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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, NOVEMBER 14, 1946

NUMBER 45

Ninety-Third Annual Session of the Arkansas Baptist Convention Will Meet in Texarkana, November 19-21



Beech Street Baptist Church, Texarkana

WELCOME TO TEXARKANA

Texarkana is glad to extend a hearty welcome to the ninety-third annual session of the Arkansas Baptist State Convention, November 19-21. A large attendance is expected at the pre-convention meeting of the State Pastors' Conference and State Brotherhood gathering on the afternoon and evening of Monday, November 18. We shall make every effort to care for the needs of all messengers and visitors.

On two other occasions the Convention has met in Texarkana with Beech Street Church as host. In 1906 during the pastorate of Dr. A. J. Barton, and in 1928 while Dr. O. J. Wade was pastor, Arkansas Baptists journeyed to this unique city located on the state line of Arkansas and Texas, and only 35 miles from Louisiana on the southeast and 40 miles from Oklahoma on the northwest.

There are five Baptist churches on the Arkansas side of the city and five on the Texas side which cooperate with Southern Baptists. Three other Baptist churches are members of the American Baptist Association. One Primitive Baptist Church, one Seventh Day Baptist Church, and several Negro Baptist Churches complete the list of local Baptists.

On your arrival we shall help you locate for your visit, and give you a list of eating places. There will be rooms in private homes for those who do not stay in hotels and tourist courts.

On behalf of 52,000 people in greater Texarkana, Ark.-Tex., I welcome you to the 1946 meeting of Arkansas Baptist State Convention. I close with this word, "There is no state sales tax in Texarkana."

—BRUCE H. PRICE, *Host Pastor.*



Texarkana Municipal Auditorium

NOTES OF ADVANCE

The campaigns of churches this month for pledges to their 1947 budgets recalls the story of a pastor in Iowa City, who says that too many of us are like the native who asked, "If you had 100 sheep, would you give 50 of them for God's work?"

"That I would, he replied, "I would be glad to give 50."

"If you had 100 cows would you give 50?"

"Of course I would," he replied.

"But you wouldn't give 50 out of 100 horses if you had them?"

"Oh, yes, you would see that I would," insisted the native.

"Well if you had two pigs would you give one of them?"

The man's countenance fell. "No, I wouldn't," he said. "You happen to know that I have two pigs, and the question is not fair."

Peach Orchard Church, Russell Duffer, pastor, has adopted a weekly budget of \$50, with \$4.25 going for missions.

Every church in Benton County Association now has a pastor, reports Missionary A. A. Brady. The recent vacancy at Immanuel Church, Rogers, caused by Pastor Edgar Harvey's going to Gravette, has been filled by the acceptance of the pastorate by A. L. Leek, Highland Park Church, El Paso, Tex. Pastor Leek will be on the field by December 1.

Jimmie Pleitz, Ouachita College student, has accepted the pastorate of Doddridge Church, Hope Association, fourth-time. This is a progressive rural church. Florescent lights have been installed in the new three-room building. Services are being held Saturday nights and Sunday mornings to enable Pastor Pleitz to go back and forth to school.

Dr. Ralph W. Riley, president of the American Baptist Theological Seminary, Nashville, Tenn., reports that the school has the largest enrolment in its history. Among the 110 stu-

dents, 24 states and the Bahama Islands are represented. Fifty-one of the students are GI's who served around the world in World War II. The seminary is in the midst of a building program. The completion of a new administration building is expected by December 1. A central heating plant is nearing completion. There are two more new buildings, a library and a chapel.

Dr. O. W. Yates, personnel director, Georgetown Baptist College, Georgetown, Ky., was evangelist in a revival at First Church, Bingen, in which there were three additions by baptism. Pastor Mac S. Gates directed the music. The church has recently organized a Training Union and the average attendance is more than 50. In addition to the regular mission activities, the church has voted to support an orphan in Bottoms Baptist Orphanage.

First Church, Norphlet, Loyal Prior, pastor, has had revival services with Dr. T. L. Harris, First Church, Camden, doing the preaching, and Frank Adams directing the music. Reports during the services revealed record crowds were attending the night meetings.

Pastor J. B. Maxwell, First Church, Bentonville, did the preaching in a revival at Glen Echo Baptist Church, St. Louis, Mo., R. C. Eddins, pastor.

Six boys surrendered to preach or to be missionaries, two girls surrendered their lives to foreign mission work, two joined the church by transfer of letter, and a drunkard was converted on "Father and Son Day" at Park Place Church, Hot Springs, October 27. The two girls are sisters. Among the boys were two brothers and one other who previously had made public their decision at RA Camp at Siloam Springs. Average Sunday School attendance for October was 510. State Mission offering totaled \$200. Last year, Park Place raised the Cooperative Program contribution from \$1,500 to \$2,000. This year it is being raised to \$2,600, 10 per cent of the budget. Plans are made to raise at least \$3,600 for Ouachita College Million Dollar Campaign. Jesse S. Reed is pastor.

JOY, ROOT OF SACRIFICE

A Devotion by B. H. Duncan

"Who for the joy set before Him endured the cross."

The artist visualizes a picture. That becomes so absorbing and impelling that he forgets his hunger and weariness as he diligently and through long hours to transfer that vision onto canvas. For the joy set before him in his vision, the artist endures the sacrifices incident to its realization.

It may be observed that one cannot endure the Christian sacrifices until he was entered into the Christian joy. If there is no joy found in Christian service, one will not endure every hardship, he will complain against sacrifice and run from every cross. Without a contemplated joy, crosses will burden him, burdens will crush the spirit and sacrifice will embitter the soul. Without a joy, therefore, one is unfit and unwilling to bear the Christian cross.

When one has captured the joy of the Christian life and experienced the cleansing of His blood, when one has known the freedom of His grace, felt the well-being of His holiness, thrilled to the challenge of His kingdom, he will then discover that all the experiences of life are woven into a pattern of exquisite design and surpassing beauty. The lights and shadows of life are artistically blended into an entrancing vision by the delicate touch of the divine. The cross, the heights, the smoothly ironed out plains, the deep valleys of life are fused into a harmonious landscape. The sorrows and the pains and delights, the sacrifices and the struggles, are woven into a single varied and beautiful pattern which reveals the handiwork of God.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising shame, and is set down at the right hand of the throne of God." Heb. 12:2.

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E. V. Appling, native and former pastor of Arkansas, was elected moderator of the Arkansas Baptist Association at its 40th annual meeting at First Church, New Orleans. Appling is pastor of the Metairie Church, New Orleans.

ARKANSAS BAPTIST

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C. E. BRYANT, Editor
IONE GRAY, EDITORIAL ASSISTANT

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Christian Education PROPOSALS

RECOMMENDATION—jointly proposed by the Board of Trustees of Central College and the Executive Board of Arkansas Baptists, to be voted on by the Arkansas Baptist State Convention at Texarkana:

That Central College be made a co-educational junior college.

PURPOSE—

1. To extend the services of Central College to care for the Junior College needs of Arkansas Baptists.
2. To make Christian education available to an increasing number of Baptist young men not being cared for under the present program.

CENTRAL COLLEGE

R. L. Whipple, President
Conway, Arkansas

Across the Editor's Desk

Many and Varied Proposals Scheduled For Hearing at Texarkana Convention

The 93rd annual session of the Arkansas Baptist State Convention will meet in Texarkana next week. Sessions will open at 10 a. m., Tuesday, November 19, in the auditorium of Beech Street Church and will continue until noon, Thursday, November 21. Night sessions will be held in the municipal auditorium. Pre-convention meetings will be held Monday, including a state pastors' conference at 3 p. m. and a state laymen's rally at 7 p. m., both in the Beech Street Church. The Convention's Executive Board also will meet Monday night to draw up final recommendations to the Convention.

Worthy proposals are to be brought up for Convention consideration. The vote of the messengers on all these matters will be of vital importance for the future work of the denomination. Messengers must come to the meetings in a prayerful attitude and fellow members who remain at home should also continually pray throughout the session of the Convention.

Executive Board Recommendations

The Executive Board will bring several proposals to the meeting. They will recommend:

That a Planning, Coordinating, and Steering Commission be established to study the institutions of the Convention and coordinate their development to represent the full and impartial needs of the full constituency. A discussion of the proposed Commission is found elsewhere in this issue, written by the author of the Executive Board's resolution, H. E. Williams of Pocahtontas.

That Central College at Conway be made educational beginning with the second semester (January) of the current school year, and that the curriculum be enlarged to accommodate the 11th and 12th grades of secondary education as well as the first two grades of collegiate work.

That trustees of Baptist State Hospital be authorized to borrow \$750,000 for the enlargement of the institution in Little Rock. This is recognized as an emergency matter. The proposed enlargement will increase the hospital capacity from 300 to 500 beds and add modern surgery and maternity divisions.

That the Convention set a 1947 budget of \$95,472, approximately a 10 per cent increase over that of current operations.

Education Proposals

The Central College and Ouachita College boards of Trustees will bring a joint recommendation for the setting up of an educa-

tion commission to clarify the fields of education for each institution Arkansas Baptists plan to operate. They also are recommending the promotion of a financial program adequate to support Central College. The educational proposal takes into consideration a plan outlined by President R. L. Whipple of Central to make Ouachita College a university with graduate schools and to build Central and possibly another junior colleges as feeders to Ouachita. This was outlined in last week's issue of the Arkansas Baptist.

Pastor O. C. Harvey, who last year moved in the Convention that Central and Ouachita Colleges be merged, has announced that he will again oppose Central's continuation. Pastor Harvey discussed the matter in last week's issue of the Arkansas Baptist. His proposal gained heavy support last year and it is anticipated that there will be considerable discussion on the matter again.

Constitution Revision

The Convention will hear the report of its Constitution Revision Committee, named two years ago, which group is bringing a proposed new constitution for adoption at this session. This constitution was published in the September 19 issue of the Arkansas Baptist with an amendment noted in the September 26 issue. Notable proposed changes provide that the Executive Board shall hold title to all Convention property, and that members of Boards of Trustees and the Executive Board of the Convention, having served a full term of three years, shall not be eligible for re-election until as much as one year has elapsed. Other changes in the constitution are suggested for the purpose of clarification.

The Convention also will face as continued business the matter of Arkansas Baptist's Honor Debt, assumed by the Convention three years ago, the acquisition of a Baptist headquarters building, and the execution of a revamped state missions program as recently adopted by the Executive Board.

Let Us Go Prayerfully

Many of the proposals slated to face the Convention are of a controversial nature and it is vital that the messengers enter the Convention prayerfully and with open minds on all matters. It must always be remembered that we are in business for the Master and that honest Christian convictions should always overrule selfish motives of groups or individuals.

Every individual and group should begin now searching his position to see how much

of self and how much of Christ enters in. It is hoped that God's will may be paramount in everyone's thinking and planning during this Convention. There is no conflict when God has His way in men's lives. It must be remembered that these items facing the Convention have to do with our obligations as stewards of the Lord's money and as ambassadors of Christ commissioned to preach and teach and baptize.

The Convention Program

Dr. W. J. Hinsley, pastor of Second Church, Hot Springs, was elected president of the Convention at last year's session, and it is assumed that he will be re-elected at this year's meeting in accordance with the general custom of giving a second term to all who serve well. Following an address by the President at the Convention's first session, Dr. M. Ray McKay, pastor of Second Church, Little Rock, will preach the Convention sermon, Rev. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, serving as alternate.

The hearing of reports will begin with the Tuesday afternoon session, with the Arkansas Baptist, Home Missions, Woman's Missionary Union, Stewardship, Religious Education, the Retirement Plan, and Brotherhood reports all slated at the single session.

Tuesday night the Convention will hear reports on State Missions, Prohibition, and Foreign Missions, these reports being of informational and inspirational nature.

The Cooperative Program and the 1947 budget will be presented at the Wednesday morning session, followed by the report of the Executive Board and the Baptist Honor Club. On Wednesday afternoon Chairman T. L. Harris, pastor at Camden, will submit, for Convention approval, the proposed new constitution. The reports of the Nominating Committee, the Orphanage, the Radio Commission, the Centennial Committee, and the History Commission also will be heard at this afternoon's session. Dr. Otto Whittington will lead a Christian education program on Wednesday night. Ouachita and Central Colleges and the Seminaries of Southern Baptists will be represented.

The Convention's closing session Thursday morning will hear reports on Hospitals and Ministerial Education, climaxed by an address by Dr. Duke K. McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention.

The sermon by Dr. McKay at 11:30 a. m. Tuesday and the message by Dr. McCall at 11:30 a. m. Thursday will be broadcast over KCMC, Texarkana, through arrangements made by the Convention's Radio Commission.

**Let Us Pray
God's Guidance For
The Convention**

THE PROPOSALS outlined in the advertisement below reached the editor as the last forms of the paper were going to press. We have made room for them because of their importance and the need for Arkansas Baptists to understand them before going to the Texarkana Convention. All other references to Central College in this issue were printed before the Central College Board's special meeting in Little Rock last Friday.—Editor

Recommendations of the Board of Trustees of **CENTRAL COLLEGE**

In view of a careful study of population figures, economic trends, transportation facilities, as well as the growing momentum for a Baptist school in Little Rock, we, the Board of Trustees of Central College, go on record endorsing a plan to move the school to Little Rock, transferring such physical properties as can be moved advantageously and converting the remainder into funds to be used in the new location.

It is the purpose of the plan that Central's high standards of Christian training, the best of her traditions, her unswerving purpose to serve the denomination in the junior college field, shall be faithfully preserved.

WE RECOMMEND that Central College at Conway be closed, and that the college be moved to Little Rock and opened as a coeducational junior college, called the Central Baptist College, to begin classes at the opening of the fall term of 1947 or as soon thereafter as possible. We further recommend that the Central College Board be authorized by the Arkansas Baptist State Convention to dispose of the Central College property in Conway and be empowered to secure in Little Rock a temporary location for the new junior college until such a time as a permanent location can be secured, with the understanding that no debt be incurred upon the Convention. It is further recommended that the Central Board be authorized by the Convention to use funds derived from the disposition of the present Central College property for the development of the new Central Baptist College at Little Rock.

Prayer Covenant

Since this matter is so vital to the total future life of Arkansas Baptists, we, the members of the Board of Trustees of Central College, agree:

First—That the members of the Central College Board will pray earnestly each day at some time between the hours of 6:00 and 8:00 in the mornings, seeking the will of God concerning this proposal.

Second—That the Central College Board requests all Arkansas Baptists to join in this covenant of prayer, believing that God's people can find God's way when they pray.

Third—That the Central College Board will meet for a special season of prayer at the Beech Street Baptist Church, Texarkana, from 4:30 to 5:30 o'clock Monday afternoon, November 18, prior to the opening of the Convention.

The Board of Trustees
CENTRAL COLLEGE

THE LORDSHIP OF CHRIST

+ +

*Arkansas Baptist Hour Address
By J. F. BREWER, JR.
First Church, Morrilton*

+ +

"The Lordship of Christ" calls our attention at once to the basic and primary Christian concept — the owner-manager relationship which must be inherent in any practical expression of Christianity. The subject proposes to set before us a starting place for all Christian thinking and living. In fact, we can be so sure of our ground that we can unreservedly say that where Christ is not Lord, there can be no such condition as Christian stewardship, but if Christ is enthroned in the hearts of men as Lord, there will be on their part a sincere endeavor to discharge that grand alliance in activities worthy of the name "steward."

Christ Is Lord

In the New Testament, particularly, do we find a complete statement of all that is involved in the idea of Christ's Lordship. Of first consideration is the question of how is He Lord or on what authority do men call Him Lord?

The English term "Lord" is equivalent to the Hebrew term "Jehovah" and its various combinations with other ideas of God. This is the personal name for God as He is distinguished from all other gods. In the New Testament, two words are translated "Lord"—one is literally our word "despot," the other is our word "master."

Although, the history and usage of these names is intricate, it is safe and sufficient for our purposes to say that Jesus, the Christ, is called Lord because He is God. In both the Gospels and the Epistles this fact is taken for granted.

Because of His Person

Christ is Lord, then, by reason of the nature of his person. It is his character to be Despot, Potentate and King. Within himself, because of what he is, he is Lord. And it makes no difference to his status in that exalted place whether men recognize Him as King or not. His Lordship does not depend upon the will of men or their voice of approval. He is Lord apart from any action men may take toward Him.

As Jesus went about in his comparatively small circle of travel, He was everywhere acclaimed as wonder worker, miracle man, and supernatural Saviour. Both the natural creation and the spirit realm were subject to him. Whether there were storms on Galilee or storms in the souls of demon possessed mortals, Jesus had power to still them. Whether men were sick in body or in mind, He could and did heal them. It was appropriately said of Him by the people, "We have never seen it on this order."

In his passion and resurrection there were defeat and victory—defeat to sin and victory over death. No other work of His is like this. Alone in all history does this completed task stand out as superb. There is no other like it.

Were He not Lord on any other ground, surely, this of itself would qualify him to bear the name. This same living, dynamic personality continues even now to perform the miracles of the ages as he transforms lives and charts the destiny of our world. Therefore, by any and every work of his life and influence, we conclude that He has a right to be the Lord.

Because of His Words

Furthermore, we must affirm that he is entitled to be Lord of the earth and its peoples because of His words. "Never man spoke like this" was the studied conclusion of those who

heard Him speak and witnessed the result of His message. Quite significantly is it recorded that "He spoke as one having authority and not as the scribes." There was something in the words of Jesus that caused men to listen spellbound and to change the entire course of their lives. There was, and is, divine power in His spoken and written word which impells us to join with Simon Peter in saying, "—God hath made Him both Lord and Christ, this Jesus whom you crucified."

Because of Regeneration

Second, a spiritual relationship is apparent; a spiritual kinship is demonstrated. Christ is the believer's owner or master by right of a spiritual transaction. If man is God's possession because of physical creation, much more then is he Christ's property by reason of spiritual regeneration. Jesus could have meant nothing less than this when He insisted to Nicodemus that he "must be born from above."

Christ has within Himself this life from above and when man receives it as a gift, it does not cease belonging to Christ, but rather the new creature in Christ Jesus becomes a thousand fold the property of our Lord. He who would receive and enjoy the benefits of the kind of life imparted through the Holy Spirit, would also understand that with the transaction there is a spiritual transfer of ownership.

"Ye are not your own, for ye were bought with a price tells clearly how it is that Christ is Lord over his children. He has every right to the title because he has satisfied the purchase price with his own life. He has met every condition of man's need and God's will to make full ownership possible. "He that hath the Son hath life" could very well be transposed to read "He that hath life IS HAD by the Son."

Let us insist again that the Lordship of Christ involves, before everything else, a personal spiritual relationship between man and Christ. He is one man's Lord only through the union of that man with Him by a personal surrender to Him. Failure to grasp this fundamental truth is to miss the heart of Christian experience.

A Change of Masters

Viewed from another angle, this original act of the believer is simply a change of allegiance—the giving up of one sovereign to take up another. Whereas he was once under the reign of sin, death and Satan, he is now under the rule of righteousness, life and Christ. The believer has a new king, a new master, a new owner and holds membership in a spiritual kingdom whose sovereign is Christ Jesus.

The story of a small boy's boat illustrates what we are trying to declare. This child had with his own hands made a model sail boat, and as he sailed it the wind carried it out of reach to the other side of a lake. Some time later, a stranger found the vessel and sold it to a toy shop. The boy happened one day to pass the shop, saw his boat and claimed

possession. The merchant would not release the toy until the cost to himself was paid. Upon his father's advice, the child delivered the price for his own boat and with intense joy declared to his dad, "Now, the boat is twice mine; I made it and I bought it." Christ is Lord indeed because he is two times owner—by creation and redemption.

What Is Man's Position?

In the next place, if Christ be Lord, what is man's position and what his activity? Without question we can affirm that a "twice bought" man is bond servant of Christ—His slave. His life is not his own. All he has belongs to Christ, for as has been pointed out, "If Christ be not Lord of all, He is not Lord at all." By right of his ownership, Christ voluntarily obligates himself to nourish and protect His servant. When enemies assail or dangers threaten, the Christian slave confidently rests in the strength of his Champion the all-conquering Lord of heaven and earth.

Now, if this were the whole picture, man might easily become a nonentity, a dead beat, a n'er-do-well in the kingdom of Christ. Indeed, it is to be feared that some have already moved into the house of the drone and the parasite who live on the fruit of other men's labor. These are they who gaily sing through the season of labor producing nothing, laying up nothing in store for the hard winter ahead. These are carpenters who pick up no tools who saw no lumber, and who drive no nail. These are architects on paper only, the wishful dreamers of the Kingdom who partake of all the joys and bask in the sunlight of the glory of being "heirs of God, joint heirs with Jesus Christ."

But when Jesus spoke of Himself as being Lord, he also expressly stated that his man is a steward, and as such is responsible to the master for how the household is managed. It is only because He is Lord that Christ can and does commit to mere man the spiritual and material responsibilities which are held in trust. Stated by the Apostle Peter in his second letter, the obligation is that since Christ's people have received a gift they must administer that gift "as stewards of the manifold grace of God."

Stewardship

In several parables Jesus spoke of the various kinds of stewards. There were the wise and the foolish, the just and the unjust, the industrious and the slothful. In every case, at least three facts are emphasized; (1) The Lord himself is owner—the steward is not. (2) The steward must use his trust for the master's glory—not for his own gain. And (3) whenever or however another's property is used, there must be a day of accounting by the manager to the owner.

When any man comes to feel that this life is his own to live as he pleases; that the earthly goods held in his name are personal property without regard to God's claim; or that his gifts of talent, influence or personality belong to himself for private enjoyment, then at that moment is he standing in the quicksands of life.

Or, when man feels that his own labors are to be rewarded by larger bank balances and that the essence of this present life consists of what he can gain and hoard for himself, just then is that person's concept of Christ's Lordship's cheapened.

Or, when man feels that he is so very crafty
(CONTINUED ON BACK PAGE)

Executive Board Will Recommend State Planning and Steering Commission

By H. E. WILLIAMS
President Southern Baptist College

At the September meeting of the Executive Board a resolution was unanimously adopted to propose to the Convention that the Executive Board be empowered to set up a special Planning, Coordinating and Steering Commission to attempt to shape policies that would greatly aid the institutional life of the Arkansas Baptist State Convention. This movement has met with remarkable acceptance among the leading brethren in the state as an outstanding forward step.

Reason for the Commission

For a long time many of us have felt that there was no system by which we could coordinate our institutional life in this state. It is constantly apparent that each institution is left to "root hog or die" during critical times, and then in prosperous times it is so easy for each board to succumb to the psychology "that we had better get while the getting is good," to the exclusion of other institutions in the life of the Convention. This invariably leads to an intolerable economic condition for all institutions as well as serious damage, or a wrecked economy for the State Convention. Such a policy also breeds lopsidedness and curbs vision.

Some years ago we adopted a cooperative program as a method of financing our work, which method has proven the best system for properly taking care of the financial needs of all kingdom enterprises. We are woefully lacking yet, however, in a cooperative program of activity. Each institution is easily prone to ignore all other institutions in the state simply because each board is charged with the successful operation of the institution and, therefore, has a feeling of obligation to it and to none other. This condition cannot obtain without eventually wrecking a broader program of activity.

How the Commission Will be Made Up

The resolution provides that the Commission shall be composed of two members appointed

by each institution owned and operated by the Arkansas Baptist State Convention and if the total is eight, that a like number will be appointed by the Executive Board. This will give each institution a contact with the Executive Board which is charged with the general overseership of Arkansas Baptist institutional life, and will be represented in a manner that will permit it to balance the program of the state. The Executive Board membership on such a Commission will serve largely as a Senate, prohibiting the possibility of one institution dominating activities of the Commission. It is our feeling that since all debts ultimately become debts of the Executive Board that the preponderance of membership should be made up by the Executive Board.

Function of the Commission

It will be the duty of this Commission to become the active coordinating agency of the Executive Board. It will not take the place of the Executive Board, but will serve as a Commission of the Board. The resolution provides that it shall have no legislative powers whatsoever, but that it shall act under the direction of the Executive Board.

The Commission will be responsible for keeping constantly informed as to every aspect of the institutional life of the State Convention. They should know at all times as to the condition and needs of each institution. Each institution shall make quarterly reports to the members of the Commission. The members of the Commission should also make close annual inspection of same, not with a view to shaping policies but with a view to ascertaining the needs and bringing those needs before the Executive Board and the general life of the Convention.

This Commission should also be the one organization before which all pleas for budget and campaign allocations should be presented for consideration to be recommended to the Executive Board and the Convention. This, as you can see, would give each institution a

just chance to present requests. Heretofore those of us who have served on the Executive Board have been continually aware of the fact that the group first coming before the Executive Board with a request, which practically always been a surprise request, many of the Board, has always gotten approval for practically all money that might be in the Institutions whose requests come later in the proceedings are sometimes embarrassed by the facts that allocations have already been made on probably less worthy appeals. If these requests had all been presented to the Commission before being brought to the attention of the Board, it would have been easily possible for the institutions to come to amicable agreements in view of the funds that might be available.

The Commission will also be responsible for trying to balance the life of the denomination institutionally, to do the greatest thing for Arkansas Baptists with the least possible expenditure of funds. It is our feeling that a properly respected and functioning Commission can save the Arkansas Baptist Convention thousands of dollars a year and do a much better job than the present rugged individualism system where each institution is left to its own devices in emergencies and feels free to dig deep in some cases, than a balanced program would suggest, in prosperous times.

The Commission will in no wise take the place of the Executive Board at any time. At all times it will prove itself to be an extension of the hand of the Board.

Possible Opposition

It is highly possible that selfish interests would oppose the Commission in view of the fact that the element of surprise and the preponderance of influence are weighty factors in getting things put over by the Executive Board; but I submit to you that such a program is not always wise. There are

(CONTINUED ON PAGE FOURTEEN)

WANTED: Housemother for Baptist institution, 35-45, good health, some college education and previous experience with girls school desirable. Address the Editor, Arkansas Baptist.

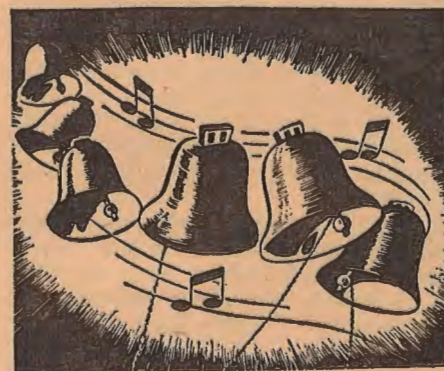
SCHULMERICH ELECTRONIC DEMONSTRATION

At Your State Convention

Now you can hear them—the beautiful Carillon Bells. Through the courtesy of Schulmerich Electronics, Inc., these bells will be demonstrated at your State Convention. You will enjoy their superb brilliance, and sweetness of tone.

Meet the Schulmerich technician in the Book Exhibit. Talk with him about the Carillon Bells and other electronic equipment:

Voice and Music Distribution Systems; Tower Music Systems; Electronic Hearing Aids; Acoustic Correction Units.



Convention Book Exhibit of the

BAPTIST BOOK STORE

303 West Capitol Avenue, Little Rock, Arkansas

Religious Liberty in Russia?

WHERE THERE IS NO FREEDOM

In a former article, answering the assertion of Dr. Louie D. Newton that there seems to be complete freedom of religion in Soviet Russia, we declared that for Baptists freedom of religion means freedom from state control, freedom to preach and speak without censorship, and freedom to criticize the government, to combat evils and to propose improvements. Obviously, these freedoms do not exist in Russia.

Regularly and consistently, as reports are received from observers of all kinds who come behind the iron curtain of Soviet tyranny, we are told: "There is no freedom of religion in Russia, as the evangelical Christian knows it."

No Freedom to Teach

To Baptists, freedom of religion means freedom to carry on the many educational, training and evangelistic activities of our churches. No Baptist familiar with Soviet control of our work in Russia has ever reported that such freedom exists.

Freedom to teach and train the young is a necessary requisite for religious freedom. In no other way can souls be won and lives enlisted to Christian service. That's why we have Sunday Schools and Training Unions. Now let us turn to Dr. Newton's report, as published in several Baptist state papers:

"We did find that there are no Sunday Schools in Russia. I asked very particularly about this, and the Baptist pastors everywhere told us that the law forbidding the teaching of the Bible in the schools had been interpreted to mean that there must not be any 'schools for Bible teaching.'"

Certainly no organized teaching of religion is permitted in Soviet Russia. No one is allowed to print or distribute religious tracts. Bibles are not allowed except for congregations on exhibition to visiting religious leaders.

Seminary and Churches Closed

For many years, Baptists of America raised money for a Seminary in Moscow. The late E. W. Stephens of Columbia, Mo., was treasurer of the fund. Our Russian Baptist brethren paid \$20,000 for the Seminary plant, and opened it to ministerial students. By 1929 there were 70 young Baptists enrolled. In that year, Stalin and his Politburo announced the first 5-year plan, with three objectives: To step up industrial production. To collectivize the land. And to abolish religion.

The dread NKVD—secret police—fell on the Baptist Seminary, confiscated the property (for a token payment of 100 rubles), and sent most of the faculty into exile in Siberia. Did Dr. Newton ask the fate of our Seminary? All other religious seminaries were closed. Today, there are some Orthodox seminaries open, but even they cannot teach history, philosophy or literature. Students are compelled to attend all the state schools, where they listen to atheistic teachings.

In the cruel crusade to stamp out religion, nearly all our Baptist churches were confiscated, and turned into dance halls, cinema shows and clubs. When our Baptist World Alliance met in Toronto in 1928, several Russian brethren were allowed to attend. They reported that there were 2,000,000 Baptists in Russia then. In a recent letter to me, Dr. Newton wrote: "They were able to certify approximately 300,000 baptized believers according to the records available since the war,

+ +
By O. K. ARMSTRONG
Baptist Layman of Springfield, Mo.

+ +
though it is estimated that there are, perhaps, 2,000,000 or more Baptists in the country."

There WERE 2,000,000 Baptists. Some brethren escaping the purges which began in 1929 estimated that 1,700,000 were starved, beaten, exiled and killed. Every one of the messengers to the Toronto convention were arrested and banished to Siberia or to concentration camps!

Mr. Karpov Identified

Baptists in Latvia, Estonia and other lands which are now victims of Soviet aggression or domination, were similarly treated. One of the brethren Dr. Newton fondly mentions is known and dreaded by European Baptists as a spy for the secret police, through whom numerous preachers have been trapped and sent to death! Mr. Karpov, whom Dr. Newton speaks of as official minister for the "sects," is none other than the former editor of "Bezbozhnik"—which means "The Godless," a foul and blasphemous sheet designed to teach atheism to children and youths. This is the man who assured Dr. Newton there is freedom of religion in Russia!

Leigh White, in the Saturday Evening Post last June 23rd, tells of conditions in Rumania, where before this war there were many Baptist churches: "There is no more freedom of expression now (under Russian control) than under the Nazis . . . Public gatherings for any purpose other than to further the ends of the new regime are forbidden."

If that is true of peoples under Soviet tyranny, can anyone believe that greater liberties, or less tyranny, are allowed peoples of the Soviet homeland?

No Freedom of Missions

To Baptists, another requisite for freedom of worship and practice is the right to send missionaries and to receive them from other lands. The Soviet will permit representatives of the "cults" to attend certain conferences and conventions outside Russia, but only if assured that such representatives will not do or say anything to indicate opposition toward the doctrines or programs of the totalitarian state.

During the recent great war, governments of all the democracies sent chaplains with all the fighting forces. These men of God carried the influence of religion to men who faced hardships and death. The Soviet Politburo did not grant this freedom to Russian Baptists, nor to any other religious group. Religion no more followed the Red army than it accompanies Red statesmen.

Dr. Newton Was Guest of Government

Let us consider the conditions under which Dr. Newton made his trip to Russia. He went, he says, upon invitation of the Soviet government. Considerable time elapsed between his application to go, and the invitation permitting him to go. Unless Dr. Newton was made an exception, his attitude toward Soviet policies was scrutinized minutely. He and his

group were guests officially of the government. No visitor is ever a free agent in Russia. Checking with a newspaper man of long experience in the Soviet Union, I was told:

"No one, whether religious leader, business man, teacher, student of what, is ever given a conducted tour in Russia by the government unless Stalin and his close advisers are quite certain he will say something favorable to the Soviet system, praise its accomplishments, or refute arguments against it."

An officer of the Red army flew the plane for the party. An official interpreter was furnished. She could not have been an interpreter without understanding her limitations. She could not have permitted any criticism of the Soviet regime to have reached Dr. Newton's ears—and held her job.

Furthermore these visitors, as all others who tour Russia, were under constant surveillance of the secret police. The movements of every foreigner in Russia are constantly spied upon and reported to government agents. Despite the genuine cordiality of Russian Baptists and people, as a guest of the Soviet officials Dr. Newton saw only what they wanted him to see and heard only what those who talked to him knew would not be dangerous to say.

Where Do Baptists Stand?

That such an arch-criminal as Stalin, former ally of Hitler, declared enemy of all religion, the antithesis of all Christian idealism could be restoring any freedom of conscience and worship for any but selfish reasons is unthinkable. It is understandable that his Politburo hopes to enlist the active support of religious, political and other leaders in this country. It seems, therefore, that when any prominent Baptist leader makes a pilgrimage to Stalin's birthplace, he should make it clear that he goes as a private citizen and not to infer any approval, by the great fellowship of Baptists, of the dictator or his godless regime.

It seems to me that in the coming struggle between the forces of Christian liberalism and atheistic totalitarianism, there should be no question where Baptists will stand.

—000—

Unusual Preacher in Fort Smith Revival

Immanuel Church, Fort Smith, counted 33 additions, with 17 more coming the following Sunday, in evangelistic services in which H. Paul Briggs, Oklahoma City, did the preaching and Idus V. Owensby, general director of activities of the church led the congregational singing.

Pastor Victor H. Coffman writes: "We have never had a greater combination man and preacher than Bro. Briggs. He has a wonderful personality, and knows how to preach the old-fashioned gospel in this modern day. He is thoroughly Baptist in every sense of the word. He is a pastor's friend. He knows how to develop the organizational side of the church and use it for the glory of God. He is an unusual young people's man, also a very unusual singer and pianist. I have never seen this combination in so successful a role as is presented in him. He will hold successful meetings in any size church and has had a wide experience in his field. His address is 2100 Northwest 22nd Street, Oklahoma City.

OUACHITA BAPTIST COLLEGE

Is Yours—

KNOW IT BETTER

Ouachita was established at Arkadelphia in 1886.

In these 60 years it has trained 20,000 people.

It is Arkansas' only four-year Baptist College.

It is a member of the Association of American Colleges and the North Central Association of Colleges.

No college in the South is growing faster. It has 40 teachers, 850 students, 16 brick buildings, 4 frame buildings, 9 cottages and 25 house trailers.

Buildings now going up: one fireproof 40-room dormitory; one fireproof 18 apartment house; 44 apartments.

It has nearly 150 ministerial students, who pastor rural churches in Arkansas, and more than 100 students training for missionaries, church secretaries, music directors, etc.

More than 100 of its graduates and former students are now in seminaries.

It is not only free of debt; it is making no new debts.

It has a \$500,000 endowment well invested. (This endowment came from friends 25 years ago.)

Ouachita has a 200-acre farm well stocked with beef cattle, dairy cattle and hogs.

The Cones and Bottoms built Cone-Bottoms Hall — \$150,000.

The late Fannie B. Wilson left Ouachita \$31,000.

Dr. and Mrs. W. S. Johnson recently deeded to Ouachita their \$50,000 estate.

Mr. and Mrs. Jim G. Ferguson have given Ouachita an \$18,000 organ. (Many smaller gifts in money, material and labor have meant much.)

Five growing pains:

1. Dormitories are too small to "house" the students.
2. Dining hall is too small to "food" the students.
3. Library is too small to "read" the students.
4. Classrooms are too few to "seat" the students.
5. Two hundred students have been turned away.

The Million Dollar Campaign is to do six things:

- | | | |
|--------------------------------------|-------|-----------|
| 1. Erect a girls' dormitory | _____ | \$125,000 |
| 2. Erect a boys' dormitory | _____ | \$125,000 |
| 3. Erect a science hall | _____ | \$125,000 |
| 4. Erect a library building | _____ | \$125,000 |
| 5. Add half million to the endowment | _____ | \$500,000 |
| 6. Open the doors to more students. | | |

To invest in Ouachita College is to invest in one of the world's greatest needs today — Christian education. Character building is necessary to make the past endure and the future secure.

SEND ALL MONEY FOR THE MILLION DOLLAR CAMPAIGN

ARKANSAS BAPTIST CONVENTION

Has Challenging Opportunities in Crowded Conditions at

OUACHITA BAPTIST COLLEGE

ONE DOZEN HIGH POINTS IN BOARD'S 60th ANNUAL REPORT

1. Enrollment this semester, 850 — 526 men, 324 women. Two hundred students have been turned away.
2. Ouachita is running on her income.
3. One hundred and fifty ministerial students, 100 missionaries, church secretaries, educational directors, etc., and 600 Christian lay leaders in many fields.
4. The Christian atmosphere on the campus is excellent.
5. All buildings on the campus are overcrowded.
6. Homes in Arkadelphia are housing nearly 200 students until new buildings can be erected.
7. Ouachita College cannot remain accredited without more buildings, better equipped, and more teachers better paid.
8. Unless Ouachita builds, it must shut the doors to at least 400 students.
9. For twelve years Ouachita has had no student solicitor. Its enrollment has grown gradually. Ouachita can now enroll 1,000 students any semester it has room for them.
10. Improvements made during the past year:
 - \$40,000 in books, furniture and equipment added, such as desks, chairs, tables, electric baking oven, electric dishwasher, etc.
 - 1,000 chairs installed in the new auditorium.
 - \$50,000 in repairs to all buildings.
 - Army barracks made into dormitory for 24 boys.
 - Stadium on A. U. Williams Field made new.
11. Improvements now going on:
 - A two-story fireproof dormitory — 40 rooms.
 - A two-story fireproof apartment dormitory — 18 apartments.
 - Forty-four frame apartments — two to five rooms each.
 - Steel is on the campus for a three-story fireproof dormitory.
12. Ouachita College is at the crossroads. The State Baptist Convention now has the opportunity of building Ouachita College into one of the South's greatest Christian colleges.

TO DR. B. L. BRIDGES, 200 RADIO CENTER, LITTLE ROCK

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

Mrs. C. H. RAY ALVIN HATTON
Executive Secretary and Treasurer Royal Ambassador Secretary

Hammond Organ For Hospital Chapel

Again there is cause for rejoicing over the generosity of friends of Baptist State Hospital.

In gracious response to an appeal, Mr. and Mrs. Jim G. Ferguson of Evanston, Ill., former Arkansans, who have been making generous gifts to Arkansas institutions for several years, sent checks to cover the cost of a Hammond Electric Organ for the hospital chapel.

We are grateful for this gift which will bring comfort and pleasure to patients and personnel, at the early morning and noon-day Chapel services.

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

Missionary Round Table Book List

A leaflet giving a revised list of books for Missionary Round Table is now available from your State WMU Office. Order a leaflet and start a Missionary Round Table in your missionary society.

Dixie Jackson Offering For State Missions

Receipts for the Dixie Jackson Offering for State Missions to date of November 4 totaled \$9,766.21. Please glean and reglean for this offering and remit by check or money order to the State WMU Treasurer as soon as possible.

Encouraging Reports From Associations

Benton County Associational WMU has planned to hold regular quarterly rallies during the coming year. Mrs. A. F. Agee of Pea Ridge is the new superintendent. The next rally will be held at Pea Ridge on January 14.

Delta Association is enthusiastic over plans being developed to purchase a camp site for young people's meetings and for other church

FREE TRACTS

A native of Arkansas and long-time resident of Little Rock solicits Preachers, S. S. Superintendents, Christian Groups, and individuals throughout the state to assist him in placing Gospel Tracts in the hands of every unsaved person in Arkansas.
Write: Tracts
Box 5145 Beacon Hill Station
San Antonio 1, Texas.

groups. A committee is to meet in Lake Village soon to work out more definite arrangements.

Mrs. C. D. Wood of Dermott, superintendent, reports a new missionary society at Richmond Church, with Mrs. Elbert Weaver, Rt. 1, Tillar, as president.

Caddo River has just held its first WMU rally for some time. This meeting was held at Glenwood with 32 registered from six churches over the association. There are five societies now, a new one being organized recently at Story. Mrs. Bill Watt of Glenwood, superintendent writes: "The meeting was inspirational and helpful. Rev. A. L. McDaniel gave the main address. It was voted to hold quarterly rallies on each fifth Monday. The next meeting will be held at Norman on December 30. In addition to the superintendent, the other officers are Mrs. Frank Jeffries, Norman associational counselor, Mrs. Guy Linsley, Glenwood, secretary. All chairman were appointed and we are now ready to accomplish things."

Mississippi County held its fourth

quarterly rally at the Calvary Church, Blytheville with an attendance of 75 including five pastors. Mrs. L. G. Miller, superintendent for the past two years writes: "This was the best rally we have had this year. The women of Blytheville First Church had charge of the program and Miss Dollie Hiatt of Jonesboro was the guest speaker. She inspired every one of us as she developed her theme—'Using Our Hands.' We had ten societies two years ago. We now have 18 but we need to work hard for WMS in each church. It has been a joy to teach Woman's Missionary Union at Work to groups of women and to see their eagerness to organize a WMS, and then to watch their growth. The Christian fellowship has been sweet. While I am not serving during the coming year I am still ready to help and do what I can to help forward the Kingdom work. We have two fine, capable women to lead this association for the coming year. They are Mrs. Orrin Hunt, Manila, superintendent, and Mrs. Emmitt Cross, Osceola, young people's counselor."

A Letter To The Young People Of Arkansas:

Hello! During my first two weeks as Young People's Secretary for the WMU of Arkansas I have already met many of your counselors and leaders in eight district meetings and am now looking forward to meeting YOU.

Already, plans are in the making for several meetings you will be in-

terested in, notably, the immediate GA Conference at way in March and next summer camps. But I do hope to meet before then. I am here to you, so be sure to call on me there is anything I can do to you in your missionary organizations.

And—there is something you do to help me: ask your counsel if we are receiving regular reports of your work. We have 912 young people's auxiliaries in Arkansas, many failed to report at the of September. I'm sure the of you did something! It would a real joy if the statistical report included also a letter from giving the interesting details of what you have been doing.

Yours for greater missionary service,

LaVerne Ashby.

—000—

When our hatred is violent sinks us even beneath those hate.—Rochefoucauld.

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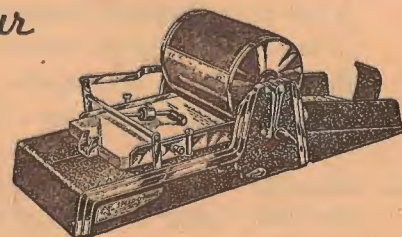
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Church Music Director

Radio Center Building, Little Rock



Baptist Student Union Convention Well Attended

In spite of a rainy weekend, long distances to travel, and homecoming football games, over 200 Baptist Students from nine colleges, the University of Arkansas and the Baptist Hospital joined the students of Arkansas State and the towns people of Jonesboro, for the State BSU Convention November 1-3. Four hundred and fifty attended the opening session Friday night.

Program personalities were Dr. M. Ray McKay, pastor, Second Church, Little Rock; Dr. R. Paul Caudill, pastor, First Church, Memphis; Dr. S. W. Eubanks, head of the Bible Department of Ouachita College; Miss Anne Crittenden, the Student Department, Baptist Sunday School Board; Roger Smith, State Student Union Secretary of Tennessee; Rev. J. G. Cothran, pastor, First Church, Arkadelphia; Rev. I. M. Prince, pastor, First Church, Paragould, and Rev. C. Z. Holland, pastor, First Church, Jonesboro.

Musical features were the Ouachita College Choir and Quartet, the Central Quartet, and several specials by individual students. Jack Rowe, musical director of Central Baptist Church, Hot Springs, directed the music.

First Baptist Church, Jonesboro, was host to the convention with other churches cooperating in providing homes for the students.

Church Music Into Its Own

It will be of unusual interest to friends of church music in Arkansas to learn that a unified course of Study for music leaders has been adopted by the Curriculum Committee of the Sunday School Board. Henceforth, the Department of Church Music will be recognized as another member of the growing and efficient family of Baptist workers. Certificates, diplomas and seals will be offered for



State BSU officers, elected at the Convention, are (left to right): John Reed, University of Arkansas, president; Betty Andress, Central College, Ridgecrest representative; Louise Hedrick, Southern Baptist College, secretary; Jim Fielder, University of Arkansas, reporter; and Kathlene Jolly, Ouachita College, 3rd vice president. Not in the picture are, Sara Minton, State Teachers' College, Conway, 2nd vice president; Reba Byrd, Arkansas Tech, first vice president.

completion of certain prescribed work in the various fields of church music training. Although many of the books in the course of study, recently recommended by the state secretaries of church music are in the process of preparation, it is expected that by the early part of 1947, these books will be available. Churches then will be in position to offer credit to all those who desire to prepare themselves adequately for the ministry of music.

The following Curriculum should inspire all church musicians:

I Music Fundamentals

1. Beginner Theory (Book by Luther Harrison) now in mimeograph form or Advanced Theory (Ira Prosser) manuscript ready by Jan. 1.
2. Hymn-playing (Mrs. J. D. Riddle) now in mimeograph form.
3. Technique of Conducting (E.

L. Carnett) now in mimeograph form.

4. Class Voice (Campbell Wray) manuscript ready by Jan. 1.

II Music Appreciation

1. Let us Sing (McKinney and Graves) book in stock.
2. Music and the Scriptures (I. E. Reynolds) book in stock.
3. Hymnology (McKinney) in process of being written.

III Music Ministry

1. Promoting Church Music (Mrs. B. W. Nininger) manuscript in the hands of S. S. Board.
2. Instrumental Music (Hines

Sims) manuscript promised Jan. 1.
3. Methods and Materials for Graded Choirs (C. A. H. comb) promised by Jan. 1.
IV Integrating Courses
1. Sunday School Book-to be selected by head of S. S. Department.
2. Training Union Book-to be selected by head of T. U. Department.
3. Doctrinal Book-to be selected by head of department concerned.

Three Important Training Union Dates

1. December 6, is Southwestern Training Union Day. Leaders of each association will be responsible for planning and conducting the mass meeting on that day, or date as near December 6, as possible. If you have not received suggested program, write to Mr. Leonard Wedel, Training Union Department, Baptist Sunday School Board, Nashville 3, Tenn. As soon as you decide the plan and attendance goal, notify your State Training Union Director.

2. January 30-31, is the date for the State Training Union Convention to be held with the First Baptist Church, Pine Bluff. Bed and breakfast will be furnished by the churches of Pine Bluff, for all who attend. The Convention will begin on Thursday January 30, at 10:00 a. m., and close at noon Friday January 31. Plan to bring a burden from your church or association.

3. The date for your association's Better Speakers' Tournament, Intermediate Sword Drill, and Junior Memory Drill, should be set once. Churches should hold the elimination contests by the first of January, and the association should conduct their contests by January 15. The associational winner to go to the State Tournament which will be held during the State Training Union Convention. The winner in the state contest may represent Arkansas at Ridgecrest during the summer of 1947.

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These, and Others, Did Their Part

UNITY AND PATTERSON. E. C. Patterson is the hardworking pastor of Unity Church in Red River Association. They sent \$84 for the Relief Offering.

NEW HOPE AND COX. New Hope is a large rural church in Northwest Arkansas. Pastor E. F. Cox was once one of our state missionaries. He went into the woods and built up a great church. They sent \$60 for the Relief Offering.

KENT AND EXCELSIOR. Excelsior Church sent in \$22 for the Relief Offering. This was the nativity of the late Ardon P. Blaylock. Rev. A. D. Kent is their pastor.

DERMOTT AND WOOD. Pastor Carroll D. Wood, Jr., the talented and beloved pastor at Dermott leads his church to give \$137 for the Relief Offering.

AMITY AND ESSMAN. W. E. Essman, the wide awake, hard working pastor at Amity Church, leads in sending in \$107 for the Relief Offering.

BISCOE AND LONERGAN. Tommie Lonergan is one of our faithful young pastors. His church at Biscoe sent in \$25 for the Relief Offering.

BRANCH AND GRAYSON. Houston Grayson is the faithful pastor of Branch Church in Con-

cord Association. They sent in \$14 for the Relief Offering.

ALEXANDER AND HOOKER. Alexander Church is located in the delta section near Paragould. J. E. Hooker is their faithful persistent leader. They sent \$34 for the Relief Offering.

JONES AND MINERAL SPRINGS. R. E. Jones is the untiring pastor at Mineral Springs near Hot Springs. This church sent \$3 for the Relief Offering.

SPARKMAN COMES AGAIN. The great and interested church in Sparkman with John Basinger, the affable pastor, made an additional offering to the Relief Fund, which brings the total for this church to \$219.41.

HERMITAGE AND FRANKLIN. Pastor B. S. Franklin of Hermitage has been leading Holly Springs church on and on. The last contribution from Holly Springs brought the total relief offering up to \$100.26. Mr. J. S. Creed is their trusted wide awake treasurer.

CARAWAY COMES AGAIN. Caraway also has come in with an additional offering, bringing their offering up to \$69.06. Their fine young pastor Brother Lindman is also on the alert.

MARSH AND HILL CREEK. Mill Creek church in Concord Association sent \$10.00 for the Relief Offering. H. E. Marsh is their beloved pastor.

ALMA AND STUCKEY. Alma at one time seemed to be a very conservative church, but look at this offering. \$225 for Relief and Rehabilitation. D. O. Stuckey is their faithful leader.

GREENWAY AND WILKERSON. Greenway is in the far Northeast section of the State. S. W. Wilkerson is their pastor. They sent \$27 for the Relief Offering.

TRINITY AND DAVIS. Trinity Church near Texarkana sent \$42.18 for the Relief Offering. O. O. Davis is their pastor, and is one of our most faithful young men.

ELAINE AND HARRIS. One of our most alert pastors is Raymond Harris at Elaine. His church sent \$49.91 for the Relief Offering.

MCCRORY COMES STRONG. Relief Offering. Charles Nash has been their faithful pastor, but is now leaving them.

VAN BUREN COMES AGAIN. The First Church in Van Buren comes with another offering, bringing their total up to \$499.50. T. H. Jordan is their faithful pastor and peerless preacher.

COLE RIDGE COMES AGAIN. Cole Ridge sent in an additional offering, bringing their total to \$36.20. W. C. Edwards is their faithful pastor.

PLAINVIEW AND NETHERCUTT. Near Pine Bluff the Plainview Church is located at the gate of the government arsenal. This is a church built by state missions. G. E. Nethercutt is their alert pastor. They sent \$15.37 for the relief offering.

MT. PLEASANT AND BUSBY. James Busby is the earnest pastor at Mt. Pleasant in Current River Association. They sent \$21.69 for the Relief Offering.

GREENWAY AND WILKERSON. The Greenway Church in Gainesville Association gave \$27 for World Relief. We had reported \$5.44, but this figure was the amount given in a Foreign Mission Offering, and later \$27 came to our office for the World Relief Offering. Greenway and Wilkerson are on the beam.

BRANSCUM AND SOUTH HIGHLAND. Ray Branscum is

the pungent, compassionate pastor at South Highland Church Little Rock. This church has grown marvelously during the last years. They gave \$211 for Relief and Rehabilitation.

ASHDOWN AND HATFIELD. Lawson Hatfield is the happy pastor of the saints in Ashdown. They gave \$218.83 for Relief and Rehabilitation.

CORRECTION—A typographical error gave the Knoxville Church credit for \$15 on an offering Relief and Rehabilitation, and should be \$150. Rev. Virgil Loe is leading the Knoxville Church a great program.

—000—

He who lifts one up must stoop on high ground.—Proverb.

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Figures to Inspire

November 3, 1946

Church	Addns.	S.S.	T.U.
Alma, First	—	151	65
Arkadelphia, First	6	460	214
Benton, First	4	487	165
Camden Churches:			
Elliott	—	74	67
First	—	479	92
Clarendon, First	1	152	40
Conway, First	4	440	100
Cullendale, First	3	300	121
Dyess, Central	—	132	86
El Dorado Churches:			
First	—	805	172
Second	5	458	143
Fordyce, First	1	211	154
Fort Smith Churches:			
First	8	1013	333
Immanuel	4	642	132
Hamburg, First	—	360	198
Hot Springs Churches:			
Park Place	4	428	157
Second	—	428	103
Including Mission	—	467	—
Little Rock Churches:			
Baptist Tabernacle	—	431	113
Immanuel	—	1007	356
Including Mission	—	1417	653
Plainview	—	113	87
Reynold's Memorial	—	168	82
Second	18	644	102
South Highland	3	232	118
Sweet Home	—	54	50
Woodlawn	3	90	62
Malvern, First	10	421	48
McGehee, First	—	448	107
Monticello, First	4	225	55
Mount Ida, First	4	225	55
Mount Ida, First	—	122	79
North Little Rock,			
Baring Cross	8	586	182
Including Mission	—	614	200
Paris, First	—	380	138
Pine Bluff Churches:			
First	6	709	234
Including Mission	—	773	—
Matthews Memorial	—	110	141
Second	—	231	78
South Side	1	454	176
Including Mission	—	521	—
Rogers, First	1	282	89
Stuttgart, First	—	325	163
Texarkana, College Hill	2	197	44
Trumann, Corners	—	—	—
Chapel	—	90	74
Warren Churches:			
First	—	405	102
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Bring Along A Car-Load!

We are calling all Baptist laymen to be present on Brotherhood night at the Beech Street Church in Texarkana. The date is November 18, and the time is 7:30 p. m. The occasion is the meeting of the Baptist Brotherhood of Arkansas.

Come and hear Carey Selph, acting president of our State Brotherhood. Hear Eddie Blackmon of DeWitt tell of a layman's obligation to his pastor. Hear A. L. McDaniel of Mt. Ida tell of the relationship of a pastor to his laymen. Hear Hugh Latimer of the Baptist Brotherhood of the South as he sets before laymen their sacred obligations as Christians and members of their church.

Hear some good music. Enjoy the fine fellowship. Feel the inspiration of this great men's meeting.

Bring along a car-load of men from your church!

Unique Revival at Paragould

Led by Irving M. Prince, pastor, the First Church of Paragould is reaching out into the needy areas on the fringes of their city, and developing a group of community projects. Some of the church's most consecrated and capable workers are engaged in the church mission program.


At the present writing the Paragould Church is having a unique revival. Evening revival services are being held simultaneously in the church and in each of the missions, with a combined service at the church each morning. The purpose of such a revival is, of course, to deliver a spiritual impact which shall be felt throughout the whole of the city.

It will be interesting to study this type of revival, and then to apply its principles in other church fields.

Lead Lost Men to Christ!

A soul was won! It was only last week that two Baptist laymen visited a lost railroad man about 40 years of age. They found the man under deep conviction of sin. (He had been attending the revival mentioned above.) His wife

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NELSON F. TULL
Secretary

212 Radio Center
Little Rock

had rededicated her life to the Lord only a day or two before, and had since been praying earnestly for her lost husband.

As the two laymen talked with the lost man, he humbly acknowledged the presence of sin in his life, and admitted his lost condition. Then his friends told him the story of Jesus, and set before him the absolute necessity of his repenting of sin and trusting Jesus as his own personal Saviour.

And on their knees with their lost friend the two laymen prayed for his salvation. The lost man tried to pray, and he did! Haltingly at first, but within a few seconds with perfect freedom, the man made a complete and unconditional surrender to Christ. And the Lord saved him there!

It was a happy experience! The railroad man had to leave a few minutes afterwards to go on his run. Two days later he returned home, saying that he had the best trip of his life. That night he came to church and presented himself on profession of faith in Christ, asking for baptism. He was gladly received.

Men, the heart and core of Brotherhood work is leading lost men to Christ.

—000—

A proverb is a short sentence drawn from a long experience.—Cervantes.

Leads Sunday School Almost Half Century

A beautiful sterling silver pitcher was presented to J. R. Gregson recently upon his retirement after 40 years of service as superintendent of the Sunday School of First Church, Jonesboro. The presentation was made by Pastor C. Z. Holland as the climax of a special program.

A number of people spoke words of appreciation for Mr. Gregson's work. A letter from the former pastor, Dr. O. L. Powers, was read. Mr. Gregson spoke words of appreciation and congratulated the church on securing the services of James S. Patrick, whom he said was so well fitted for the position as Sunday School superintendent, by virtue of home training, character, education, and experience. Mr. and Mrs. Edgar Booker, and

daughter, Mrs. Owen Hudger sang, "When They Ring Those Golden Bells." Pastor Holland preached on the subject, "A Significant Memorial," in which he recounted the passing of the leadership from Joshua to Moses and the building of the memorial as the crossed into the Land of Promise.

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Ours is a sunny religion, born of Divine love, and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in His sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in atmosphere of midnight. Pain made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a Gospel sermon.—T. L. Cuyler.

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalm 71:9.

The above verse is the prayer of hundreds of aged Baptist preachers and widows of preachers who look to the Relief and Annuity Board for their daily bread.

You may bring comfort and cheer to many of these saints of Israel to whom Southern Baptists owe so much by writing a bequest in your will as follows:

"I give and bequeath to the RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, a Texas corporation, the sum of _____

(\$ _____) Dollars."

Correspondence Invited.

R. S. JONES, Associate Secretary
Relief and Annuity Board

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Move to Erect Memorial Building at Site of State's First Church, Revived

By W. E. McLEOD

Member, Baptist History Commission

In the History of Baptists in Arkansas by Dr. J. S. Rogers soon to be published, he will state that the first Baptist church organized in Arkansas was Columbia (first called Salem) at the place now called Jarrett eight miles north of Pochontas in Randolph county in 1818. I have given what is known of the place in a former article published in the Baptist. I have stood on the exact spot where the old first church was. It is marked only by some stones which were in the chimney. There can be no doubt of its being the site of the first Baptist church in the state. It is mentioned both in Douglas' History of Baptists in Southeast Missouri and in Houk's History of Missouri, and there is other evidence.

It has been proposed to build a Memorial Baptist Church where the first church was. Nothing could be more appropriate, and it seems to me the proposition would appeal to all good Baptists in the state. A small new church was organized in 1937 on the site of the first church. It has grown some, but it still has no church building, though it has made a move to build one. We ought to cooperate with them and build a creditable Memorial Church building. The location is good for a country Baptist church.

The State Baptist Executive Board more than a year ago endorsed the proposal to erect the building, recommending that the necessary funds be raised by taking collections in the Baptist churches of the state. The second Sunday in December of last year was designated for taking the collections. For some reason many of the churches failed to solicit the collection, and considerably less funds than will be required to erect the building were obtained. However, has not been abandoned.

Owing to the fact that the churches have had their hands full raising the hundred of thousands of dollars immediately needed, the continuation of the effort to raise the Memorial has been side-tracked, but it will soon be resumed, no

doubt, and it is hoped all the churches of the state will take an interest in the funds necessary for the erection of the proposed Memorial Church building. It was recommended by the State Baptist Board more than a year ago, and the matter will be revived soon.

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Commission

(CONTINUED FROM PAGE SIX)

when things should be done in helping institutions live, irrespective of the weight of selfish groups. Some groups may feel that if the Commission were created and asked to study impartially the needs of the state that their cause would be practically hopeless. Actually, in the long run, would it not be the best policy?

People who follow intelligent methods of doing things will always do the best thing in the long run, but people of selfish motives usually fear an analysis of their activities and object to their being laid by the side of other requests. I believe that any institution in this state ought to be willing to lay its cause down by the side of the cause of every other institution and share as funds are available rather than seek by influence or coercion to get more than is just, under the conditions.

It may be thought by some that members of the Hospital Board, or other boards, would not be adequately informed to intelligently consider problems of the colleges. To me this is utterly foolish, for our boards are universally made up of the most intelligent men of the state who in every case know as much about the other institutions, practically, as the one that they are serving as a member of the Board.

Even if they did not know as much about the institutions, what better method could be evolved to bring the representatives of each institution to know the conditions of the others. They need to know the problems of each other in order to develop a strong and balanced institutional life for the state. The Commission will bring them together as no other method

in the state. It will stop bickering and differences between the institutions and thereby develop a unity of purpose and happy relationships which will be to the advantage of all of us.

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RADIO

Speaker on the Arkansas Baptist Hour for this week is Pastor T. H. Jordan, First Church, Van Buren. His subject is "A Partnership With God." Music on the program is by the Central College quartet.

The broadcast may be heard over the following stations:

KLCN, Blytheville, 7:45 a. m., Sunday.

KHOZ, Harrison, 8:30 a. m., Sunday.

KARK, Little Rock, 10:30 a. m., Sunday.

KGHI, Little Rock, 2:30 p. m., Sunday.

KWFC, Hot Springs, 9:30 p. m., Tuesday.

KUOA, Siloam Springs, 3:30 p. m., Thursday.

KCMC, Texarkana, 9:30 a. m., Saturday.

KELD, El Dorado, 9:00 p. m., Saturday.

* * *

"The Good News Hour," a 30-minute transcribed program sponsored by the Home Mission Board, with Dr. J. B. Lawrence, executive secretary-treasurer of the Board, preaching and with the choir of the Druid Hills Baptist Church, Atlanta, Ga., furnishing the music, may be heard each week over:

KGHI, Little Rock, 8:00 a. m., Sunday.

KBTM, Jonesboro, 8:00 a. m., Sunday.

KELD, El Dorado, 8:00 a. m., Sunday.

KCMC, Texarkana, 8:30 a. m., Saturday.

CIVILIAN



William H. Geren, of El Dorado was released from the Navy Chaplains Corps in July. He spent summer in El Dorado and vicin doing supply work, and conducting revivals. At present he is pastor of Lake Geneva Church, Lake Geneva, Wis., and is commuting Chicago three days a week graduate study at the Divinity School of the University of Chicago.

I hold it to be a fact, that if persons knew what each said of the other, there would not be friends in the world.—Pascal.

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Possibly someone who reads this would like to have part in this Christian enterprise, in behalf of these long-neglected sufferers. If so, address.

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DO YOU HAVE

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DIPSY DOODLE?

Message of the Atoning Christ Transforms the Lives of Men

By R. PAUL CAUDILL

Christians ought to be distinguishable from non-Christians. There is a line of demarcation separating the Christian from the non-Christian that must exist if the followers of Christ are to have a telling influence on the unbelieving world.

On the occasion of Paul's first visit to Thessalonica he won but few converts, and these found themselves among a hostile rabble.

Gradually errors began to creep into their thought and practice—errors that needed to be corrected. Consequently we have Paul's letter to the Thessalonians in which he sought to guide them into nobler Christian thinking and living so that they would have a potent influence for Christ in all the region roundabout.

"As His Custom Was"

It was the custom of the apostle Paul to identify himself with the followers of Christ wherever he happened to be at a given time. He did not wait for some brother to call upon him and "court him and prevail upon him to take his rightful place among the believers of the community—he acted on his own initiative.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures" (Acts 17:1).

Paul was so completely changed as a follower of Christ that he made it his business to witness for Christ at every opportunity. In fact he did not wait for opportunities, he made them. Like the Master, he could say, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). His whole life, from beginning to end, was filled with testimony concerning the marvelous change he had experienced in his own life because of the indwelling Christ.

It would indeed be wonderful today if Christians, everywhere, would do as Paul did at Thessalonica when they go to a new community. But alas, many of them do not. They continue to absent themselves from Christian gatherings thereby failing to witness effectively for Christ. Some of them become utterly lost to their home church, and for that matter to all churches.

A Man With a Message

Paul had a message, a message for the wide world. It was an unchanging message. He delivered it wherever he went and to whomsoever he met. It was a message of the saving Christ: "And for three sabbath days reasoned with them

Sunday School Lesson For November 17

Acts 17:1-7; 1 Thessalonians 1:2-8

from the scriptures, opening and alleging that it behooved Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ."

Search as you will the sermons of Paul and you will ever find at their center the atoning Christ. He never departed from his first love: the birth, life, death, and resurrected glory of the incarnate Christ. This was for him the central fact of the plan of redemption—the incarnation, the atonement. Apart from these truths there could be no message for him, nor for the world.

This kind of preaching and teaching always enjoys a fruitful harvest, even as it did for Paul: "And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

Of course, as one might suppose, the harvest is not always immediate. The one who delivers the message may not always be present when the golden grain is gathered. He may have gone on to other fields of labor. But the message, once rightfully delivered, will find its mark, and sooner or later the day of reaping will come.

Truth works that way. Preach it, in season and out of season, and one day there will be the harvest! This was Paul's plan. In fact, it has been the procedure of every worthy servant of the King throughout all the days of Christian witnessing.

This is not to say that the message of the Christian will always be kindly received. It will not. So was it with Paul. So has it been with others. So will it be with you. But the message will have its effect, nevertheless, and men may come to say, as they said of Paul and Silas, "These that have

turned the world upside down are come hither also."

"Upside Down"

"Upside down"—that is a queer way to describe the effect of the gospel of Christ on human hearts, but that is what it amounted to in the days of Paul and Silas. Such would have been an apt metaphor for describing the revolutionary change that took place in the life of Paul."

Hear him interpret the experience in his own words: "But what things were gain to me, those I counted loss for Christ. Yea . . . I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7f). Whether by life or by death, Christ was for Paul the central urge of his existence—the supreme goal of his every endeavor.

But Paul's life was not the only one that was turned "upside down," nor were those at Thessalonica. Peter's life was turned upside down also. So was the life of Thomas, and of Barnabas, and of John. And that has been the story of the effect of the gospel of Christ upon the hearts of men throughout the ages as the lives of men like Grenfell, and Spurgeon, and Truett, and Borden of Yale testify.

But this is only as the Scriptures predicted it would be. Men who are "in Christ" are supposed to be "new" creatures—all things are supposed to be made new. That is God's plan.

"Ensamples to All"

Paul and his companions were so completely changed that their lives actually became worthy examples to others—worthy of emulation: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaea. The word rendered "ensample" literally means "a pattern," a model," "a type," prefiguring something or somebody.

Young Christians need to be impressed with the fact that, with or

against their will, they are to others as examples — good or bad. Once again, let us be mindful of the oft quoted saying, "You are the best Christian somebody knows."

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Two Prayers

Two men went to church to pray. One was a so-called leading citizen and the other a school teacher.

The prominent citizen stood, as with eyes turned upward, said: "Lord, I thank Thee that I am not like these professional men, even as this poor teacher. I pay half the teacher's salary; it is my money that built this church; I subscribe liberally to foreign missions, as to all the work of the church. It is my money that advanced Thy cause."

The school teacher's prayer was quite different. He simply bowed himself in humility and said: "God, be very merciful unto me. I was that man's teacher."

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Cooperative Program

The Cooperative Program has been going fine considering the high pressure specials that we have promoted this year. But we are a little behind in receipts at the present time. If your church has not done its best for the Cooperative Program, please remember that this medium of financial support covers all our major causes, even most of the causes which we promote in special appeals. The real undergirding strength of all our major causes from a financial standpoint is the Cooperative Program.

The Program calls for a much larger budget in 1947. Won't your church please increase the allocation for the Cooperative Program for the coming year?

Available Preachers

From time to time we have mentioned in the paper some ordained preachers who are available for the pastorate. Pastorless churches would do well, as we see it, to pray about these men. Maybe the Lord would lead them to the proper man whose name is mentioned in the list. We are mentioning some more very fine men here.

Rev. Archie L. Partain, Fort Worth, Tex., 4725 Townsend Drive, is a former Arkansas man, and is a fine spirit, hard worker, and a good preacher.

Rev. Russell T. Phillips, Box 35, New Baden, Ill., has been a chaplain but now is open for pastoral work again. He was pastor in Jonesboro six years and in Dexter, Mo., seven years, from which place he left to join the army. He is a good preacher, and a good earnest worker.

Rev. James H. Dean has been released from the chaplaincy and is available for pastoral work, and might be induced to come to Arkansas. His address is 716 E. 27th Street, Bryan, Tex.

Rev. O. C. Hicks of Harrisburg has been pastor in Harrisburg and Luxora for several years. His talented wife is a former church secretary. They make a great team.

Rev. H. D. Boyd is in Marshall, Tex., Route 6, % Felix Gibson. Brother Boyd did some good work in South Arkansas a few years ago. He would be willing to come back to Arkansas.

Chaplain A. J. Hyatt, who has been doing some work in the Seminary, is again available for the pastorate. He has been pastor in Arkansas at Ozark and McCrory. He is one of our most faithful and talented young men, and has a fine family. Your church, if pastorless, might want Brother Hyatt, and it might be the Lord's will for you to get him.

F. G. Dodson has been released from the Army, and is likewise available for the pastorate. He served well at Dardanelle before going into the service. Has your church thought of him?

Rev. Maurice Hall was pastor at Judsonia before going into the chaplaincy. He is a native of Arkansas. Since returning from the service he has been serving as assistant in Oklahoma. Has your church thought of Brother Hall?

We Are Worried

Two of our splendid preachers, both under "middle age," are ill. We do not think they are going to die any time soon. We are not talking about that angle of it. We are thinking these men will live a long time. But there is great danger that either or both of them may become unable to continue in active service. This is a delicate subject to discuss we know, but we think these men are worried also over these probabilities. We are asking our people to join us in prayer for the full recovery and strength of these men.

Another worry we have about the situation is this: Neither of these men would have an annuity if he should become disabled. Both of them signified their desire to join the Retirement Plan, but their intention has not been carried out. Probably the reason for it is that the cooperating churches or associations did not come across with their part. It would be a double tragedy if one of these men should have to retire now on account of disability.

We have four men who have been forced out of active service on account of disability, and each of the four is drawing a pension. Three of them are getting the maximum which is \$500 per year. This is not like a regular income, but there is a vast difference between \$500 and a big zero. Of course no preacher expects to be forced into disability retirement. But oftentimes things happen which we subconsciously think could not happen in our case. We wish every preacher, therefore, was a bonafide member of the Retirement Plan.

Please Remind Us

We have been trying to make mention of the contribution of every church for Relief and Rehabilitation. It has been a world of work and has cost a good deal of money to publish these reports. If we have failed to make mention of any which should have been mentioned please drop us a card and we shall be glad to correct the error. We make such errors occasionally, and we are always glad to correct them.

Cooperative Program Gains Favor

Other churches are increasing their contributions and allocations for the Cooperative Program. Pastor Jesse Reed of Park Place Church in Hot Springs is trying for \$2,600 for the Cooperative Program for 1947.

The East Side Church in Paragould is increasing its allocation greatly. Instead of giving a certain per cent of the Sunday School Offerings in 1947 as it has been doing, they will give 10 per cent of the gross undesignated receipts. This will be more than this church has done heretofore. Pastor Griffin is doing a marvelous work.

Baring Cross in Little Rock also increased its Cooperative Program allocation. No church can hear the pungent preaching that Harvey Elledge gives without giving liberal support for missions.

Ouachita Campaign

One of the new dormitories at Ouachita College is about ready for occupancy, and is going along on the other one. But more is badly needed right now. We cannot allow the work to stop on these buildings because students are anxiously awaiting completion.

Has your church done what it intends to about the Million Dollar Campaign? Why hasten the action and send you money to immediately, so the work will not stop?

Dr. Whittington is doing a splendid piece of work in this Million Dollar Campaign. Nearly half the money has been pledged. We think this is excellent, in view of the fact that he had a special mission appeal before our people during the summer months. Let us bear this load along with Dr. Whittington and raise the million dollars.

Booneville Sanitorium Pastor

Rev. Joe Fred Luck, recently separated from the Army, has been elected as pastor for Booneville Sanitorium. Brother Luck has accepted the work and will begin active duty November 15.

Brother Luck is the son of the late F. J. B. Luck of Magnolia. Joe Fred was pastor at Carlisle before entering the service as Chaplain. He has a splendid record and one of our very finest young men. He will do a good work visiting and praying with patients in our state sanitorium at Booneville and he will lead many of them to Christ.

Lordship of Christ

(CONTINUED FROM PAGE FIVE)

and wise in the management of his business that it is his own keen judgment and his work which have prospered him, and that is not responsible and accountable to his Lord the owner, he is at that instant on the brink of spiritual disaster.

Nothing is clearer in our Lord's own teaching than that His steward must settle with Him for how he has labored, produced and distributed. It is a spell-binding truth—the Lordship of Christ; yet it has about it everything glorious and pleasant when His people will see themselves bound together in His labor and love with this eternal Christ our Lord.

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Reports on the past associational year from First Church, Star City, reveal that there were 75 additions, 39 for baptism, bringing the total membership to 531. Total contributions were \$11,001.18. Sunday School attendance averaged 146; Training Union, 51. A Brotherhood was organized with Rupert Holbert president. The church gives 17 per cent of its income through the Cooperative Program and six per cent to associational missions.

PASTORAL CHANGES

Owen W. Moran of Ridgecrest, N. C., former army chaplain, to First Church, North Little Rock.