?

Many pastors are going, and many of them are being sent by their church. Every pastor ought to attend this meeting to gain the world-wide vision, the perspective, the full understanding of our denomination's cooperative work; for these things will make him a better pastor and a better servant for the Lord in our Baptist program.

But a trip to Miami is expensive, and most pastors are not so flushed with money that they can pay their own way. If your church hasn't already done so, maybe you will want to vote even yet to send your pastor. The time is short—the Convention meets in Miami, May 15-19. The special train leaving Little Rock loads Sunday night, May 12.

NOTES OF ADVANCE

George Hink, who recently accepted the pastorate of First Church, Greenwood, is now on the field. He and his family come from Savannah, Mo., where he has served the past three years. Mr. Hink received his A. B. Degree from William-Jewell College, Liberty, Mo., where he is a member of the History and Social Science Honor Societies. He attended Baptist Bible Institute, New Orleans, Southwestern Seminary, Fort Worth, and Central Seminary, Kansas City, Mo.

First Church, Bearden, had seven conversions and one addition by letter in its second annual Youth Week revival held recently. Pastor John Basinger, Sparkman, was the visiting preacher. On the closing day of the revival, April 21, Sunday School attendance was 173, two short of the goal set for the day; and Training Union attendance was 80, ten above the goal. The youth organization was made up of Webster Teague, music and educational director; Miss Maxine Anthony, pianist; V. O. McGuire, Grady Teague, Bill Hester, George T. Griffin, John R. Anthony, and Clayton Cochran as youth pastors; Clayton Cochran, Donald Anthony, George T. Griffin, Cleo and Theo Bentz, and William Summers as junior deacons. Committees were V. O. McGuire, Grady Teague, and Billy Wayne Hollis, ushers; Josephine Bowman, Betty Riggs, and Ernestine Martin, choir; Miss Alma Brewster, Marie Raddin, and Webster Teague, prayer groups; and Miss Ruth Keene, Dorothy Sue Jenkins, and Annie Elanor Jordan, publicity. H. S. Coleman is pastor.

Young people of First Church, Fordyce, took over the places of leadership and sponsored a revival during Youth Week. C. S. Cadwallader served as evangelist and Irvin Cole as song director. Both are from Monroe, La. Attendance grew until the house was completely filled. There were ten additions to the church with a number making profession of faith who will join other churches. Marion Fray, a local boy, served as pastor. He was licensed to the ministry on the last day of the meeting and preached the closing sermon. A youth choir averaged 35 each evening. Pastor C. W. Caldwell reports that all work was stimulated by these efforts of the young people.

First Church, Lewisville, was led in evangelistic services by Pastor J. W. Royal, who came to the church in January after spending three and one-half years as a chaplain in the army. Since his coming to the pastorate there have been 19 additions to the church, ten for baptism. The Sunday School and Training Union attendance is at an all-time high. The church has adopted a budget of approximately \$10,000 and has 56 tithers. A Hammond organ has been purchased and a cooling system for the auditorium will be installed.

Bethel Church, Little Rock, had four conversions, five additions, and 50 rededications in a revival led by J. R. Puckett, Bell City, Ky. The building has recently been redecorated and repaired. A. H. Morris is pastor.

Evangelist C. L. Randall, Memphis, Tenn., led Youth Week evangelistic services at First Church, Tupelo, April 7-14. There were ten additions to the church, eight by baptism. Four services were held daily—preaching at 10 a. m., children's meeting at 4 p. m., young people's meeting at 7 p. m., and preaching again at 7:45 p. m. Beautiful sound motion pictures were shown each evening. Trucks and busses were used to bring people to the services.

Ministers and Sunday School superintendents of the churches of Morrilton have launched a campaign to increase the attendance of the Sunday Schools. A goal of 2,000 has been set. One object of the campaign is to get 500 persons over 21 years of age to attend Sunday School.

Clear Lake Church, Blytheville, had 76 present for prayer meeting recently.

First Church, Bay, expects to complete its building program and have dedication services in June. The building was begun in August 1944, but work was halted for lack of material and labor. The program was launched during the pastorate of Jack E. Laffler and has continued under the leadership of Roy Hilton, student in Southern Baptist College, Pochontas. Attendance continues to increase steadily.

First Church, Dumas, began a revival April 21 with Pastor Ralph Douglas doing the preaching and Tony Adams, recently discharged from military service, leading the singing.

Floral Church, where Delbert L. Garrett has recently become pastor, has launched a building program.

Pastor Jim Brewer, First Church, Morrilton, moderator of Dardanelle-Russellville Association, writes concerning A. B. Jordan, who became missionary of the association April 1: "He came to this field from pastorates in Mississippi County and his training and experience in music and evangelism fit him excellently for the work of this new field. Since taking up the work here, he has shown himself to be energetic, enthusiastic, and cooperative. We who work with him are confident that this needy mission area will receive the attention it so much needs under his direction."

Sparkman Is Speaker On Baptist Radio Hour



Pastor Lloyd A. Sparkman is the "Ark Baptist Hour" speaker for the week of May 1. Brother Sparkman is the successful pastor of the South Side Baptist Church of Pine Bluff. His service in the councils of the denomination has been marked by the same lofty and loyalty to the commission of Christ which he has built into his pastorate.

The subject of Brother Sparkman's sage is "Once Far Off, but Now Very Near." True to the teachings of Jesus, he makes plain the way of man's return to God through the atonement of Jesus Christ. All will want to hear this message.

The program may be heard over the following radio stations at the time listed:

KFPW, Fort Smith, Sunday, May 5, 5:30 P. M.

KLCN, Blytheville, Sunday, May 5, 6:00 P. M.

KTHS, Hot Springs, Thursday, May 9, 7:00 P. M.

KARK, Little Rock, Saturday, May 11, 10:00 A. M.

KELD, El Dorado, Saturday, May 11, 10:30 A. M.

KUOA, Siloam Springs, Saturday, May 11, 6:15 to 6:45 P. M.



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Hotel Rooms Are Plentiful in Miami

Rev. Harold A. Davidson, chairman of the Reservations Committee for the meeting of the Convention in Miami, assures us that there will be ample rooms available during the meeting. Even for those who have not received confirmation from hotel assignments, there will be accommodations. Help may be secured at a Reservation Booth in the Convention Hall after arrival in Miami.

There will be homes with rooms at a reasonable price for those who do not wish to pay hotel prices. Miami is a resort city, and hundreds of thousands of sporting crowds and pleasure seekers are cared for during the winter months. Many rooms in the homes which have been occupied by these people during the winter are vacant now and may be rented reasonably.

There are over 20,000 Baptists in the Miami Association and many Christian people of other denominations will be glad to have delegates to the Convention in their homes. Some of the Baptist churches are placing cots in their basements and a number of men will be given free lodging thereby enabling those pastors living on small salaries to attend the convention. Local bus fares will be only five and one-half cents. Restaurants and cafeterias are as reasonable as anywhere.

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Woodruff County Associational Workers' Conference was held at Raynor's Grove Church, April 7 with 43 in attendance. Associational Missionary A. W. Auten, McCrory, preached after giving a fine report of his work for March. Pastor J. M. Hitt, Tupelo, spoke in behalf of Bible schools. It was urged that at least two revivals be held in every church in the association during the year.

* * *

College Hill Church, Texarkana, recognized A. C. Grigson as having answered the call of God to do full-time educational work and Lee Monroe Baxter, son of Pastor Roger L. Baxter, as having been called to the ministry, in business session April 3. Both were given papers of recognition by the church.

* * *

Lee Kimbel, Andy Terrey, and Stanley Lines were ordained as deacons at Riverside Church, Tri-County Association, April 14. The ordination council was made up of W. M. Thompson, Minor E. Cole, T. R. Hammonds, and Glen Giles, preachers; and Deacons Oswalt, McCommon, Wright, Rushing, and Kimbel.

* * *

A resolution expressing love and appreciation of Pastor and Mrs. V. A. Rose, First Church, Benton, was adopted by the Black River Association Pastors' Conference of Missouri. Bro. Rose served the association as pastor of First Church, Kennett, president of the pastors' conference, member of the General Association Executive Board of Missouri, and in several other capacities before coming to Arkansas.

* * *

A city-wide religious census was taken at DeQueen April 14 by the young people of First Church as a part of Youth Week observance. Donald Smith, youth Sunday School superintendent, and Wayne Dingler, associate superintendent, directed the work. Zone captains, tabulation secretaries, and census teams were composed of young people. Returns were tabulated by denominations and all information concerning families of other denominations were furnished the churches represented.

EVANGELISTIC FIRES REACH TOKYO



Street corner evangelistic meetings are becoming a regular sight in Tokyo. Here two American soldiers listen to a Japanese Christian youth as he delivers a gospel message to a group of interested Japanese. The book in the speaker's upraised right hand is one of the New Testaments printed in Japanese by the American Bible Society and sent there for use by Japanese Christians.

—Religious News Photo.

Montgomery Dry

Montgomery County, in a local option election last week, voted "dry" by an overwhelming majority. The vote abolishes legal sale of hard liquor, wine and beer. A liquor store in Mt. Ida, only one in the county, will be forced to close. There are a number of places in the county selling beer and wine.

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Thirty-four additions, 27 on profession of faith, were counted in a revival at Carbon Hill, Ala., Clarence Clinkscales, pastor, led by Pastor O. J. Chastain, First Church, Mt. Pleasant, Tex., and his choir director, Barney Rogers. Mr. Rogers has some open dates for revival engagements. He may be addressed at Mt. Pleasant, Tex.

* * *

Floyd G. Davis, an ordained minister, has been discharged from military service after three and one-half years in the 81st Infantry Division, one and one-half years of which were spent in the Southwest Pacific, where he served as assistant to the Regimental Chaplain. He plans to reenter Ouachita College this summer and desires pastoral work while completing his college work. He is the son of Pastor and Mrs. C. G. Davis, Waldron. His present address is 100 Union St., Camden.

PASTORAL CHANGES

Delbert Garrett to Floral Church.

A. B. Jordan from pastorates in Mississippi County to Dardanelle-Russellville Association as missionary. His address is Russellville.

Dr. Rogers Wants Biographies Of Older Preachers

In writing the "History of Arkansas Baptists" I am anxious to have, as nearly as I can, a very brief word about brethren who have been preaching a third of a century or more and have served in the state some fifteen years or more and feel that they have contributed worthwhile work to the Baptist cause. This is meant to include country and small town preachers as well as others. Just drop me a line about date and place of your birth, where you began to preach, etc. Don't be too reserved or modest. Please hurry.

—J. S. Rogers, Sr.
Rt. 3, Conway.

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Evangelist H. E. Kirkpatrick, Hot Springs, reports a revival meeting with Galilee Church, Memphis, Tenn., which resulted in 43 additions. There were nearly 300 reconsecrations. He has an open date May 13-26.

* * *

Second Church, Warren, Keith F. Babb, pastor, has been added to the list of churches now sending the Arkansas Baptist to every home in the membership through the budget of the church.

* * *

Evangelist B. B. Crimm recently led First Church, Judsonia, in a three weeks meeting. A number of adults were converted. Pastor L. M. Keeling says, "I think we will be reaping from this revival for some time."

A WORD TO THE WIVES ON THE WIDOWS PLAN

As every wife is a potential widow, this article should be of interest to the wife of every pastor or other denominational worker in the Southern Baptist Convention. Every such person should acquaint herself with the terms and benefits of the Widows Supplemental Annuity Plan now being promoted in all the states by the Relief and Annuity Board. "A word to the wise (wife) is sufficient."

1. What would this Widows Plan do for you in event your husband were to pass away?

Absolutely nothing, unless he had become a member of it.

2. Do women join this plan?

No. The members are men only, married men, who are thus seeking to make provision for their wives in event death overtakes them before age retirement.

3. Should a woman urge her husband to join this plan?

Assuredly; for, while the time of one's death is known only to God, statistics prove that women as a group live longer than men.

4. Does it cost much to participate in this plan?

Not much! The average salary of all pastors in the Ministers' Retirement Plan is now about \$2,400.00 a year. The cost of participation in this plan for a man on such salary would be \$36.00 a year, less than ten cents a day. Salaries smaller or larger than \$2,400.00 would naturally result in costs less or greater, as the member pays 1½ per cent of his salary. The denomination at large, or the employer, as the case may be, contributes a like sum. The churches pay nothing additional. In the upper age brackets, the cost to the individual is slightly more.

5. What protection does this participation assure the wife in event of widowhood?

The answer to this question depends upon the length of time her husband had participated in the plan prior to his death. It takes time to create financial reserve out of which annuities can be paid; therefore, the maximum benefits cannot be offered at the outset. The protection thus assured the wife, other conditions having been met that are outlined in the plan, is in accordance with the following table:

Year of Husband's Participation in the Plan	Widow's Annuity in Event of His Death
1st	No annuity, but his dues will be refunded to his widow
2nd	10% of Husband's Salary
3rd	12% of Husband's Salary
4th	14% of Husband's Salary
5th	16% of Husband's Salary
6th	18% of Husband's Salary
7th and later	20% of Husband's Salary

6. Can this table be translated into terms of dollars and cents?

The following will serve to illustrate:

- (1). Salary \$1,500.00—Cost to Member \$22.50 a Year in Dues.
Full Annuity for Widow After Six Years Participation, \$300.00.
- (2). Salary \$3,000.00—Cost to Member \$45.00 a Year in Dues.
Full Annuity for Widow After Six Years Participation, \$600.00.
- (3). Salary \$4,000.00 or More—Cost to Member \$60.00 a Year in Dues.
Full Annuity for Widow After Six Years Participation, \$800.00.

7. In Paragraphs 5 and 6, does reference to salary mean the salary husband was receiving at time of his death?

Not necessarily so. The annuity is the stated percentage of husband's salary averaged for period of time he paid dues into this Widows Plan.

8. How long is this annuity paid the widow?

She receives the same amount as long as she lives, ceasing only in event she remarries.

9. Is this protection inexpensive?

It is very cheap, made so by many factors, chief among them being the fact so many lives are covered in the membership. This protection cannot be duplicated elsewhere for anything like the same cost. For instance, an annuity of \$600.00 is the equivalent of 3 per cent interest on an estate of \$20,000.00.

10. Is this plan soon to begin operating?

On July 1, 1946, provided at least two-thirds of all eligible men in the state sign agreement blanks and pay their first month's dues prior to that date.

With other groups, such as employees of state boards, institutions, and agencies, at least two-thirds of each group and two-thirds of the groups must do likewise prior to July 1.

11. What can you best do about this?

Urge your husband to join at once. Blanks may be secured from State Secretary's office, Dr. B. L. Bridges, 200 Radio Center, Little Rock, Ark.

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, D.D. . . . Executive Secretary

WALTER R. ALEXANDER, D.D. . . . Associate Executive Secretary

Christ Is the Answer . . .

A Confused World in Trouble

By J. V. CHANDLER
Dermott

Today's world is as full of trouble as a moth-eaten garment is of holes. We classify these troubles as county, state, national or international. We name them individual, family or community. We designate them educational, agricultural or industrial. We call them social or political. We agree, regardless of how we classify them, that today's world has many, many troubles. We are reminded of Job's words, "Man that is born of woman is of few days and full of trouble." (Job 14:1).

A Confused World

Today's world is not only just in trouble, but its condition is made more complicated by the fact that it is "a confused world in trouble." Statesmen, diplomats, scientists, financiers, writers and reformers—yes, all thinkers of today—agree that the world is in trouble, and that it is headed for chaos, unless an adequate relief from its troubles is found. Here's the stumbling block, "adequate relief." Upon this issue the world's thinkers disagree, and each suggests what he thinks is an adequate relief.

May we briefly notice a few of these suggestions from current magazine articles?

"The school as the training ground for democracy."

"The Japs must be taught, and the teaching begins with children of five."

"The Big-Three can never maintain lasting peace—only a Big-One can do that."

"Peace in the Pacific is a supreme issue for all countries, and for all people . . . It is a race problem of the world. Ignore it, sidestep it, neglect it, and the next war will be a race war."

"Economists have the power to solve the world's ailment."

These suggestions confirm what we have already said, viz., "The thinkers of today stand agreed on the world's condition but disagree on how to change that condition."

The Remedy

Amidst all of this confusion and trouble is there a way out? From all of the various suggestions, can one be found that, if followed, would produce the desired results? No, a thousand times, no! Man does not have the solution of the world's problem, neither can he answer the world's questions, nor can he provide a world peace.

There is a solution to the world's problem. There is an answer to the world's question. There is a remedy that will cure the world's ills.

The Church is the agency that God Himself set up, commissioned, and empowered, not to relieve the world of her troubles, but to inform the world where relief may be found. The Church does not recommend a catechism to be memorized, a set of rules to be observed, nor a list of good deeds to be performed in order that the world may have relief from her fears and anxieties. The Church does, however, recommend a person, the Lord Jesus Christ, as the One who can, and as the One who will give, as a free gift, sure and permanent relief.

For it was he who bore our griefs, carried our sorrows, was wounded for our transgressions,

bruised for our iniquities . . . and with his stripes we are healed (Isa. 53).

She shall bring forth a son, and thou shall call his name Jesus, for he shall save his people from their sins (MATT. 1:21).

For unto you is born this day in the city of David, a Saviour, which is Christ, the Lord (LUKE 2:11).

Neither is there salvation in any other for there is none other name given under heaven among men whereby we must be saved (ACTS 4:12).

It is obvious from these scriptures, that Jesus is the Saviour, the ONLY Saviour. May we ask a practical question, "How does Jesus



save?" May we answer this question by asking another, "How does a doctor cure disease?" By removing the cause. Yes, and in like manner Jesus saves.

The source or cause of the world's troubles is found in the hearts of men. Therefore, Jesus relieves the trouble by changing the heart. It's the same principle that is involved when the doctor relieves the pain of the swollen joint by extracting the decayed tooth. Now this is exactly why the efforts of men fail. They cannot change the heart. Men seek to relieve the world's trouble by educating the head, clothing the body, or feeding the belly.

Ah, the beauty of Jesus' method is that it never fails. The poor, the sick, the halt, the maimed, the blind, the deaf, the dumb, the demon possessed, the hungry and the fallen—all found relief from sin and sorrow when they found Jesus.

The Christian's Obligation

Christian friend, if you would feel anew your obligation to this sinful world, behold her in a vain, mad search for peace, for comfort and for happiness. Listen to her pitiful cries—cries of disgust, cries of distress, cries of despair. Do you know that much of that searching is done and many of those cries are made by people, who themselves are in spiritual darkness; by people who know not the Lord Jesus Christ in the pardon and forgiveness of sin?

A plain case of the blind leading the blind! This should stir our hearts afresh as it demonstrates to us the world's great need of hearing the message of Christ and His salvation. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14).

What may I as an individual Christian do about this awful world condition? Jesus said PRAY. "Pray the Lord of the harvest that he

will send forth laborers into his harvest." (Luke 10:2). Jesus said PREACH. "Preach the gospel to every creature." (Mark 16:15). Paul adds, "For it is by the foolishness of preaching that it pleases God to save them that believe." (I Cor. 1:21.) Jesus said on another occasion, "All power is given unto me in heaven and in earth. Therefore: go ye, disciple, baptize and teach the nations . . . and lo, I am with you always, even unto the end of the age." (Matt. 28:18-20). Thus Jesus makes it clear that the Christian is to discharge his obligation to God and the world by praying and preaching. Yes, Christians are to PRAY and PREACH until Jesus comes.

How prone Christians are to look out upon a confused world in trouble and cry out in despair: "Oh how hopeless!", or say, "We have prayed and preached for centuries and they're not saved." In our weakness we often remind ourselves of the Apostle Peter when he took his eyes off Jesus and looked upon the stormy deep and cried out in despair, "Lord, save me!"

Is The Condition Hopeless?

In answering the despairing cry, "Oh, how hopeless!" we would take you back across the centuries to the ancient Babylon. We want you to look upon a young man of that age. He is a prophet of God. He is thinking of the same sins, and the same backslidings of humanity as you and I think of today. He is viewing a valley filled with dry human bones.

"Son of man," said an angel, "can these bones live?" The prophet replied, "Thou knowest." Then the angel commanded, "Prophecy upon the dead bones." A hopeless situation, but God has spoken. The prophet must obey. Ezekiel must pray. He did pray and the power of God accompanied the word of God and those dead bones lived. Ezekiel must pray. He did pray, and the dry bones were made alive in answer to his fervent prayer.

Ah! friends, preaching doesn't save without the grace of God, and grace doesn't accompany the preaching without prayer. This is exactly as Jesus taught, for do you not remember He said that repentance and remission of sins should be preached in his name among all nations? Then he cautioned, "Tarry until ye be endued with power from on high." (Luke 24:47-49).

The statement "We've prayed and preached for centuries and they're not saved" sounds such a discouraging note. I can best answer by referring to a childhood experience. When I was a child one among my greatest pleasures was to make a snow man out of new-fallen snow. During this childish play I observed that the snowball I began with gathered some, but not all, of the snow over which I rolled it; but it gathered enough for my purpose.

Have you not observed that the Bible teaches that not all of those prayed for and preached to will accept Christ, but enough will accept him to make up John's great multitude of which no man could number. (Rev. 7:9)? Therefore, since you and I do not know who will accept or who will reject Christ, our obligation under God is to pray for and preach the gospel to "the whole creation."

May God help you and me to discharge our Christian obligation to a sin sick world by telling it of Jesus and His power to save.

The Convention President Declares:

Trained Leaders Are Needed

No denomination will ever go ahead of its leadership. If Arkansas Baptists are to have a strong leadership, a place for its training must be provided. No one else will train the leaders we need for our great work.

Ouachita College has provided this leadership in the past and has done so under great handicaps. What would Arkansas Baptists have done in the past without Ouachita's contribution in training leaders for our work? The great majority of our leaders in the past were trained in Ouachita College. This service Ouachita must continue to provide. If she is to do this, Arkansas Baptists must provide her with adequate facilities for the work.

To provide these facilities we need to raise as quickly as possible one million dollars for buildings, equipment and endowment. Arkansas Baptists are able to do this and should proceed to do it at once. The Arkansas Baptist Convention at its last session at Little Rock voted enthusiastically to put on a campaign to raise one million dollars for building and endowment at Ouachita. Let us all enter heartily into this campaign.

—W. J. HINSLEY, *Hot Springs.*

What Our Leaders Think of It

An Emergency Exists

Funds are needed both for expansion and for an adequate endowment. If Ouachita College is to continue to function as our major educational institution, it should serve the largest possible constituency in the largest possible way. This emergency is now upon the institution and should be met.

Arkansas Baptists have the money and are able to supply this demand. This is self-evident. Arkansas Baptists are as numerous, intelligent, well-to-do and as liberal as the average Christian in our state. To deny this is to belittle ourselves and to disappoint our Christ. Once we are confronted with the emergency and the challenge which are ours, I am confident we will respond generously.

There is nothing which contributes so much to the building of our denomination and the cause of Christ through it as Christian education. It provides most of our denominational leadership and undergirds everything we do. Christian education is the bulwark of our denomination and may prove to be an absolute necessity to save civilization. We can have some of this in state schools, but we can have much more of it where religious liberty is unhampered and unhindered. Let us give Ouachita what she needs.

—O. L. GIBSON, *Fayetteville.*

Eight Reasons

The Ouachita College campaign must succeed:

Because Christian education is fundamental in the life and progress of the Kingdom of God in the age in which we live; and Ouachita College has been Arkansas Baptists' principal means of providing that type of education for many years.

Because Ouachita College has justified her existence, past, present and future, by the contribution already made to the cause of Christ through the years.

Because Baptists should provide, as far as possible, educational facilities for the young people who are to become leaders in their churches and communities in the future.

Because Ouachita offers to Arkansas and to the world what no other school can offer

under present conditions: co-educational training in a standard four-year college under distinctly Baptist auspices.

Because worthy young people, who want and need the education that Ouachita alone is prepared to give in Arkansas, are prohibited from getting it because of the penuriousness of Arkansas Baptists who are abundantly able to provide buildings, equipment and faculty to meet the demands.

Because the future will demand an increasing number of properly trained men and women to carry the responsibility of the Christian and Baptist witness in this part of the world.

Because Ouachita College should prepare people for service to the uttermost part of the world. Arkansas Baptist young people can not get the mental and spiritual equipment now provided if they are crowded off the campus.

Because a thing done for our Lord Jesus Christ deserves to be well done. Operating an institution for Him in a half-hearted way is as reprehensible as living individually "at a poor dying rate."

—E. P. J. GARROTT, *Batesville.*

No Apologies Due

Shall Arkansas Baptists apologize for their Christian education program in general and for Ouachita College in particular? We will have the answer to that question in the outcome of the campaign which is now being launched to raise one million dollars for Ouachita.

If we fail in this campaign, we will certainly have to apologize for our failure to maintain an educational program which meets the standards of the day.

I dare to believe that "no apologies are due." Surely Arkansas Baptists will make Ouachita College as good as the best. Nothing less should satisfy our sense of obligation to our Baptist youth; and nothing less will answer the challenge which these Baptist youth present to us.

Never was the need greater for a Christian content in the education of young men and young women.

—B. H. DUNCAN, *Hot Springs.*

Facilities Outgrown

Ouachita College has outgrown its New buildings are necessary to its progress and development. When buildings are completed the endowment should be sufficiently increased to the buildings. Otherwise the building a liability rather than an asset. The people of Arkansas should remember Ouachita Endowment Funds have materially increased for at least two

Immediate action on the part of is imperative. Many veterans of W II should be admitted to Ouachita nther delay is unthinkable.

—A. B. HILL, *L*

The Campaign a "Mu

According to my judgment, every Baptist ought to consider the pres to provide for Ouachita College as

The contribution that Ouachita to the whole enterprise of Arkansas is of such value that it is beyond our estimate it. If this contribution done away with, our cause would

In addition to the fine work that does in the way of purely intellect ing, it does such magnificent wor training and developing of our you for all sorts of religious work, that ences coming from this school pro whole enterprise of Christ's kingdom out Arkansas and to the ends of th

Consequently every dollar that is uted towards enabling Ouachita to efficiently bears fruit in promoting s for which Baptists stand. That b certainly Arkansas Baptists ought every dollar that Ouachita needs.

—J. S. COMPER

A Service Institution

Arkansas Baptists are rendering service to the world by educating for world-wide service at Ouachita. Before the war there were 154 r students in the college at one time. there should be this many or more if is able to care for them.

Ouachita has a record of produc of our best laymen and leaders a Christian women. With W. J. Hink "Where would Arkansas Baptists be not for Ouachita College and the leaders trained there?"

The campaign to raise a million c Ouachita must be a success if Ouac maintain its standing among the c the state and serve the young people to Ouachita for Christian education

By the help of God and the coop the Baptists of the state, the camy be a success.

—BRUCE H. PRICE,

OUACHITA CAMPAIGN

Dr. Otto Whittington, Director

Dividend Assured

Christian education is vital to the Baptist denomination. Ouachita College is vital to Arkansas Baptists. The campaign for one million dollars ought to have the support of every pastor, every church and every member of the more than 900 Baptist churches. The institution needs to be strengthened both by new buildings and added endowment. Ouachita College will give to Arkansas Baptists greater leadership if she is given greater income. Let's give them the million dollars and they will give us a school we will be proud of. It will be one of the greatest investments we can make.

—C. W. CALDWELL, *Fordyce.*

A Not Impossible Goal

"A million dollars" sounds big to some of us, but when we stop to consider it, it is not an impossible goal for more than 900 churches, made up of 181,060 Baptists. The past, the present, and the future, all unite in one mighty plea for the success of this movement. The past speaks of the dreams and sacrifices of the founders; the present speaks of increasing numbers of Baptist boys and girls knocking at Ouachita's doors and asking for admittance; the future speaks of the wisdom of preparing today for tomorrow's needs.

—L. C. TEDFORD, *Corning.*

A Training Ground

There are many reasons why the Ouachita College campaign should go over in a big way. First of all Ouachita is a great Christian institution. Eternity alone will be able to tell the good that it has accomplished in the past. Some of our very best preachers, not only in Arkansas but in almost every state in the Union are graduates from this college. Trained leaders are now in demand as never before in Christian work. No better place can be found to train them than Ouachita College. Our children—nine in number—have been educated there and now the grand-daughters are there, and I am 100 per cent plus for good old Ouachita. Let's pray and help put over this campaign in a great way.

—D. D. GLOVER, *Malvern.*

A Timely Matter

Ouachita College has and is doing a great job—an indispensable piece of work for Arkansas Baptists and the Kingdom of God at large. The college is desperately in need of larger facilities to meet the ever-growing student body's needs. Certainly Ouachita College needs enlarged endowments to enable her to weather the periods when current incomes are not so favorable. Any denominational college without reasonable endowment faces an uncertain future and is headed for hazardous going.

There is no other institution in our midst from which we can receive so large returns for our investment. Christian education is the very foundation of our denominational life. In this matter we are dealing with the very life of the churches and the denomination and the wholesomeness and the safety of the nation. There can never be any safer investment of a dollar on the part of a Christian than in the training and developing of a Christian life and character.

Now is the time for Arkansas Baptists unhesitatingly to rise up and give liberally to this movement until we have secured the full million dollars.

—B. V. FERGUSON, *Fort Smith.*

In Debt to Ouachita

Surely the time has arrived when we should think of our debt to our beloved institution. It is a debt that we will never be able to repay. Included among the debtors we find every graduate and former student, the churches, the pastors, and the denomination called Baptist, both within the state of Arkansas and in every place where the influence of Ouachita has reached.

Ouachita has through the years of her glorious history undergirded every cause dear to the heart of our blessed Saviour. From her halls has poured forth a stream of worthy men and women who have provided leadership for every Baptist church and institution within the state and far beyond it. Every graduate is conscious of the rich spiritual deposit which Ouachita has made in his life. Who would not acknowledge this obligation and respond to it by supporting this campaign with prayers, gifts and deepest interest?

—E. H. WESTMORELAND, *Houston, Texas.*

The State Convention Voted Unanimously:

THEREFORE, BE IT RESOLVED, by this Convention that the Board of Trustees of Ouachita College is hereby authorized to conduct a campaign, over a period of three years, to raise \$1,000,000 for the use and benefit of Ouachita College—one-half of which fund is to be for buildings, and the other half for endowment; it being understood that of the amount provided the first \$400,000 shall be used in the construction of urgently needed buildings, (except that all designated funds shall be fully protected and preserved), and that after \$400,000 for buildings has been provided, the balance be set aside for endowment until an equal amount of \$400,000 has been provided, and thereafter any funds be split fifty-fifty for the building fund and endowment fund.

We pledge our full support to the campaign and request that our Baptist people and our churches render all possible assistance in this connection, since we, as Baptists, realize the urgency of Christian education at this particular period of our history, and desire to give our Baptist boys and girls as good educational advantage as any of the other denominations of the country.

Let's Do It Now

The Arkansas Baptist generation that now passing paid a big debt on Ouachita College, added Cone-Bottoms Hall and \$400,000 plus to her endowment besides some other things. This was under the leadership of Prof. J. G. Lile, Dr. H. L. Winburn and others. Each generation should by all means add some rich contribution to our glorious heritage at Ouachita. The clock is striking for the present generation, and the last convention voted that the contribution be one million for buildings and endowment, and under the superb leadership of Dr. Whittington steam is up and the train ready to go!

Let's do it at once. This very May! The weakness in delay. Danger and defeat often accompany delay. An early beginning, a big start, a favorable initial move are a vote for victory. Our people have the million this very week! Every thinking man knows that there is a chance for a financial panic down the road. Yes, sir! The money is going somewhere. Much of it is already gone. Let's turn it to the Lord and Ouachita now! Surely every true friend of Christian education will press and pull and push and persist and persevere now. "Wisdom will help the wise" raise a million.

—J. S. ROGERS, *Conway.*

Send All Money and Pledges to DR. B. L. BRIDGES, Executive Secretary
Room 200, Radio Center Building, Little Rock, Arkansas

Lovely New Edifice of First Church, Searcy, Is Fourth Building In Church's Ninety-Nine Years

By MRS. JOE KNOX

Last November 4 the doors of the lovely auditorium were thrown open for the first service in the new building of the First Baptist Church, Searcy. As the congregation walked into the room a stillness seemed to rest on each individual. For months Baptist people had labored, prayed, and dreamed of this momentous occasion. The very atmosphere breathed a message into our souls—the message, "be still and know that I am God." Each Christian that entered had a definite feeling of divine presence.

Once again God has led, directed, and blessed the pastor, W. R. Vestal, in launching out and leading his people in a tremendous undertaking—that of building a temple for the Lord, a building to honor our God and Saviour and a place to constrain the people to come, bring others, teach and preach God's Holy Word that souls may be born anew.

In the completion of the structure and the opening of it we came face to face with the fact that we are not only builders of temples, but builders of human lives as well.

Worshipped in Log House

The exact date of the origin of our Church is not known but in 1847 some of our people were worshipping in the log house, familiar to many of us as the Huff Home, on the corner of Main and Center, where the lovely Christian Church now stands.

In June 1851 God gave a vision to these few faithful followers in Searcy, and they saw and felt the need of a place to worship the God they loved. They met together and organized a Baptist Church in a little log house on the lot on South Line Street. Here in these humble surroundings these dear people met week in and week out to study and teach God's word. Children of these God-fearing people are citizens of our town now. Many of their grand children are part of us to this day. Mr. Cyrus Crosby, grandfather of Mrs. Georgia Parks, was one of the first pastors, if not the first, of this little church. He was a school teacher and a preacher.

During the Civil War this building was taken over by the Yankees and used as a hospital and finally burned. In 1870, B. C. Black, who was the sheriff and also owned and operated a store, gave ground on East Vine Street. Here on this lot this little group that had gone through trials and tribulations, been deprived of a place of worship, came together and erected a brick church. The brick was entirely different from the type of brick we know today. They were



The memorial and cornerstone of First Church, Searcy, will be set in all day services at the church, Mothers' Day, May 12. The building, recently completed, is one of the most beautiful edifices in the state.

8x8x2, while our present day brick is 4x8x2. The building was constructed by Steven Brundridge, the father of Judge Brundridge.

First Brick Building

The building was one long room with a small room on each side of the pulpit. The baptistry was constructed under the pulpit and a part of the floor had to be raised when it was used. There was no bell tower on the church, but dear to their hearts was the sound of a bell on Sunday morning calling out a summons and a welcome to all those who heard to come to worship. Mr. Black again donated enough ground to erect a tower for the bell. It was built apart from the church building out in the yard, and today there is a set-off in the fence where this extra ground was given.

A. B. Jones, father-in-law of Mr. Black, gave the ground for the First Baptist parsonage, the property adjoining. That building, the Mark Mitchell Home, stands today.

The following men were pastors of the Church in this building: T. B. Boone, Moses Green, J. C. Shipp, J. T. Jenkins, J. S. Thomas, A. J. Kincade, J. W. Harris, J. R. Hughes, E. C. Faulkner, A. L. Powell, and Ben Bogard.

During the pastorate of Ben Bogard in 1899, the congregation felt the need of a larger building as they had outgrown in number this one, so they again entered into a building program to better equip themselves to care for those who would come after them.

Gentry Memorial Building

The present site that our new building stands on was bought and the church built. The old church was sold to Bill Lightle. He tried

to give it to the young men of the town for a YMCA, but this never materialized. The money from the sale of the church and the parsonage was put into the church on this corner. This church, Gentry Memorial, was named for Mrs. W. D. Welch who was Miss Mary Gentry and who by her generous gift as a nucleus made possible the Gentry Memorial Church as a memorial to her brother, the late Martin N. Gentry.

Ben Bogard was the first pastor in this building. This property was bought from Mrs. Chambliss, Mrs. W. E. Word's mother, for \$675. A two-story rooming house was on the ground and it was once the Court House.

In June, 1901, the cornerstone was laid. The church was exactly fifty years old that month. To many of us this church was where we first found our Saviour.

The following men served and labored here in this building: J. S. Rogers, C. N. James, C. E. Myrick, W. M. Cooksy, W. C. Wood, M. J. Schultz, A. A. Greenleaf, W. M. Kelley, J. I. Cossey, T. K. Rucker,

and our present pastor, Bro. tal.

God Led in Building Program

Led by the Holy Spirit, Bro. tal came to us with a heartning over with the love of He came when the people rea we, too, must launch out to b to honor God and to serve and man. Never could we s today in our new home had this man of God, W. R. V with the building and fin committees, stood close to through it all. Many, many h of prayer to God have been s by our pastor that all migh well with his people.

The information concerning history of the earlier church given to me by the Misses Lo and Fannie Black, daughter, B. C. Black who gave the gro for the building. The dates of Gentry Memorial Church built were taken from documents in cornerstone.


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Chaplain Luck Is Decorated

Lt. Col. Joe F. Luck, of Magnolia, was decorated on April 1946, with the Army Commendation Ribbon at Fort Logan, Colorado where he was recently separated from the service. Chaplain Luck received his award at Post Headquarters in an appropriate ceremony when the following citation signed by Major General William G. Livesay of the Seventh Service Command, was read:

"Chaplain (Major) Joe F. Luck, AUS, for meritorious service as Chaplain, Fort Logan, Colorado from 6 September 1945 to March 1946. By his earnest desire to please and his sincere devotion to duty, he has contributed immeasurably to the high morale of the personnel at Fort Logan. The results of his tireless effort and boundless enthusiasm in organizing 'Hospitality House,' in improving the final ceremonies for separatees have been a great factor in happily returning more than 55,000 soldiers to their homes."

Chaplain Luck will be on furlough leave until August 12, he plans to return to Magnolia.




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

Radio Center Building, Little Rock



Summer Field Work Schedule Is Announced

Thirty-two college students from 13 colleges will receive training at the Arkansas Baptist Assembly, Siloam Springs, July 2-11, at which they will work in churches, serving one week in each of the following associations:

- Benton County Association, July 12-20.
- Washington - Madison Association, July 20-27.
- Dardanelle-Russellville Association, July 27 - Aug. 3.
- Buckner Association, Aug. 3-10.
- Ouachita Association, Aug. 10-17.
- Hope Association, Aug. 17-24.

Baptist Student Program Emphasizes Christ on Arkansas College Campuses

Religious Emphasis Week At Central

By MOZELLE MYERS, Reporter

For a week, April 7-12, the students and faculty of Central College received many blessings from the presence of such leaders as Miss Jenny Lind Gatlin, Association Southwide Secretary in the Department of Student Work, Nashville, Tenn.; Miss Roalea Webster, State Secretary of Student Work for Arkansas; and Dr. Robert Whipple, Vice-President of East Texas Baptist College, Marshall, Tex.

With the aim toward making a definite application of Christianity to every phase of campus life, and to re-emphasize personal Christ-like living, forum discussions were held each evening on vital subjects of interest to the students; personal conferences with the leaders were arranged for anyone desiring aid in personal problems; many inspiring prayer meetings were held; and various other religious meetings were held. Books and pamphlets concerning the subjects discussed were on display.

This was truly an inspirational week and one that will not be forgotten for a long time to come. It has given greater incentive to those participating toward living a fuller, better Christian life, and has lifted the spiritual level of our campus. As one student expressed it, "This has been one of the happiest weeks of my life."

Southern Baptist Student News

Southern Baptist College of Pochontas has chosen the following officers for the coming year: president, Louise Hedrick; first vice-president, Geroldine Williams; second vice-president, Enice Powell; third vice-president, Maggie Lee Lewis; secretary, Ina Mae Nail; treasurer, Bill Birlson; reporter, Claude North; Baptist Student salesman, Lewis Moore; publicity director, Cleo Kane; chorister, Lee Finley; and pianist, Marie Johnson.

Mrs. F. H. North is faculty adviser, and W. Harry Hunt is pastor of the local church. Marie Johnson and Louise Hedrick will be summer field workers this summer.

Dr. Hunt Visits Campuses

Dr. W. Boyd Hunt, professor at Southwestern Seminary, Fort Worth, Tex., was a visitor in Arkansas during March. He visited campuses at Fayetteville, Russellville, Conway, Pochontas, and Arkadelphia. In a letter received from Dr. Hunt he says, "I was impressed at every point with the effectiveness of your student program. I was greatly pleased to see the high type of students the program is producing for the Lord's service."

First Church, Russellville, Host to Retreat

First Church, Russellville, Fritz Goodbar, pastor, was host to the annual Student Union Spring Retreat which met at Arkansas Tech, April 26-27. The theme of the retreat was "This One Thing I Do." Outstanding speakers and conference leaders included Mr. Rogers Smith, State Student Secretary, Tennessee; Rev. Harvey Elledge, North Little Rock; W. R. Bumpus, North Little Rock; Mrs. Albert Bagby, Missionary to Brazil; T. D. McCulloch, Ashdown; and Rev. Floyd North, Pochontas.

Trinity Associational Officers Study Manual

On Thursday, April 18, the Associational Training Union Officers of Trinity Association met at First Church, Tyronza, for a review of the book, "The Associational Training Union Manual," which was conducted by your State Training Union Director, and followed by an examination of twenty questions. Sixteen awards have been issued as a result of this special effort.

To date, this year, the Associational Training Union officers of four associations in Arkansas have studied, and taken the examination on the Associational Manual. It is hoped that a number of other associations will, in the near fu-

Wanted for Assembly

Eighteen waiters and waitresses are needed to serve in the dining hall. These may be boys and girls, young men or young women of high school or college age.

In return for this service, the Assembly will furnish bed and all meals during the Assembly session. Those accepted for this work will need to arrive at the Assembly some time during Monday, July 1, or early Tuesday, July 2.

Those desiring to apply should write to Dr. Edgar Williamson, 203 Radio Center, Little Rock. Applications should be sent in as soon as possible.

ture, include in their program of activities a study of the Associational Training Union Manual.

Vacation Bible Schools

Encouraging news about Vacation Bible School activities continues to come into the office. The associational Vacation Bible School leaders are carrying out the plan of one-day conferences and Vacation Bible School emphasis in the regular meetings.

Centennial Association

On Friday, April 19, the Centennial Association had an all-day conference and study course at First Church, Stuttgart. This is a new association, having been organized about six months ago. There are six churches in the Association and the goal for Vacation Bible Schools for the year is eight. Miss Pearl Carneal is the efficient leader in this new association.

Mississippi County

A very enthusiastic meeting of the Mississippi County Association was held at New Providence Church on Easter Sunday afternoon. Mrs. Emmet Cross, Vacation Bible School leader of this association, presented a very ef-

fective demonstration, portraying the importance of Vacation Bible Schools. Mrs. A. C. Kolb, State Approved Vacation Bible School Worker, spoke on "The Need of Religious Training of Our Youth Today."

This meeting closed eight months of successful leadership by Mrs. O. C. Hicks, formerly of Frances Rowland of Blytheville. Mrs. Hicks is now the wife of pastor at Harrisburg.

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"I preached that night around that fire to more unsaved men than I had ever before at that time," says Rev. J. W. Joiner, pastor of the Baptist Church at Littleington, Tex. The Brotherhood of the church had invited all returned service men, unenlisted Baptists and business men of the town to fox-hunt. Several of the men brought their foxhounds, and the fox was treed a barbecue supper was served to 110 men. It was at this time that Bro. Joiner preached to the great group of men.

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President

MRS. C. H. RAY
Executive Secretary and Treasurer

MISS MARGARET HUTCHISON
Young People Secretary

ALVIN HATTON
Royal Ambassador Secretary

News From Brazil And the Allens

Mrs. Edith Ayers Allen writes that it was a most sudden change to drop out of southern winter into Brazilian summer in just two days and a half by plane. She rejoices to find the work in Brazil in fine shape and spirits, and helped greatly by the residence of Dr. Gill in this country for a period of time. Several new missionaries had arrived during her absence from Brazil, three of them from Arkansas; namely, Miss Albertine Meador who goes soon to work with Mrs. Terry in Victoria, and Mr. and Mrs. Adrian Blankenship (nee Marie Hall of El Dorado) who will go to North Brazil shortly. Even with these new recruits she states that the line is still thin. Encouraging news is that Brazilian young people are offering themselves in increasingly larger numbers for the Lord's service. Does this not make its appeal to our own young people?

Ridgecrest YWA Camp Reservations Coming In!

Already eighteen young women have reserved places on the chartered bus for the Ridgecrest YWA Camp, June 12-20. The first 28 to send in their \$10 to the State Young People's Secretary will be those who will go in the chartered bus. Should enough more reserve places, we will have a second chartered bus. If not, those over the 28 will have to go by regular bus or train. Further information concerning this great south-wide missionary camp for young women will be sent upon request.

May in Miami

Time is growing shorter, and the reservations are rolling in. But the Miami ladies say there is still room for the WMU delegates and visitors; they urge you all to come and they'll take care of you. There's always room for another good Baptist!

Miami is growing lovelier every day, so bring your summer frocks, with only the lightest of wraps for evenings near the water. May in Miami is always summertime.

Mrs. Marvin Perry, of the Flagler Street Baptist Church, is in charge of WMU registrations. When you send in your name, please state if you will have a car available. There is still more room in Miami Beach than in mainland

Miami, and a car is very useful in crossing the causeway which connects the two cities. However, buses are plentiful, though crowded, and you can attend the sessions from rooms anywhere in Miami or Miami Beach.

When the WMU meeting date shows on your calendar, pack your summer clothes and come to America's Vacation City, to enjoy a wonderful program in May in Miami.—Mrs. Paul W. McEntire.

Young Woman's Auxiliary Focus Week May 12-18

Let every YWA in our state observe this Focus Week so as to renew their own and their churches' appreciation of their great purpose to unite the young women of our Southern Baptist churches in an enduring Missionary Enterprise through which they shall show forth the beauty of holiness. "That in all things He might have the pre-eminence." Col. 1:18.

Association Mission Study Institute

Delta Association held a mission study institute at Dermott on March 22, the general theme being "Missions among all nations beginning at Jerusalem." Classes for teachers of all grades were promoted with five churches represented and with an attendance of 40. The following books were used: For adults and Y. W. A.—Home Missions in the New World—taught by Mrs. Porter Hawthorne of Dermott; Intermediates—Neighbors Half a World Away by Mrs. J. T. Elliff, Lake Village; Juniors—How It Began—Mrs. Douglas Lewis, McGehee; Sunbeams—Make Believe Visits—Mrs. Willis Coddington, Eudora. Mrs. Clifton Oglesby, mission study chairman of the association was in charge of the institute.

Reports of Associational Rallies

Central Associational WMU held the second quarterly rally recently at Shorewood Hills Baptist Church with the superintendent, Mrs. S. H. McMahon, presiding. Mrs. Rachel Daniels of Second Church, Hot Springs, gave the devotional on "His Windows Being Open." Miss Margaret Hutchison brought an inspirational message on

"Christians Are People Who Care." Ten churches were represented with an attendance of 70.

Independence Association held a WMU rally at West Batesville church on April 18 with an attendance of 37. An interesting program was presented and the inspirational message was given by Dr. E. P. J. Garott. The association is planning on making contacts with three churches for the purpose of organizing missionary societies during this quarter.

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Chimes at Fort Smith

A new set of Deagan Chimes, recently installed at Immanuel Church, Fort Smith, were played for the first time Easter Sunday. An amplification system with speakers on top of the building carries the chimes out over the city so that they may be heard within a radius of a mile of the church.

Pastor Victor H. Coffman says the chimes will be heard three times a week—before the Sunday services and before the Wednesday evening prayer services. Total expense of the chimes and the amplification system was paid through the voluntary contributions of several interested church members.

Buckner Churches Show Steady Gain

By HERMAN HIGHFILL,
Missionary Buckner Association

Midland Church, under leadership of Pastor W. W. Keis is going forward in a good way. In the past few months since has come among them, their attendance has more than doubled as have also their offerings.

They are planning on the erection of a pastor's home as soon as materials are available. W. Henderson and C. Yeakley have just recently been ordained deacons with the ordination council composed of John H. By Herman Highfill, Charles Burg David Moore, and W. W. Keis.

A Fifth Sunday Meeting held at Dayton Church, where L. Gillis is pastor, was well attended.

Friendship Church, Black Fork, has recently completed the building of class rooms. In spite of being pastorless this small rural church continues to carry on in a grand way.

New Providence Church is building a new house of worship. Active construction is well underway and the folk are looking forward to the time when they can dedicate it to the Lord's cause.

Figures to Inspire

April 21, 1946				Including Mission	
Church	Addns.	S.S.	T.U.		
Arkadelphia Churches:				Little Rock Churches:	
DeGray	90	77		Baptist Tabernacle	12 602
First	5 418	108		First	10 1577
Second	213	88		South Highland	2 300
Bearden, First	173	80		McGehee, First	75 506
Benton, First	536	96		Magnolia, First	5 400
Blytheville Churches:				Malvern Churches:	
Clear Lake	165	94		First	4 341
New Liberty	208	99		Third	144 144
Camden, First	10 466	111		Monticello, Second	123 123
Conway, First	399	111		Nashville, First	4 438
Dyess, Central	166	77		Norphlet, First	260 260
Including Mission	187			N. Little Rock Churches:	
El Dorado Churches:				Baring Cross	9 643
First	11 1173	288		Including Mission	673 673
Immanuel	3 294	106		Central	307 307
Second	13 653	144		Pike Avenue	1 179
Eudora	179	39		Osceola, First	1 324
Fordyce, First	3 398	115		Ozark, First	238 238
Fort Smith Churches:				Including Mission	
First	4 1128	341		Paragould, First	3 560
Immanuel	23 911	177		Paris, First	4 357
Fountain Hill, First	2 201			Pine Bluff Churches:	
Gentry	2 233	112		First	1 878
Greenwood, First	1 203	81		Matthews Memorial	121 121
Hamburg, First	18 373	189		Second	2 268
Harrison, First	11 529	223		Including Mission	285 285
Hot Springs Churches:				Southside	8 519
Central	505	111		Including Mission	584 584
First	1 365	47		White Sulphur	
Harvey's Chapel	76	40		Springs	91 91
Park Place	2 674	163		Springdale, First	402 402
Second	2 577	96		Including Mission	481 481
Including Mission	708			Tuckerman, First	1 130
Jacksonville, First	5 176	76		Warren Churches:	
Jonesboro, Walnut St.	312	69		First	478 478
Lake City, First	8 163	210		Second	88 88
				West Helena	1 462
				West Memphis, First	8 332
				Including Mission	380 380

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EVERY CHURCH NEEDS A BROTHERHOOD!

EVERY CHURCH NEEDS A BROTHERHOOD! Whether small or large, or whatever its size, whether the men are few or many, every church needs a Brotherhood!

"We don't have enough men," is sometimes the first reaction of a church to the idea of organizing a Brotherhood. But the men are there! And it is a fact that the Brotherhood of a small church means all to the life and work of the church that the Brotherhood means to a larger church.

Every church has men in its membership. Even in a church with only a hundred members there are generally about sixty adults on the rolls, half of whom are men. Including the younger men, seventeen years old and above, such a church has thirty or more men in its membership, every man of whom should be enlisted in the whole program of the church.

It is true also that every church, whether small or large, is under sacred obligation to make whole-hearted and ample provision for the development and use of its men in furthering the cause of the Kingdom. Every church has the sacred duty of developing the Christian concepts, the ideals, the talents and abilities of its men; and of using its men to set forward the whole church program. This is right and necessary; and it is scriptural!

Jesus' twelve disciples were ordinary men from the common pursuits of life. When we consider that Jesus was able to transform them into flaming evangelists, we get some comprehension of what He can do with any group of men who are willing to learn at His feet and to follow Him into His will.

The potentials with which God has endowed men are staggering to our minds when we contemplate men in their mature development. And yet the manpower of our churches is in large measure being wasted today because our men are not being developed and used. One of the greatest needs of all our churches today is the urgent want of men who have been matured in Christian work. When men lead out in the cause of Christ, other people follow! When Christian men take the lead in matters spiritual, other men take notice!

It is the will and command of Christ that the Gospel be taken to every creature. Our Lord is counting on those who bear His name to witness everywhere to everybody in every walk of life. The manpower of a church is a perfect cross-section of the community in which the church is located; the men of the church representing every level of the social and business life of its community. (What a group of poten-

BROTHERHOOD



NELSON F. TULL, Secretary

212 Radio Center Little Rock

tial witnesses!) When these men are organized into a Brotherhood, the Brotherhood becomes the most completely representative group of men to be found in the community. And the Brotherhood, put to work at the tasks of the church, will serve mightily to set forward throughout the community and to the ends of the earth everything for which the church stands!

Every church needs a Brotherhood! Every church needs to enlist its men and to organize its men for effective Christian life and service. Every church needs to inform its men, help them to grow into Christian stalwarts, give them work to do which will develop them into mature Christians and seasoned veterans. Thus the church will grow!

Every church needs a Brotherhood! Is your church planning to organize a Brotherhood?

Your Brotherhood Secretary is receiving many calls to visit churches throughout the state in the interest of Brotherhood work, and to attend gatherings of men, associational workers conferences, and other meetings. His services are available WITHOUT COST to every church in the state. Your Secretary is concerned with the organization of a Brotherhood in every church, in every association, in every district, and for the building of our State Brotherhood. Call on him!

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Reports from Tokyo give new basis for speculation that Christianity may replace Shintoism as the dominant religion of Japan. Spontaneous evangelistic services, led by native Christians, are familiar sights on Tokyo streets, and a shipment of 100,000 New Testaments sent by the American Bible Society was insufficient to meet demands of the Tokyo section itself. Christian News, a new weekly edited by Toyohiko Kagawa, has a beginning circulation of 10,000, and hopes to become a daily this summer with anticipated circulation of 100,000 at two cents a copy.

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The Methodist Church has assigned three "flying parsons" and an airplane to the 11 churches of its Dakotas Conference. Predominantly a ranching country, the sparse population and the fewer-than-a-dozen churches are scattered over a 8,500 square mile area.

Evangelistic Spirit Flames Hot in Layman-Led Revival at Fort Smith

By IDUS V. OWENSBY, Immanuel, Fort Smith

Easter Sunday closed an eight-day campaign at Immanuel Church, Fort Smith. Harold Ingraham, business manager of the Sunday School Board, Nashville, Tenn., was the speaker.

Each week night, prior to the evangelistic services, Mr. Ingraham conducted conferences on all phases of Sunday school work. The organization of the Sunday School was greatly strengthened through these inspirational and informational conferences each night.

A band of some 100 soul-winners were dedicated to the Lord's service in one meeting and the

Spirit of God so moved over the audience that even though no invitation was given on this night one beautiful young woman came to the pastor and said, "I want to be saved." God blessed the week campaign with 26 coming for baptism and two by letter.

Southern Baptists can well be proud to have this dynamic layman as manager of its business department. His message on the work of the Sunday School and its relationship to the Gospel of Christ is clear and plain and has appeal to Christians and unsaved alike. To full surrender to Christ is such that it warms your heart and makes you glad that you can have a part in God's program of winning people to Christ.

Busy Program In Little Red River

By S. H. MCGREW, Moderator Little Red River Association

Our new missionary, George W. Norman, is getting off to a good start. He has planned a fine, constructive program and we started a campaign on the night of April 16 at First Church, Heber Springs. We visited Pleasant Valley, Pleasant Ridge, Brownsville, Mt. Olive, and Pearson churches.

Our state missionary, Rev. V. E. Defreese, came for the first service and preached from two to three times a day. He is one of our very best missionaries and has a real message for the church that wants to forge ahead and build a great program for God. I believe Bro. Defreese is really God's man and has God's message for the churches. He has been called back to our association for some revivals this summer. After the fine work that he has done in our association I feel that any church he visits will have a greater desire to go all out for God and His cause. I had the privilege of rooming with Bro. Defreese and find him to be the salt of the earth, and we are hoping and praying that he may come our way ever so often.

The Foreign Missions Conference of North America has announced that \$20,000,000 will be spent overseas by the foreign mission boards of 68 American Protestant denominations in 1946. . . . But in New York, on our own Christian continent, the United Nations, now more than a year old, took its first notice of Christianity by voting not to meet on Good Friday.

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REV. DON McCLELLAN, Chairman

COMMITTEE ON SIGHTSEEING AND RECREATION
800 Northwest 14th Street
Miami, Florida

Missionary Estes Happy in His Work Among Southeast Arkansas Churches

By E. D. ESTES
State Missionary, Pine Bluff

Our mission work is going forward now with the fine spring weather and the cooperation of the brethren. We are busy every week as our monthly reports show, and we love our mission work very much.

The coming of Rev. and Mrs. A. B. Pierce and family to be pastor and workers in First Church, Pine Bluff, will mean much to city missions, associational missions, state missions, and world missions.

Bro. Pierce was one of the best pastors and state leaders in Mississippi while I worked there with him and others for more than seven years. You can count on him for he is very cooperative, constructive and believes fully in the Cooperative Program and all of our great work. We are glad to have him and his family with us.

Also, the Second Baptist church, Pine Bluff, is going forward in a fine way with their pastor, Homer H. Bridges, leading them onward and upward. The South Side Baptist Church, with Pastor L. A. Sparkman, is going forward in a great way. Pastor Paul Fox by the help of our great God is now able to go to church some after being in the hospital for so long. He and the Immanuel Church are very fine. The Calvary Baptist Church, with Pastor Samuel M. King, is growing so fast that they need a new building. The Lee Memorial Church is going forward in a great way with their fine and faithful pastor, Charles W. Finch, and his wife leading them. Pastors E. O. Martaindale and L. G. Whitehorn are leading their people in a fine way and we hope to be with them later on as well as with all the churches.

The church in Althelmer is doing fine under the leadership of Pastor Claud R. Bumpas. The Hazen Baptist Church is now going forward with their new pastor, Charles Hampton, on the field. First Church, Stuttgart, is going forward with their fine pastor, Ralph D. Dodd. Many tithers are there. The First Church, Brinkley, is growing and has a fine church budget, and Pastor and Mrs. Reese S. Howard are fine to work with. First Church, West Helena, with Pastor D. D. Smothers leading in a great way, have a fine church budget. We have not been with other brethren in that section yet due to sickness and high waters, no bridges in some places, but hope to later on.

Rev. and Mrs. W. B. Pittard are fine and their church work is doing fine. England Church is fortunate to have them as leaders. To know them is to appreciate them more. Ralph Douglas, pastor of First Church, Dumas; Pas-

tor Luther Dorsey, First Church, Star City; Pastor R. D. Washington, First Church, Monticello; Pastor Stanley Jones, Hamburg; Pastor S. E. Powell, Mt. Olive No. 2; Pastor Paul Aiken, Warren, and Pastor Wilford Lee, Crossett, are all fine to work with. We hope to work with others in that section.

We also have a fine group of Association Missionaries as: Rev. M. S. Jagers, Rison, Rev. H. B. Donnell, Star City, Rev. J. V. Chandler, Dermott; Rev. L. Y. Lewis, Hazen; Rev. J. J. Franklin, Barton; Rev. C. Marshall Renno, DeWitt. They are all fine to work with. "We be Brethren," and work together to win the lost to Christ and train the saved in His service. Pray for us!

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DeWitt Revival Has P. M. Service

By DOUGLAS M. WHITE, Pastor

We have just closed a most successful revival campaign. According to the older members the attendance throughout has been better than ever before. There were fourteen additions to the church, and a real revival spirit prevails among the members.

My brother, Dr. K. O. White, was the guest speaker. Rev. W. B. Town, Jr., of First Church, Eunice, La., was our music director. Brother Town is a most capable and consecrated song leader and we command him to the brethren in that capacity.

We tried something which had never been here before. The "morning" service was held at 4 p. m. It worked fine. A large number of children attended these afternoon services as well as many adults who could not come in the morning. The business men cooperated splendidly by closing their places of business for the afternoon hour.

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Slow Down, Brother!

A Negro preacher who caught the "make it short and snappy" spirit determined to apply it in his preaching. So he began his sermon thus: "Brethren, I's goin' to preach on the subject, De World, De Flesh, and De Debbil. I's promise you I's not goin' to detain you long fo I's goin' to skip over de world, tech lightly on de flesh, and hasten on to de debbil."

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The poorest man in all the world is the man who can't enjoy what he has because he is wishing, worrying, and working for more.

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"Smile a while, and while you smile, another smiles, and soon there is miles, and miles, and miles of smiles—now smile!"

THE GOSPEL SURVIVES



In Asia, only the gospel of love, and the missionary who brought it stand unbroken and untarnished in the wreckage of white supremacy.
—CHARLES A. WELLS.

CLINTON CHURCH SETS FAST PACE

By MRS. W. L. STANDLEY

First Church, Clinton, is one of the most progressive churches, according to its size, in the state. It was organized in September, 1935, with eighteen charter members and now has a membership of approximately 350. Most of the members have come upon profession of faith.

The Sunday School stands second to none in attendance. The enrolment is 210 and very often the attendance reaches 200. The school is fully departmentalized and has a corps of consecrated superintendents and teachers. We have the prospects for an enlargement campaign, but lack of space keeps us from doing many things we need to do.

The pastor is Claud Jenkins, one of the most consecrated, self-sacrificing preachers in North Arkansas. He is known and loved all over the state. Truly he is a man of God. The unsaved say of him, "He lives the religion he preaches."

We have just had our spring revival with Lonnie Lassater, Aus-

tin, Tex., doing the preaching and Capt. Richard Jefferies leading the song services. There were 33 additions to the church and eight rededications. Some of our fine young people are dedicating their lives for special service in the Master's vineyard. This was an all-time revival meeting and the Holy Spirit was felt very keenly at every meeting. Tears flowed freely in every service and the credit for this great revival goes to the preachers that ascended to heaven by praying Christians.

The church has under its wing a mission church led by Pastor Jewell W. (Chuck) Smith, who was saved only two years ago and is now preaching somewhere every Sunday.

There is also in the church some twelve or fourteen men, many of them deacons, that can fill the pulpit or take care of any emergency that may arise either in or out of the church.

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Jesus Taught Naturalness of Tolerance When Men Know God

By R. PAUL CAUDILL

No one can dwell in the company of Jesus for long without experiencing a radical change in his whole outlook on life. The ability of Jesus to meet every crisis with undisturbed calmness and to remain loving and gentle in the face of trying circumstances furnishes us an example for all time.

In this lesson we see John and James learning from Jesus to be tolerant. If Christians in our post-war world are to be effective witnesses for Christ, they, too, must learn to substitute active love and appreciation for pride, suspicion, and hate.

The Mission of the Twelve

The choice of the twelve was a distinct epoch in the life of Jesus. Luke tells us (6:12) that the choice was made after a night of prayer. The fact that Jesus remained in prayer all night long signifies the great importance he attached to the choice.

In Mark we have an interpretation of the disciples' mission. Mark tells us that they were appointed "in order that they might be with him" (3:14) and that "he might send them forth to preach, and to have authority to cast out demons."

First and foremost, Jesus wanted the twelve to dwell in such intimate relationship with him that they could learn from him in a way that would be otherwise impossible. He wanted them to be able to follow his thoughts and his words as well as his deeds from day to day. Through quiet seasons of fellowship under any and all circumstances they should be able to lay hold of the "Christ mind." Moreover, they would be in better position to interpret his mission in the world and his hope for humanity.

The basic reason for the choice of the twelve, however, was that they might preach the gospel. They were to serve as heralds, as proclaimers, as preachers of the good news. That would be forever their basic objective.

It was a difficult lesson for Peter, but the time came in his life when nothing short of death could bar his testimony. He came to the point where he obeyed God rather than men.

The Apostle Paul considered the Christian to be divinely called into his new relationship. That is why he prayed that his friends in Asia Minor might know "the hope of his calling." While believers today may not be called to full-time service as ambassadors of Christ, they are none the less heralds of the good news and re-

Sunday School Lesson

For May 5

Mark 3:14-17; Luke 9:49-56;
John 4:7-8

responsible for proclaiming the message at every opportunity.

A Lesson in Tolerance

Apparently Peter, James, and John were favorite disciples of Jesus. We find them with him more often in moments of quiet retreat than we find the other disciples. They were with him on the Mount of Transfiguration; they were with him in the Garden of Gethsemane.

Just why Jesus chose these three as a sort of inner circle we are not told. Certainly they were not too lovely at times in their conduct. They had much to learn from him before they would be able to manifest gentleness and Christ-like character.

One of the lessons the disciples had to learn from Jesus was the lesson of tolerance. Luke tells us of John, upon seeing one "casting out demons in thy name" attempted to stop him because he was not following in the company with Jesus. Jesus said to him, however, "Forbid him not: for he that is not against you is for you."

When individuals differ from one another in the matter of beliefs, practices, or habits of worship, they are often prone to be intolerant of each other. Our forefathers, in founding our nation, sought to create a union whereby men might worship God according to the dictates of their own conscience. Any attempt to suppress or to enforce forms of religious devotion (that in themselves do not interfere with the freedom of others) is inimical to our American way of life.

We have no instance in the life of Jesus where he sought to force his way of life upon any living soul. His plan of salvation is a voluntary matter and must ever rest upon a voluntary basis if we are to be true to the teaching of God's Word.

Love Versus Hate

It is said that a refusal to grant hospitality in the East is looked upon as an insult. When the messengers who were sent before Jesus into Samaria, therefore, to make ready for him were not graciously received "because his face was as though he were going to Jerusalem," the disciples, James and John, were deeply incensed, saying "Lord, wilt thou that we bid fire to come down from heaven, and consume them?"

The Samaritans, it will be recalled, worshipped on Mount Ger-

izim where they had their rival temple. The very thought, therefore, of one bound for Jerusalem for worship in the Temple incited hatred on their part. The words of the woman of Samaria manifesting her surprise at Jesus' willingness to converse with her ("For the Jews have no dealings with the Samaritans") characterized the relations of the Samaritans and the Jews.

Certainly James and John must have been deeply enangered at the rebuff they suffered at the hands of the Samaritans else they would not have thought of bidding "fire to come down from heaven, and consume them."

Here, as in other crises of life, we see Jesus turn from the suggestion of the impulsive disciples and rebuke them and go on with them to another village.

The Great Imperative

The last two verses in our lesson text present "the great imperative" in human relations: "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8).

We are reminded, in the first place, that love has its origin in God. "Love is of God." Love is the originating cause of our salvation, "For God so loved the world that he gave his only begotten Son." If love is of God, then before we can love, we must be in the God-man relation: "Everyone that loveth is begotten of God, and knoweth God." It is impossible for a person to love with exalted love unless he is a child of God—unless he has experienced the new birth.

John tells us "he that loveth not knoweth not God; for God is love." In the rebuilding of our war-torn world, no element will be needed quite so much as that of love. And the kind of love that we need in our hearts is the God kind of love, the love that is from above and which comes by faith in Jesus Christ our Lord.

"A shady business never yields a sunny life."

Stuttgart Adds 138 in One Year

Pastor Ralph D. Dodd closed his first year as pastor of First Church, Stuttgart, April 7. He came to Arkansas from First Church, Crowley, La.

During the year there have been 138 additions to the church, fifty for baptism, bringing the total church membership to 756. The total receipts of the church for this period amounted to \$19,239.89 and \$4,220.66 of this amount went to missions and benevolences.

Sunday school attendance has increased until there is now an average of 300 present each week. Plans are being made for an education building that will provide adequate space for 800 people in the Sunday school.

An order has been placed for a Hammond Electric Organ, a new school bus has been purchased for use in bringing people to the services, and a 16mm sound movie projector for educational and recreational purposes has been purchased.

Dr. K. Owen White, Metropolitan Baptist Church, Washington, D. C., did the preaching in a revival at the church March 24-31. W. F. Town, Jr., of Eunice, La., directed the music.

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Mosquitoes and the Devil

I remember a little book we had in our library at home when I was a child which had one chapter entitled, "The Mosquito and the Devil." I have forgotten the details of that chapter but I do recall that the author made the general point that the mosquito and the devil have some points of likeness. I believe that author "had somethin' there" as we say. For they both like darkness rather than light for their deeds are evil; they both do their greatest work while men sleep; they both carry dreadful diseases—malaria and sin; and both need swatting with all our powers. But isn't it strange that some people hate the very sight of a mosquito and fight him furiously but eat, drink and are merry with the devil seven days in the week! —L. C. Tedford

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PUBLISHED BY THE BETTER



BUSINESS BUREAU of ST. LOUIS, Inc.

373-82 Arcade Building
Eighth & Olive Streets (1)

HARRY W. RIEHL
General Manager and Editor

St. Louis, Mo.
Central 283

JANUARY 31, 1946

ARKANSAS BAPTISTS ARE PRACTICAL CHRISTIANS

Spending \$650,000 in Redeeming Defaulted Bonds

Better Business Bureaus like to report good news. We'd like to think there were many more people such as the Arkansas Baptists have proved themselves to be. When any group of folks pay out \$650,000 strictly on their moral responsibility, when legally they could avoid doing so, that's first page news.

Bonds Issued in 1927

In 1927 the Arkansas Baptist State Convention issued a series of First and Refunding Mortgage 6% Gold Bonds. In 1931 and subsequently during the depression these bonds defaulted in payment of principal and interest. The debt was so enormous and receipts, voluntary offerings, so inadequate, there was no hope they could gather enough to pay all their debts. A protective committee of bondholders was elected. After a four year investigation of receipts and disbursements, these bondholders' representatives, acting in their interest, recommended a compromise cash settlement at 35c on the dollar. This encouraged the Baptists to raise additional funds and the U. S. District Court issued a decree in 1937 that the Baptists pay the 35%, in full retirement of the outstanding bonds. Legally, this ended the indebtedness to the investors.

Assume Moral Responsibility to Investors

In February, 1945, the Arkansas Baptist State Convention sent out letters to all known bondholders, asking certain information and outlining a program of reimbursement planned to pay off in full the principal indebtedness to all investors who had originally purchased and had been paid 35% of their principal under the Federal Court order. Last year the actual payments were

\$100,000, and the total cost is likely to reach \$650,000, which will be paid as rapidly as income permits, and it is expected this will be concluded within five years.

Only Two Arkansans Included Among Investors

Cynics might imagine that this was done solely because the investors were largely citizens of Arkansas, or that officials of the state Baptist organization, or some Arkansas banks, brokers or companies held many of these securities. Inquiry discloses two private citizens of Arkansas held only a nominal amount, and neither was related to or a friend of any prominent Baptist organization official. It was found, in fact, that most of the bonds had been bought by widows, deacons, preachers, schools, religious organizations, and others, mostly in Tennessee, Mississippi, Missouri, and other states. This assumption of moral responsibility must be given credit for what it is—a magnificent and expensive act in keeping with the Christian spirit of the givers, and according to the principles of the Golden Rule. May the goodwill of the investing public be added to the crown of glory in Heaven which will go to these fine Arkansas Baptists!

Pastor Hook And Ozark

Pastor Don Hook has been in Ozark nearly two years. There has been a marvelous transformation in the outlook in this splendid church. Brother Hook is universally loved by the membership of the church and universally respected by the citizens of the town. He is one of the most persistent and trustworthy leaders and workers among all of our preachers. He carries on his labors wisely and unceasingly.

It was our privilege to spend a few days with him in special meetings recently, and our love and admiration for him increased every day. The fruits of his labors are apparent as he goes from one individual to another day after day in his personal evangelism. He is pastoring the country sides as well as the

Comment

THE REPRODUCTION above and at the front page of the bulletin is explanatory. This article of the front page of the bulletin is only one of the many illustrations of the far-reaching public impressions which are being made the business and Christian world by the Arkansas Baptist State Convention in its effort to pay a dollar that it borrowed before the depression which it found necessary to settle on a compromise basis during the depression. We especially attention to the last two sentences in the article. It is astonishing, after all, how the business world respects Christian principles and Christian behavior.

—B. L. BRIDGES, General Secretary

town. A bus brings rural people into his day School and Church. He visits these people in the country as religiously as he visits in the town.

Mr. Faber Tyler who is a member of Executive Board is a deacon of this church. Mr. R. C. Counts, who recently was one of Arkansas State Senators, is also a deacon of this church. We have never seen a church who had a more loyal and unanimously active group of deacons. There are many members in this progressive church.

Immanuel And The Ouachita Campaign

The daily press reports that Immanuel Church, Little Rock plans to contribute \$100,000 to Ouachita College in the Million Dollar campaign. We understand that this is done over a period of two or three years. Otto Whittington who is directing the campaign is a member of Immanuel Church, was pastor of the Church for a long time. Mr. Hamilton Moses who is contributing a large part of the \$125,000 is likewise a member of Immanuel Church and is president of the Board of Trustees of Ouachita College. Mr. C. L. Durrett and General E. L. Cope are deacons in Immanuel Church and are both on the Ouachita Board also. Immanuel Church is strong for the success of the campaign and is backing its enthusiasm with its money. This is a great movement and Immanuel Church has made an auspicious beginning for the success of the campaign.