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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

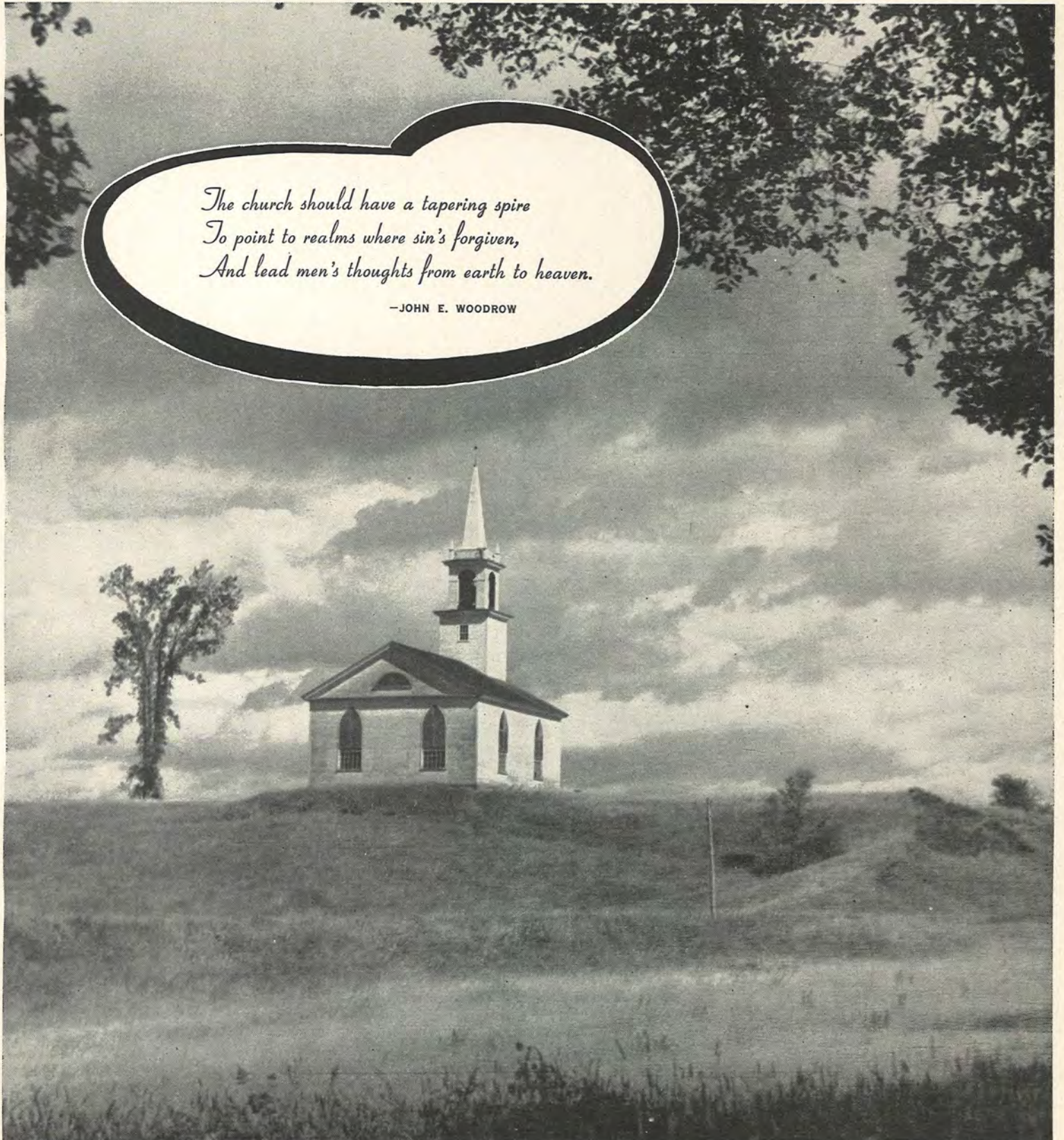
VOLUME 46

LITTLE ROCK, ARKANSAS, SEPTEMBER 18, 1947

NUMBER 37

*The church should have a tapering spire
To point to realms where sin's forgiven,
And lead men's thoughts from earth to heaven.*

—JOHN E. WOODROW



State's Rural Churches Make Rapid Progress



Rural Church Has 74 Additions in Year

Hebron Church, Pulaski County Association, located less than two miles from the city limits of Little Rock, was organized 22 years ago under the leadership of Deacon J. S. Wooten, who died last June at more than 90 years of age, Pastor W. Dawson King says: "Through the years, regardless of difficulties and almost unsurmountable hindrances, Deacon Wooten seemed to hold on to God with one hand and Hebron Church with the other. Much of the present development of this little country church is due to the example and influence of this devoted deacon who had a vision and cared much."

With 74 additions already this associational year, Hebron's present membership is well over 200. New Sunday School rooms for a young people's class, for the Primary Department, and for a well equipped Nursery were added last year.

The Sunday School is well graded and organized with an average attendance of 100. The Training Union has departments for all ages and the WMU with all the auxiliaries is one of the best among the rural churches of the state. The Brotherhood, organized this year, is developing leadership among the men of the church.

Mid-week prayer services are attended by an average of 50 people, among whom are many young people, and Pastor King says: "Hebron sincerely believes in united prayer, and the members are happy to tell of the times God has so wonderfully answered the united prayers that were offered at the Wednesday evening service."

Approximately 90 per cent of the teachers and officers of the Sunday School attend the weekly teachers' and officers' meeting. The period is given over entirely to the discussion of the Bible lesson for the following Sunday and to the exchange of helpful ideas in preparing to present the lesson to the various age groups. Once each month a workers' council is held to discuss special plans and problems.

Monthly offerings averaged \$319 for the past six months. Fifteen per cent of the income goes through the Cooperative Program to missions and other phases of Baptist work.

Members of the Hebron Church make special visits to other churches to get ideas which may be helpful in putting across the church program. Then Pastor King explains: "Hebron endeavors to keep an even keel between prayer and activity, the members asking the Lord to lead and then trying to follow to the best of their ability. Our members feel keenly their responsibility for winning the unsaved in the community to the Lord."

Farmers Can Support Full-Time Church

By W. O. TAYLOR

Missionary, Clear Creek Association

In spite of its name, Webb City Church is strictly a country church. It is located one mile south of Ozark on Highway 23. Of its 155 members nearly all are dirt farmers, many of whom are renters.

The present organization was set up in 1929. Under the leadership of Allen Brickey, who surrendered to the ministry while teaching in the local district school, the church made considerable progress. Then it lapsed into a sort of community Sunday School with very rarely any sort of pastoral supervision and always meeting in the old two-room school house.

After the writer came on the field in the spring of 1944 the church was led to adopt a unified budget—the first systematic financial program the church had ever had. From the very start this system of financing began to revolutionize the church. The church had gone from a budget of about \$6 per week and a fourth-time missionary-pastor to a budget of nearly \$40 per week and a full-time church supported pastor.

Following a tent revival in August, 1944, led by the writer, in which 35 people were saved and added to the church, Webb City began to make plans to build a house of worship of its own. Plans drawn by the mission-



ary were adopted, and a committee of six young energetic men were elected on the building committee.

Ground was broken in January, 1945, and the formal opening of the new building was held in the spring of 1946. The new stone building, with eight class rooms besides the main auditorium and basement auditorium, contains 3,400 square feet of floor space which is well arranged for a departmental Sunday School.

Boy Lyons became the resident pastor for half-time in the spring of 1946. He has led the church in putting in lights, gas heating, and nice seats. The building was dedicated, free of debt, on Easter Sunday of this year.

With the building and equipment paid for the church voted to go to full-time work. After three years of help from the association and state mission boards the church has assumed the entire financial responsibility.

The Sunday School has 152 enrolled with an average attendance of approximately 120. A. Bond is the superintendent. The Training Union has five units with Bobby Frank Bond as general director.



Mexican Work Offers Interesting Challenge

Each year a large number of Mexicans go over into the delta section of Arkansas to pick cotton. Twelve years ago one of these Mexicans chose to remain in Arkansas and make his home near Hughes. He is E. G. Gonzalez, a product of Baptist missionary work in Texas. Others have followed in his footsteps, and today there are more than 100 Mexicans living near Hughes. Mr. Gonzalez was ordained to the ministry a few years ago and has been conducting services among the Mexicans of that section. They are shown in the above picture.

Another account of Mexican missions in Arkansas is told by Ottis E. Denney, who was missionary in Hope Association until a few months ago when he went to Newton County Association. He reports:

"One Saturday night while I was working in Hope Association and was preaching in a small rural church in Red River bottom a lost man came forward accepting Christ as his Saviour. He then asked for baptism. It had been five years, he said, since he had been wanting to be saved, but didn't know if he were allowed to attend church. He was a Mexican!

"When Pedro asked for baptism and for the privilege of bringing his family to church so that they, too, could be saved, we learned that Mexicans weren't allowed. With the help of a Baptist deacon in the little church a building was found to start a Mexican mission."

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

B. H. DUNCAN.....EDITOR
IONE GRAY.....EDITORIAL ASSISTANT

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Across the Editor's Desk

The 1948 Budget

A proposed 1948 budget has been adopted by the Executive Board and will be submitted to the State Convention for confirming. It offers to the Baptists of Arkansas a comprehensive program of work. It covers every phase of our denominational work and provides more adequately than heretofore for the causes fostered by the denomination.

This budget is not just so much money. To so interpret it is to lose its real significance. When this budget is viewed in the light of services rendered, homeless and needy children cared for, young people educated, the sick healed, the gospel preached, and souls saved—when the budget is viewed in the light of these things it becomes a living thing, pulsating with the love and prayers and spiritual energy of the Baptist people of Arkansas.

The budget proposed for 1948 is a Christian stewardship challenge. We will appreciate this proposed budget and commit ourselves to it enthusiastically only in the light of our stewardship obligations. If the Baptists of Arkansas accept their stewardship obligations, they will accept the challenge of this budget and will enlarge their gifts and expand their program accordingly.

Since we are cooperating in the South-wide tithing and stewardship campaign, and since we are challenging every Baptist in Arkansas to prove the Lord by tithing his income for at least three months, we would be shortsighted and derelict if we did not offer a budget and a program of work commensurate with the appeal of the tithing and stewardship campaign.

Therefore, the appeal is repeated to the pastors and churches of the state to share their increased receipts with denominational causes. Our pastors are farsighted, they are unselfish, they are missionary and cooperative. Many of them have already pledged themselves to lead their churches to increase their contributions to the Cooperative Program. We feel that this is the spirit of all the pastors of the state.

We have confidence also in the churches that they will follow the leading of the pastors in this matter, and that they will accept the challenge of the proposed budget for 1948 calling for \$516,660.

Arkansas Baptists are provided with a program of work and a challenge to stewardship in the 1948 budget which offers the greatest opportunity they have even had for the spiritual growth and development of the individual, the local church, and the denomination.

This budget provides that our participation in Southwide and worldwide Christian service shall be enlarged. It carries our vision beyond

our immediate tasks to the larger challenges of world needs and opportunities.

We believe that the Baptists of Arkansas will respond energetically, cooperatively, generously, and prayerfully to the budget proposed for 1948 by the Executive Board. We believe that the messengers from the churches will come to the State Convention in November prepared to adopt this budget enthusiastically, and so launch the most ambitious program in the history of Arkansas Baptists.

Returning Fascism

By CHARLES FAMA

(From *The Watchman Examiner*)

It is very much to be regretted that latest reports from Italy indicate that Premier De Gasperi, in forming his fourth cabinet, has disregarded and excluded all other parties, and has completely stocked his cabinet with members of the so-called Christian Democratic Party, which is neither Christian nor Democratic. He was immediately congratulated by President Truman and Secretary of State Marshall.

If neither Christian nor Democratic, what is, then, this party? To our best estimation, it is nothing but the Catholic Party in action, fully controlled by the Vatican hierarchy—a government within a government—whose head, the pope, assumes the role of God on earth, demanding authority above kings, thrones, and potentates.

During the ill-famed Mussolini's Fascist Government, this so-called Vicar of Christ on earth found it convenient to sign with Mussolini, in 1929, a Concordat which guarantees undreamed privileges to the Vatican and to the hierarchy. No wonder the pope of that time—Pius XI—came forth with his famous remark individualizing the Dictator Mussolini as "that man sent to us by Providence."

Vatican Politics

The Christian Democratic Party appears now to be a world-wide organization acting as the political arm of the Vatican, seeking to make the world a totalitarian Vatican-controlled empire. In Italy, in order to achieve its desired purpose, the Christian Democratic Party, obeying the bidding of the hierarchy, did not hesitate to ally itself with the Communist Party. By this unholy alliance with the forces of Communism, it was possible to include in the new Italian Constitution that Concordat which is nothing but a rope around the neck of the Italian people, who, by the fundamental law of the country, will become perpetual feudal serfs, rather than the free people envisaged by the Allied armies of liberation.

To speak of liberty, while as a matter of fact new chains are forged for the Italian people, is one of the cruelist mockeries of history. Christ, answering a certain scribe who wanted to follow him as Master "whithersoever thou goest," answered: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:19-20). What a difference between Christ and this so-called vicar! One, Christ, claiming spiritual supremacy in abject poverty; the other, the pope, seeking and obtaining worldly and earthly imperial dominion.

Are We Responsible?

Our American government seems to have fallen prey to this trap. To please certain factions it has declared war on Communism here at home, but it is ready to accept all the trappings of the Vatican-clerico-fascism forgetting that if the aspirations of Russia are of world-wide dominion through the spreading of communistic ideologies, the Vatican's aspirations are exactly alike, through the establishment of clerical-fascism, a one-party government, all over the world, as it can be seen in Italy, Spain, Portugal, and Argentina.

The United States is willing to relieve Italy from her present condition of misery by granting new credits; but we believe that our attitude as promulgators and defenders of democracy should be one of opposition to both of these totalitarian anti-democratic dictatorships and of a strict adherence to the principles of the Atlantic Charter and the freedom for which this last war was fought.

It is our sacred duty, we believe, to help financially, politically, and spiritually all the forces of democracy which are neither Communistic nor clerico-fascist. To fight Communism by helping the establishment of a clerico-fascist government would amount, in substance, to the proverbial falling "from the frying pan into the fire." It would defeat the very purposes of our efforts in sacrificing money, resources, and, more precious than anything else, the blood of the flower of our youth in one of the most destructive wars in history.

The American people should vehemently protest against the action of our government in taking sides with and giving prestige to the Vatican-controlled, Christian Democratic Party, headed by De Gasperi in Italy. We must realize that the peace of the world can only be obtained by putting into practice the real aims for which the last war was fought; namely, giving to all equality of freedom and real democracy. Any other policy would force all other true democratic parties in Italy, such as the Republicans, Liberals, Right-Wing Socialists, to fall prey to Communism in the hope of forming an opposition block, which would withstand, with a probability of success, the invading forces of neo-fascism as represented by the Vatican-controlled Christian Democratic Party. All the liberty-loving people of the earth should join in the protest.

NOTES OF ADVANCE

Troy Carroll, Jr., and William M. Pratt, Jr., were licensed to preach by First Church, Lonoke, September 7. Both young men surrendered to the ministry more than a year ago. Troy has just entered Ouachita College. William, son of Pastor and Mrs. W. M. Pratt, has one more year in high school.

First Church, Bentonville, had a recent revival which resulted in 14 conversions and additions. Dr. Otto Whittington, Little Rock, was to have conducted the meeting, but because of serious illness was unable. Pastor J. B. Maxwell did the preaching and Philip Anderson, Grand Junction, Col., directed the music.

Dr. R. L. Whipple, former president of Central College, has accepted a position as head of the Department of Psychology of Shurtleff College, Alton, Ill. The four-year co-educational school, owned and operated by the Northern Baptist Convention, has an enrollment of 800. Before coming to Central, Dr. Whipple was vice-president of East Texas Baptist College and head of the Department of Psychology. His doctorate from Southwestern Seminary, Ft. Worth, is in the field of Christian psychology.

A five-year comparative report of the Sunday School of First Church, Mena, for August, shows that the enrollment has grown from 271 in 1943 to 564; the offering has increased from \$460.22 to \$1,139.63; and the additions to the church have increased from six to 26. James A. Overton is pastor.

First Church, Sparkman, John M. Basinger, pastor, had nine additions in revival services in which Pastor Bernes Selph, Gambrell Street Church, Ft. Worth, Tex., was evangelist. Pastor Selph attended high school at Sparkman and was pastor of First Church, Smackover, before going to the Texas pastorate. He is doing graduate work in connection with his pastoral duties.

First Church, Forrest City, Minor E. Cole, pastor, had 36 additions, 24 for baptism, in evangelistic services with H. Paul Briggs, Oklahoma City, doing the preaching and directing the music.

Truett-McConnell Junior College, Cleveland, Ga., recently established by the Georgia

Pastoral Changes

Walter L. Johnson from Philadelphia, Miss., to First Church, Fayetteville.

C. G. Davis to College Hill Church, Texarkana.

Hal Gallop from Central Church, Dyess, to Desha Church.

C. H. Acuff from Fountain Hill Church to become missionary of Bartholomew Association.

H. A. Zimmerman from Mississippi County as missionary.

R. T. Strange to White County Association as missionary.

Rural Arkansas

By PORTER ROUTH
Baptist Sunday School Board

Nearly one-half of the 986 Baptist churches in Arkansas have less than 100 members and 90.9 per cent have fewer than 500 members, according to a survey of Southern Baptist church membership groups published in the October-November-December issue of the Quarterly Review, survey publication of the Baptist Sunday School Board.

The survey reveals that 49.4 per cent of the Arkansas churches have fewer than 100 members, and these churches contain 13.4 per cent of the 195,860 members. The survey also showed that 25 per cent of the churches had from 100 to 200 members and only 9.4 per cent from 200 to 300 members.

There are only 12 churches in Arkansas with more than 1,500 members, but these 12 churches contain 14.3 per cent of the total church membership. There are 60 churches, or 6.1 per cent in the 500-1,000 classification.

Baptist Convention, in the mountain region where George W. Truett and F. M. McConnell were born and grew to manhood, has become the recipient of a part of the libraries left by these men. Dr. Truett left his library to Southwestern Seminary which, with approval of Mrs. Truett, will give to the college a representative section of the Truett library. Dr. F. M. McConnell, Jr., preacher-son of F. M. McConnell and inheritor of his library, has given the college a valuable collection of his father's books. Several large contributions of books have also been made by others.

Deason Lake Church, Mt. Zion Association, had 25 professions of faith and two restorations in evangelistic services in which Pastor B. L. McMaster Savage, Miss., did the preaching and Mr. and Mrs. Edgar Booker, Jonesboro, directed the music. Pastor A. B. Smith reports that it was "one of the greatest revivals in the history of the church." "The church is greatly revived," he said, "and the fellowship wonderful with Sunday School averaging around 75."

Pastor E. E. Griever, First Church, Harrison, writes this recommendation of Denver D. Murray, associate pastor of First Church, Corsicana, Tex., who is entering the field of evangelistic singing: "Brother Murray is a native of Arkansas and was ordained a deacon of First Church, Harrison, some 16 years ago. He is a splendid man. He is a singer who knows a pastor's heart and program and will magnify Christ on any field and draw the pastor and people closer together and to the Lord. I recommend Brother Murray without reservation to any church considering a singer or personal worker for a revival meeting. You may contact him at Harrison after the middle of September."

They Tithe

Greenfield Church, Trinity Association, has 10 tithers out of a membership of 79.

Ottis Denny, missionary in Newton County Association, secured 20 tithers during August on a field where there are only 100 cooperating Baptists and not a single resident Baptist pastor.

Twenty-five adults of Coal Hill Church, Clear Creek Association, pledged to tithe their income in recent evangelistic services.

Fourteen tithers were enlisted during revival services at Whiteville Church, White River Association. Rural evangelist M. E. Wiles did the preaching.

First Church, Forrest City, has 450 tithers out of a membership of 1,000. Minor E. Cole is pastor.

First Church, San Antonio, Tex., Perry F. Webb, pastor, has 1,500 tithers.

Hal Gallop has resigned the pastorate of Central Church, Dyess, after three and one-half years to accept work with Desha Church, Independence Association. Under his leadership the church had 281 additions, 218 for baptism; received contributions totaling \$15,324.93, of which \$1,041.20 was given to mission causes, completed a building program; and is now purchasing a pastor's home and other property. Pastor Gallop says in leaving the church: "Dyess, Central, was a child of the Home Mission Board previous to my call there, so it seems that the Board has made a wise investment. The church has just begun to work for the Lord."

Ouachita Church had six additions in evangelistic services led by Pastor Joe B. Sullivan, First Church, Earle. Pastor Sullivan recently returned to the state from the pastorate of First Church, San Benito, Tex. John M. Basinger is pastor at Ouachita.

Pastor L. Bracey Campbell, Marks Church, Marks, Miss., writes of a recent revival with Joiner Church and Pastor S. M. Cooper: "Pastor Cooper is sincere, efficient, and Christian. The people follow the leadership of the pastor joyously. They give evidence of being at one in their work in the Lord. The fine little church is gaining a leading place in the life of the community."

Appointment of three new members to the faculty of the School of Church Music of Southern Seminary, Louisville, Ky., has been announced. They are Frank K. Pool, Jr., Raleigh, N. C.; Donald W. Packard, Woodhull, N. Y., and Miss Audrey Nossaman, Alva, Okla.

Evangelist William Potter, Siloam Springs writes of one of the highlights of two recent engagements in Texas: "It was an opportunity to preach at the Negro Baptist Church Satin, Tex. Despite a temperature of 112 or the afternoon of the engagement, the enthusiasm was generous and contagious and these colored brethren evidenced the joy of their salvation. When we white folk experience the same enthusiasm we might get some of the ice-box church members thawed out."

Financing the Rural Church

By C. W. CALDWELL

Country churches are finding that tithing is the solution to their financial problems. Not as many have tried it as ought, but those who have are happy over the results. During October, November, and December many more country churches, by cooperating in the Southwide tithing movement, will be thrilled beyond measure as they see what can be done when the members follow the Bible instruction to; "Bring ye all the tithes into the storehouse."

"All the Tithes of the Land"

The Bible plan of financing a country church is the same as that for the city or town church to tithe as it is for members of any other church to tithe. Just recently a pastor told about a farmer, operator of a large plantation, who is a strict tither. Another related that one of his members who has a little truck farm, gave a tenth of his income regularly into the church treasury. Of course it is necessary to keep accurate records, but it is no more difficult for a farmer than one who operates a filling station, grocery store, or a great factory of some sort.

Every farmer should remember: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). Not only does the Bible teach that the tithe is the Lord's, but it definitely teaches that it should be "tithed": "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deut. 14:22). The Lord never commands the impossible and many are finding it an easy matter when once they undertake it.

A new day is dawning for the country churches. Rural life has, or will have in the near future, all the conveniences found in towns and cities such as electricity, gas, water works, etc., which make it possible to have modern homes in every respect. There will likely be an exodus from the congested city areas to the open country. All of this will mean much to the country church. A pastor and his family will not object to living in the country under such conditions.

When the country church promotes tithing it will be an easy matter to finance a program that will attract and hold the young people as well as the adults. In many churches a full-time program can be carried on with a pastor on the field. If the country churches could accomplish what they have accomplished in the past with absentee pastors, just think what can be done in the future with a pastor living in their midst, visiting, teaching, preaching and helping in all civic and religious work.

God's Plan Works in the Country

Already many country churches are going on full-time programs. One of the most interesting stories this writer knows is about a thing which happened several years ago during the depression. There was a country church with full-time preaching. As the depression decreased their income it was suggested by some of the deacons that perhaps they should go back to half-time.

But the pastor felt otherwise. Therefore he proposed to the deacons that before the church took a backward step that they first try God's plan of financing their work. He read to them what the Bible says about the

tithe and challenged them to follow it. They finally agreed.

The pastor visited in the homes of the people and showed them how they could tithe the income from the dairy herd, tithe the eggs, tithe the potatoes, tithe the beans, peas, syrup, etc. Then a little storehouse was built on the church ground where the produce was collected. A committee sold the produce and turned the money over to the church.

What were the results? The income increased to such an extent that they were not only able to maintain full-time services but they built a new church house and a pastor's home and greatly increased their mission gifts.

Now, just watch the country churches which follow tithing as their plan of financing their work! The most amazing stories of progress coming out of this tithing campaign will be from country churches. Many of them will go to full-time services and locate a pastor in their midst. Some will go from fourth-time to half-time. Some of those being helped by the Mission Department will learn that they can carry on their own program.

Most of the rural churches are made up of farmers and their families. Our government recognizes that the farmer can learn to calculate his income and requires him to make an income tax report each year. The government also grants the individual the right to "tithe" his income and thus will exempt 15 per cent from taxation if it is given to religious causes.

When a man's heart is really enlisted it will be an easy matter for him to calculate

the Lord's tithe. He simply deducts the expenses such as fertilizer, seed and feed purchased, hired help, etc., and then tithes all produce grown, and the sale of all live stock and farm products.

A Personal Testimony

In the little tract, "How a Farmer May Tithe," there is a very interesting testimony from a Florida truck farmer. It is as follows:

"For 41 years the tenth of my net income has been used for the glory of the Lord and for the spread of His Kingdom in the earth; indeed I have not stopped with the tenth; there is such joy to me in using the money God has entrusted to me for the promotion of His Kingdom, that I am happy to give more.

"I am a truck farmer on the east coast of Florida, having in cultivation about 20 acres. During the winter months the products are shipped north. The way I have been prospered is little short of a miracle. At this place are a number of farmers who plant from 30 to 100 acres each year, but none of them have made as much net profit as I have. For many years I have averaged about \$5,000 a year net profit.

"The dear Lord only knows when my work here below shall be done. I have enough money and government bonds to keep me and my wife in comfort all our days. So all I make above expenses from now on goes to spread the glorious kingdom of my dear Lord in the earth.

"Jesus is what He claims to be—the Son of God, the Redeemer of men. My faith has never wavered; I know that my name is written in the Lamb's book of life. I have no fear of death."

My Church

Before I was born my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence my church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love my church taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and wooingly she has called me back to live within the heights of myself.

Now come the children dearer to me than life itself and my church is helping me to train them for all joyous and clean and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—WILLIAM HENRY BODDY.

Your foreign missionaries
 on a basic salary of \$1,000 a year
can "afford" to tithe

E. P. Burton, Treasurer
 Foreign Mission Board
 Richmond 20, Virginia

Dear Mr. Burton:

Enclosed please find my personal check for \$59.00 to be applied to current world need. Here in South America we have little opportunity to share in the contributions of home churches to European and Asiatic relief, and I want to be sure that this tithe of a small inheritance from my mother is delivered to starving people.

Yours gratefully,
M. J. [Signature]

PASTOR'S STUDY MEMO

Dear Friend:

Confidentially I want to ask you about a check which was placed in the offering Sunday. It was the check of your Board, endorsed by the missionaries who received it. I have heard it represents their losses due to war in Europe. They have designated it for rehabilitation overseas.

Can you assure us that their contribution of this gift will not work a hardship on this couple? Our church will make it

Food	
Fuel	
Tithe	
Dry-cleaning	
Total spent in June	\$1709633
Salary received for June	\$1609830
Deficit for June	\$ 96803

We live from month to month on just barely enough to get by. Don't think I am complaining. I just want you to know what the situation in China is today. This account represents just my personal living expenses for this month. You will have to admit it's not the Orient you knew!

(over)

Can't you?



A MILLION SOUTHERN BAPTIST
 TITHERS FOR CHRIST

Benefiting: All local, state, Southwide and worldwide causes. "And prove me now, saith the Lord."

Aggressive Mission Program Proves Effective Way to Help Rural Churches

Central Association

By S. A. WILES, *Missionary*

An aggressive associational mission program is our most effective way to really strengthen our rural churches. I am thoroughly convinced that my work is of vital importance to the building up of an associational spirit that is gradually leading rural churches to catch a vision of the possibilities that are before them.

One of the most outstanding examples of rural church progress in Central Association is Walnut Valley Church which was written up in the mission columns of the Arkansas Baptist several weeks ago.

Shorewood Hills Church was started as an associational mission project in 1943. A church was organized in January, 1944, with 27 members. Through the help of the association and the state missions committee, a building was erected for the new church at a cost of about \$3,800.

The church now has a full-time pastor and an operating budget of about \$200 per month. Regular monthly contributions are made to the Cooperative Program and to associational missions. Not less than 10 per cent of the income is given to missions. This financial program has been made possible through the tithes of a few very faithful and determined families. Joe Mefford is pastor.

Piney Church, Edward Anderson, pastor, was a pastorless non-cooperating church in 1944. It came into Central Association in 1944 and has made wonderful progress. At that time the church had a small one-room building. Due to aggressive leadership and emphasis upon tithing it now has a full-time pastor who is paid \$40 per week.

A Sunday School annex, providing nine rooms, has been erected, and now a home for the pastor is under construction. The Sunday School attendance has grown from 30 to 35 per Sunday to approximately 90 or 100. The growth of the church is due to good pastoral leadership, a tithing program, a spirit of cooperation, and a training program which includes a Vacation Bible School each year.

Harvey's Chapel Church, Roy Bunch, pastor, has a record similar to that of Piney Church except that it became progressive several years before. In fact, what Harvey's Chapel had done served as an inspiration to Piney since they are in adjoining communities. They both came into Central Association the same year.

Each of these churches emphasize tithing, have a church budget, make regular contributions to the Cooperative Program and to associational missions. They are the result of an aggressive associational mission program. They have a financial budget of about \$60 per week. Harvey's Chapel has adequate Sunday School rooms and a pastor's home.

Antioch Church, E. W. Taylor, pastor, has caught the vision and is now in the process of equaling or exceeding the records of Piney and Harvey's Chapel. Until this year they had only a one-room building. They recently completed a splendid Sunday School annex. Sunday School attendance runs around 150. The church plans to go to full-time preaching this fall.

Located 15 miles from Hot Springs, it has promise of becoming one of the best rural churches in the state. The thing that has given this church the start it has is a new vision of the value of improved methods in financing the church. Much credit for this enlarged vision is due Pastor Taylor.

Lake Hamilton Church, J. C. Melton, pastor, has a full-time program made possible by emphasis upon tithing and better Sunaa, School methods. It has added several rooms to its building and is planning for the construction of a pastor's home. Sunday School attendance averages approximately 100. The church operates on a budget of more than \$3,000 per year and makes regular payments to the Cooperative Program and associational missions.

In the field of half-time rural churches we have three that are doing splendid work. They are Pleasant Hill, Jessieville, and Gravel Hill. Gravel Hill, with C. H. Seaton as pastor, has made the greatest progress in recent months of any half-time church in the association. Recent enlistment of a few tithers has opened the eyes of the people to their own possibilities.

Liberty Association

By CARL A. CLARK, *Missionary*

Village Church had preaching services two Sunday afternoons a month for 18 or 19 years until about three years ago when the late J. B. Luck moved from Magnolia, where he was pastor of the First Baptist Church, to Village and began a program to strengthen the church.

In three years' time the church has grown to full-time work with a pastor living on the field. Brother Luck lived less than a year, but he had begun a great forward program. After his death the church called John E. Hargett to the pastorate. Pastor Hargett was a school teacher in rural schools of Union County and he continued his teaching for about a year. About a year ago the church bought a parsonage and put the pastor on a full-time basis.

The church is making remarkable progress. It is on a strong budget and supports all our missionary causes. The Sunday School is active and the Training Union almost equals it in attendance.

Until about five years ago Elliott Church was a Sunday afternoon preaching appointment. Dewey Stark, now pastor at Mountain Home, gave them full-time preaching, but continued to teach during the week. He led the church to build a nice brick building.

The church grew rapidly and called a Ouachita College student as pastor. He led in the building of one of the most convenient parsonages in south Arkansas. H. S. McLaren was pastor about a year and led in the purchasing of a bus which brings 30 or 40 people to each service.

Garland Anderson has recently been called as pastor of the church and it is enjoying continued progress with prospects for building a large new educational building. Sunday School and Training Union attendance are about equal and average approximately 100.

A Dying Church

The story is told of an artist who was engaged to paint the picture of a dying church. Those who commissioned him rather naturally expected that he would portray a ramshackle old structure set in the midst of a neglected yard overgrown with weeds with broken windows, weather-beaten and unpainted walls, and surrounded by a general air of decrepitude.

Instead the artist painted the picture of a stately building with expensive art-glass windows, a considerable expanse of richly carved wood, a high pulpit, and comfortable pews. In the foyer, on a conspicuous corner of the wall, a box was fitted, across the front of which were the words, "For Missions." Over the little opening designed to receive the contributions there was a cobweb.

There is a profound truth underneath the artistic satire! A church may be meeting in a glorious Gothic cathedral, and yet be in the throes of death. The actual life of a Christian congregation cannot be measured by the building in which the people worship, but by their concern for the establishment of the kingdom of God.

The marks of death are upon a congregation of Christians who worship God on the Sabbath day in the midst of comfortable surroundings and who carry upon their souls no burden because of the world's need.

Elliott Church is seven miles south of Camden, strictly rural, and is a demonstration of what a church with a vision can do in a rural field.

Under the leadership of a six-year pastorate of W. O. Miller, Galilee Church, four miles south of El Dorado, has gone from a very small part-time church with an inadequate building to a strong, full-time rural church with a complete program for Christ.

The church has about 100 in Sunday School with a Training Union frequently exceeding the Sunday School in attendance. Part of this progress can be attributed to the fact that the church operates a bus for every service, bringing in a large number of people. It is one of the very rare small rural churches with a fully departmentalized Sunday School. This has been brought about by a constant training program that over a period of years has given the people an opportunity to study most of the study course books in both Sunday School and Training Union.

Last winter when only two Training Unions in Arkansas were standard, Galilee had one of them. The Sunday School has been standard for a number of years.

Grant Pickens is now pastor. He lives in the modern parsonage close to the church, giving all his time to the work of Christ through the church.

Wanted: Two hundred fifty used Songs of Faith. Please state price, postpaid.—E. D. Estes, 5008 West 30th, Little Rock.

Country Churches and the Denomination

By LUTHER DORSEY
Pastor, Star City

To try to estimate the value of the country church to our denomination is almost like trying to estimate the value of the body to the man, for Southern Baptists are still predominantly rural in their constituency. Recent statistics from Porter Routh, Nashville, Tenn., show that there are 19,389 rural churches while there are only 7,102 urban churches.

This means that our rural churches constitute 73.4 per cent of the total number of churches in the Southern Baptist Convention, while the urban churches constitute only 26.6 per cent of that total. Further comparisons show that of the total membership of Southern Baptists 63.88 per cent are rural and that 36.15 per cent are urban.

There are other factors, however, that show the great value of our rural churches to the denomination. One of these is that more than 60 per cent of the total population of the Southern Baptist territory live in rural sections. Our area for the largest growth, then, is in this territory touched by the rural church. These churches are the only agencies that will do much to reach and hold this great rural constituency.

Added to the fact that more people in the South live in the country is the fact that here is our greatest increase of population. R. C. Smith says in the book, "The Church

in our Town": "In 1940 no city of over 100,000 population in the United States had a birth rate high enough to maintain its population over the years. The rural farm population had a 31 per cent increase. Our children are being raised in a rural society."

Another factor that lends importance to the rural churches is that from them have come most of our leaders. One authority says: "Practically four-fifths of our outstanding laymen, preachers, financiers, missionaries, and special workers have come from the country churches." Our denomination simply could not do without these leaders.

Our country churches are a great factor, too, in indoctrinating our great rural constituency. Herein lies a great need. Baptists do not hold an option on the rural peoples. Other groups not holding to the whole truth are making inroads into the country areas.

The country church must be utilized to indoctrinate its members in the great fundamentals of our Baptist faith. Can we imagine what it would mean to our denomination if the more than three million rural church members could be enlisted in giving the Lord His tithe? It would be a new day for all phases of Baptist work.

These are only some of the reasons why our country churches are of tremendous value to our denomination. They constitute for Southern Baptists an impelling obligation and a challenging opportunity—one which we dare not neglect. May God give us grace to minister to their needs.

THE PICTURES

Upper left—Calvary Mission of Mansfield Church, Buckner Association, is in the process of erecting a building. It will be rock veneered

Upper center—Twin Bridges Church, Arkansas Valley Association, meets in this little school house. The church was without worship services for many years, but Missionary J. J. Franklin helped to reorganize the work. The church has called B. F. McDonald as half-time pastor and is considering full-time services and the erection of a new building.

Left center—Most of these children, living 15 miles from a church building, have never been to Sunday School or church. They are part of the responsibility of Arkansas Baptists.

Lower left center—Missionary J. J. Franklin, at Horse Shoe Lake, seven miles from

Bottom left—Weiner Church, led by Pastor C. F. Barnett, and v. ment, has gone to a full-time pro

Bottom left center—Rehoboth Church, with 27 charter members, held w. ing until the new edifice was comp. has full basement, five Sunday S. a large furnace-heated auditorium

Bottom right center—Bethel Church, mission of Eudora Church two y

Upper right—Carpenters wo



Romance of the Rural Church

By HIGHT C. MOORE
Ridgecrest, N. C.

(Condensed from *The Sunday School Builder*.)

Follow the trails and roads, byways and highways, that lead to the rural church: some of them are paths from log cabins; some, dirt roads from tiny cottages; some, graveled roads from well-to-do homes; some, asphalt highways from elegant residences and Colonial mansions—all of them leading a devout and grateful people to their chosen place of divine worship and Christian fellowship.

There it stands at home anywhere, whether in remote ravines or in the spreading spaces: brookside or bayhead; canyon or prairie; nesting in the wire grass or perching among the balsams; decorated with orange blossoms or rhododendrons, bluebonnets or cactus bloom; shaded with palm or pine; surrounded with lush meadows or bare deserts; but always gazing heavenward in storm or sunshine.

The spirit of worship has inspired and indwelt its every sanctuary: at first perhaps only a brush arbor, a neighbor's home, a schoolhouse, a lodge room, or store; then maybe a one-room wooden building erected and equipped by the manual labor of its own members; later a better structure with better architecture and equipment for its various activities and now there is often a splendid temple of brick or stone, two or three stories, fifteen or twenty rooms, with every church convenience.

The one supreme book of the church is the Bible. The preacher preaches it without fear or favor, and nothing else. The teachers and officers accept it as their group and personal guide. The members look to it as their one "rule of faith and practice." Many of their children bear Bible names, and so does their church very often; as, Bethel, the house of God; Rehoboth, the well of peace; and Antioch, where Christ's disciples were first called Christians.

It is not, as may appear to some, isolated and alone, set off to itself, separate and distinct from everybody else. Courteous without compromise and cooperant without condescension, it affiliates with sister churches in associations and conferences, state and general bodies; it is linked with all the good in the elimination of error and in works of welfare.

Well has the rural church served in the past as a great source of our religious resources, supplying our spiritual sinews of strength, animating and advancing all righteous endeavors, preferring to be in the background if only it can lift and push and press on for God and the right. It has done well; but it can, it must, it will do better, far better, in the future than ever in the past—better in loyalty and love, better in teaching and training, better in getting and giving, better in outreach and output, better for time and eternity.

The rural church—God bless it now and ever!



n baptizes new converts in

ssociation, under the leader-
aid from the Mission Depart-

Flippin, organized in 1945
ices in the community build-
arly a year ago. This building
oms, a large dining room, and

Delta Association, started as a
now has a full-time program.
he new building of Boydell

Church, located in the rural sections of Delta Association.

Upper right center—Bellefonte Church, near Harrison in Boone-Carroll Association, had been closed for years when Missionary G. E. Lafferty reopened it. The building owned jointly by Presbyterians and Baptists, has been repaired and the inside papered. Guy A. Hopper is the half-time pastor.

Right center—Lexington Church, Stone-Van Buren Association, will have a rock veneer building when this structure is completed.

Lower right center—Riverside Church, Tri-County Association, organized four years ago with four members, now has approximately 60.

Bottom right—Cord Church, Independence Association, is being razed by the members to make way for a new stone building.



The Associational Missionary

By J. SCOTT BLYSTONE

One of the strong links in the chain that unites Baptist churches in the Kingdom work is the association of Baptist churches within a certain area cooperating in the furtherance of the Gospel of Christ. Each local church has its parish and is directly responsible for that field. It is the Jerusalem of the Commission. Their responsibility does not end at the city limits of Jerusalem, but in cooperation with other Baptist churches there is the added responsibility of Judea, the association.

Within the association there are thousands of souls that need to be led to Christ, indoctrinated, enrolled in Sunday Schools, Training Unions and churches. There are weaker churches to be strengthened, mission points to be opened up and unreached sections, urban and rural, brought under the influence of the Gospel.

The cooperating churches call a man to head the correlated work of all the churches in ministering to this need. He is the associational missionary. Under God and the cooperation of the churches he seeks to carry out a program of education, indoctrination, evangelism, and organization.

Some of the brethren feel that evangelism as we interpret it in conducting revival meetings is not only the major task but the only work of the missionary. True it is our major task, but teaching and indoctrinating are embodied in the Great Commission. After leading souls to Christ there is the need of "teaching them to observe all things whatsoever I have told you."

Through study courses and a teaching ministry they are able to give a reason for the faith within them. They need to be taught more perfectly the way of salvation. There is also the work of strengthening the churches like the work of the first associational missionary, the apostle Paul.

Pastorless churches need to be shepherded until a pastor can be secured, struggling churches need help and encouragement. Everywhere and at all times under every condition the missionary must be all things to all men that he might win some to Christ.

Many are the demands made on a missionary—churches without a pastor, mission points to care for, study courses to teach, Vacation Bible schools to arrange for and oftentimes conduct, pulpits to supply in the absence of pastors, revivals to be conducted in smaller churches and new fields, assisting in construction of church houses, helping plan church programs and set up budgets, push and promote the work of the Sunday School, Training Union, Woman's

Missionary work, Brotherhood and all special offerings and programs of the association, state and Southwide work.

The missionary also attends associational meetings, district and state rallies, clinics and conferences. Many times he is called upon to assume the role of Solomon in a church schism and we betide him if he does not please both sides. Between these multitudinous demands he is expected to keep prayed up, to prepare new sermons, visit the sick and troubled, be a husband and father and take his place in his community. Well has our beloved Dr. Otto Whittington said that it takes a bigger and better man to be a good missionary than a pastor.

There are many difficulties in his work. Many are obvious as we contemplate his task. Keeping his soul in tune with God and finding time for study and meditation is no small task. It would be embarrassing for any missionary to admit the number of fresh, new sermons that he has prepared within the past 12 months. His is a constant giving-out ministry.

His financial problem is not small. Many pastors and laymen fail to realize this and oftentimes he is forced to leave the work he loves. Many of our churches provide a home for their pastor, but how many are as thoughtful for their missionary?

In this day of high cost of upkeep and depreciation for cars it is impossible to drive a car for less than 5 cents a mile and most missionaries average 2,000 miles each month. Around 40 per cent of their salary goes for traveling expenses.

This does not leave much for books, and personal and family expenses.

Another difficult task is pleasing the brethren. Few pastors agree on what a missionary should do. With 12 or 30 pastors with widely divergent views concerning his work he is a genius if he reasonably satisfies the brethren of the cloth. Add to them the deacons, associational department heads, and the humble laymen and he has a challenge that causes the heart of the stoutest to quake at times.

Yet with all these there is the bounding joy and happiness of being one of God's pioneer workers, blazing trails for others to follow, sowing with the assurance that God will send others to reap, seeing joy and peace come to those accepting Christ. He knows there is a God in the heavens who knows and understands and is keeping a record of more than can be put on a report sent to state headquarters, and that one day the Lord will say to him, "Well done thou good and faithful servant!"



This picture of the associational missionaries was taken at Hot Springs last April while they were there for a two days' retreat to discuss together their work under the leadership of Dr. C. W. Caldwell, superintendent of the Department of Missions.

Trust, Try, and Prove Me

L. S. L.

LIDA SHIVERS LEECH

1. Bring ye all the tithes in - to the store-house, All your mon - ey,
 2. When my wa-ving faith in tri - als fal - ter, When His guid-ing
 3. I have yield-ed Him my life for-ev - er, All I am, or

tal - ents, time and love; Con - se - crate them all up - on the
 hand I can - not see, Then in won - drous love and ten - der
 have, or hope to be; Naught on earth my hold on Him can

rit.
 al - tar; While your Sav - iour from a - bove speaks sweet - ly,
 mer - cy, Through His Word He says to me, My child, just
 sev - er, While I hear Him say to me, My child, just

REFRAIN
 Trust Me, try Me, prove Me, saith the Lord of hosts, and see
 Trust Me, yes, then try Me, prove Me,

If a bless-ing, un-meas-ured bless-ing, I will not pour out on thee.

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Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER
Sunday School Superintendent
 RALPH W. DAVIS
Training Union Director

T. D. McCULLOCH
Student Union Secretary
 MRS. B. W. NININGER
Church Music Director

Radio Center Building, Little Rock



Herman L. King To Be At S. S. Convention



Herman L. King, secretary of Standards and Records of the Sunday School Board, Nashville, Tenn., will have charge of the adult conferences during the State Sunday School Convention, October 20-21, in First Church, Little Rock. Mr. King is an outstanding leader of adult Sunday School work.

O Sing Unto the Lord a New Song

With cool weather in prospect, all departments of church activity will take on new life. Church music is no exception. Every church in the state should make plans for a school of church music in the near future—either as a separate undertaking or as a part of an associational school.

This type of music training is invaluable and is offered to the churches at a very small cost. The director contributes her services without charge but is usually assisted by one or more of the part-time workers who receive no salary but only an honorarium. Specific information regarding schools, both individual and associational, may be had by writing to Mrs. B. W. Nininger, state church music director.

Mrs. Nininger is anxious to serve the churches with suggested materials and programs which can be used in various ways. She has just returned from Europe where she made a study of church music in many countries. She attended the Southwide Church Music Conference at Ridgecrest, where she took an active part in the week's program of study, forum, and rehearsal for the singing of "The Messiah."

Church Music Awards

Growth and progress in a church-wide ministry of music, which offers training and opportunities of service to all the people, is the goal of the Sunday School Board in establishing a curriculum and course of study in church music. The text-books for this course are now in the process of being published and may be expected by the first of January.

Many schools have been held this year from mimeographed manuscript of the books and requests for awards are on file. Those who have attended these schools, taken the examination and are awaiting awards are asked to be patient a little longer until the filing office in Nashville sets up all the necessary equipment for records in this new field. The certificates will soon commence to be received all over the South.

Associational Hymn-Sings

Associational music directors are prepared to assist churches in

planning for music study. A special means of building interest and knowledge concerning the subject is the quarterly hymn-singing which will be promoted in each association this year. These sings served to instruct and inspire people in many places where they were held regularly last year, besides giving opportunity for each to hear the other choirs in the association. More of this sort of musical interchange is good for all. Much of the state church music director's efforts were spent in the associational work and it is hoped that she will be used in even greater service this year.

Vacation Bible School Reports

Churches that have had a Vacation Bible School this year and have not sent in the report are urged to do so at once. These reports furnish valuable information in the promotion of Vacation Bible School work.

Reports of schools held in Arkansas are sent to Nashville, Tenn., to be included in the Southwide report. Arkansas should receive credit for every school held, so all reports should be sent in at once. Send all reports to the Religious Education Department, 203 Radio Center, Little Rock.

Correction!

In the general summary of Summer Field Work for 1947, which appeared in a recent issue of the Arkansas Baptist, the total number of conversions should have read 106 instead of 86, and the total number of additions 75 instead of 55. We are glad to make this correction.

Tomorrow You Lead

"Tomorrow You Lead," is a Sunday School Study Course book for intermediates and intermediate workers. All intermediates who desire to do so may receive in place of the Sunday School award the Training Union award. The book will be listed as a Sunday School Study Course book, but elective credit may be given to intermediates in the Training Union.

Figures to Inspire

September 7, 1947

Fort Smith, First	971	301	
Little Rock, Immanuel	971	256	5
Including Missions	1406	545	6
El Dorado, First	741	161	7
Pine Bluff, First	712	210	1
North Little Rock, Baring Cross	575	231	2
Including Missions	606	254	
Benton, First	560	164	7
Including Missions	640		
Little Rock, Second	551	103	3
Fort Smith, Immanuel	536	105	1
Paragould, First	523	243	2
Hot Springs, Second	512	137	1
Including Missions	553	161	7
Camden, First	501	100	
Little Rock, Tabernacle	473	103	1
Hot Springs, Park Place	449	137	7
McGehee, First	431	107	8
North Little Rock, First	428		2
Magnolia, Central	426	127	1
Arkadelphia, First	423	189	53
Pine Bluff, Southside	394	125	2
Bauxite, First	359	116	3
Hot Springs, Central	354	85	1
Malvern, First	353	72	
Paris, First	348	122	
Springdale, First	339	171	
Including Missions	490		
Fort Smith, Calvary	332	75	3
Conway, First	329	48	
Stuttgart, First	305	134	
Including Missions	358		
Fort Smith, Grand Ave.	301	112	2
Siloam Springs, First	288	153	2
Hot Springs, First	279	52	8
Rogers, First	275	92	
Cullendale, First	273	84	
Mena, First	269	87	2
Norphet, First	265	201	5
El Dorado, Westside	232	94	1
Gentry, First	219	118	1
Greenwood, First	208	69	1
Jacksonville, First	206	99	2
Pine Bluff, Second	203	71	1
Little Rock, Life Line	175	109	
No Little Rock, Central	172	68	
N. Little Rock, Pike Ave.	169	63	
Mt. Ida, First	165	87	

Little Rock, Reynolds Memorial	144	42	1
North Little Rock, Park Hill	140		3
Little Rock, Woodlawn	139	78	1
Pine Bluff, Matthews Memorial	129	64	
North Little Rock, Immanuel	125	73	1
Ashdown, First	121	60	10
Including Missions	141		
North Little Rock, Grace	111	35	
Vilonia, Beryle	105	57	
Tuckerman, First	87	34	
Warren, Immanuel	83	61	1
Sweet Home, Pine Grove	67	43	
Fort Smith, Bethlehem	63		
Little Rock, Bellevue	54	36	
Crystal Valley	45	44	1
Desha	43	40	3



IS YOUR CHURCH A Tithing CHURCH? IF NOT,

Let Dr. B. C. Land's stewardship promotion color charts, tracts, and supplies help you promote a revival of stewardship in your church. Dr. Land is Director of Stewardship Promotion for the Alabama Baptist Convention. His stewardship literature is being used of the Lord in more than a dozen states. For samples and prices, write

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 Box 162 — Montgomery, Alabama

Women's Missionary Union

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

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President

MISS LAVERNE ASHBY
Young People's Secretary

MRS. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Ridgecrest

By Mrs. H. M. KECK

The magic name of Ridgecrest became a glowing reality for 1,100 women of the Southland, 27 from Arkansas—eight BWC and 19 WMS members—as they met in August for the second annual WMU Conference and the fifth annual BWC Conference.

There was a challenge to each one present in the conference theme, "We Would See Jesus," and also a reminder that we are observing the Ruby Anniversary of the WMU Training School, and of Young Woman's Auxiliary.

For an hour every morning, except Sunday, Dr. W. O. Carver taught the Bible and told how to make it a personal possession. His Bible had been growing for 70 years, he said, but "only the parts I appropriate are really mine."

The Vesper Service, conducted each evening by Mrs. W. C. Tyler, was based on the theme "We would See Jesus in the Little World of Home," emphasizing the principles of frankness, fairness, and faithfulness and urging us to pray, play, and stay together in our little world of home.

Classes on 10 phases of world missions were conducted each morning by different teachers. Miss Nancy Cooper was one of them.

Conference periods on "Methods Old and New in WMU" were conducted each day by Miss Kathleen Mallory, Miss Juliette Mather, and Miss Mary Christian.

Mrs. J. E. Short presented the home missionaries on Friday evening when each told something of her work. Foreign missionaries were presented on Monday evening by Mrs. Frank Burney.

Outstanding among the speakers was Dr. Alfred Carpenter of the Home Mission Board who has just returned from a trip through Europe. He spoke of "The World's Message to Southern Baptists." He said that European Baptists are asking us to keep our churches free and strong so we will be able to preserve civilization.

The closing address was given by Dr. Everett Gill, Jr., Foreign Board Secretary for Latin America, who introduced two new appointees of the Board. The appointees are Mrs. Charles W. Knight, Jr., to Africa; and Miss Etta Jo Whithauer, to Brazil. Having just returned from a two-year tour of Latin American countries, he gave two great impressions that had come to him—the genuine appreciation of the nationals for the work of our missionaries and the amazing progress of the gospel in the two brief generations of our work. An offering taken for World Relief amounted to \$1,705.

Dr. W. P. Binns told us that "It is still a weary, longing, restless world; and it is ours to deliver to that world the message of Philip to Nathaniel, 'We have found Him,'" and Miss Lorene Tilford of China said, "Let us keep America Christian. Let us keep America free. What we have, let us share with others."

Bentonville WMS And Relief

Bentonville WMS donated 81 garments for men, women, boys, girls and babies for the needy in China and sent them through the Baptist World Service Center, 740 Esplanade Ave., New Orleans. Mrs. A. G. Newman, WMS president, writes:

"It was a joy to see the women go into their wardrobes and give the finest of their woolen coats, dresses, and children's clothes. They were not from the ragbag. Reading letters in The Commission from appreciative recipients of garments inspired us to do this. We also sent \$6.50 to be used for powdered milk. 'Inasmuch as ye have done it unto one of the least

of these brethren, ye have done it unto me'."

"Read the notice concerning the World Service Center on page 27 of September Royal Service and plan for your WMS to send a box.

The John L. Riffeys on Furlough

Dr. and Mrs. John L. Riffey and daughter arrived July 18 from Brazil for their regular furlough. While in the states it is their plan to attend Southwestern Seminary. Mrs. Riffey is to study piano and voice in preparation for special service along this line on returning to Brazil. Mrs. Riffey writes: "We are so happy to be home and have been visiting relatives. We also attended Foreign Mission Week at Ridgecrest."

—000—

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

Brotherhood Urges Church Advertising

MEMPHIS, Tenn. — (BP)—The Baptist Brotherhood of Shelby Association has voted to encourage local Baptist churches to increase their church advertising "to a point of appeal comparable to that which is being made in the commercial world."

The resolution asked churches to include funds for the advertising in their budgets. "We understand that this will call for large advertising budgets, but we are convinced that no better investment of our Lord's money could be made than by placing His gospel and the blessings and benefits of His churches before the masses of our people," the report said. This effort will contemplate use of the radio, newspapers, billboards and all other legitimate mediums of advertising."

COPPER BOOKMARKS

Gleaming solid copper, hand-hammered and polished. 1¼ inches wide, 2 inches long. Order by number. Each, mounted on card, 30 cents.

NO. 1806—HE CARETH FOR YOU
NO. 1807—THE LORD IS MY SHEPHERD
NO. 1808—JESUS SAVES
NO. 1809—JESUS, SAVIOUR, PILOT ME
NO. 1810—JESUS NEVER FAILS

A BOOK ABOUT ME, by Robbie Trent

Written in rhyme form with spaces for child's name, address, birthday, and name of church. Pocket size, with two-color illustrations, and envelope.

1-9, 10 cents each; 10-49, 9 cents each;
50-99, 8 cents each; 100 or more, 7 cents each.

SCRIPTURE TEXT METAL PENCILS

Bullet-shaped silver-tone pencil in assorted colors. Metal tip and good eraser. Order by number. Each, 10 cents.

NO. 1—LORD'S PRAYER
NO. 2—TEN COMMANDMENTS
NO. 3—JOHN 3:16
NO. 4—TWENTY-THIRD PSALM
NO. 5—BOOKS OF THE BIBLE
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A Thrilling Report!

Pastor B. E. Eldridge, First Church, Tyronza, writes that the Brotherhood of his church has recently sponsored a mission revival in the Black Oak community, five miles from Tyronza. There were 70 professions of faith in Christ.

And last Sunday, 115 people were present there in Sunday School!


Brother Eldridge says: "Our men got a real blessing from this project." We believe it!

Singing for the revival was led by Pat Mehaffey and Ben Balcom. Miss Martha Moreland, an intermediate girl, played the piano; and Pastor Eldridge did the preaching.

And now, following such an outpouring of God's blessings, the Tyronza Church is planning to operate a mission in the Black Oak community and to erect a suitable building there during the fall. Prospects are good for a Sunday School of 200 or more.

Pastor Eldridge concludes: "We are planning three mission revivals of this nature next year in this vicinity, with the Brotherhood as sponsor."

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NELSON F. TULL
Secretary

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3. Lead the committees to do the specific tasks assigned.

4. Get a full report of each committee at each Brotherhood meeting.

5. Enlarge and extend the activities program as the Brotherhood grows in number, in vision, in power.

A Brotherhood is organized for work by selecting certain officers and setting up certain committees. The little booklet, "Organizing and Operating a Brotherhood," by Lawson Cooke, suggests the following officers:

President, to direct and to preside.

Membership vice-president, to enlist the men of the church in the Brotherhood.

Program vice-president, to prepare and present worthwhile and effective Brotherhood programs when the men get together.

Activities vice-president, to keep a well-rounded program of activities before the Brotherhood.

Secretary, to keep records.

Treasurer, to handle any Brotherhood funds.

The following Brotherhood committees are suggested:

Worship committee, charged with getting men to church and prayer-meeting.

Educational committee, charged with getting men to Sunday School and Training Union.

Finance committee, charged with getting the men of the church into the financial program of the church; leading men to tithe and to be faithful stewards.

Evangelistic committee, charged with leading people to Christ.

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What, No Nipples?

The Corporation Counsel of the District of Columbia has ruled that minors may drink in saloons.

Laws still forbid the sale of liquors to minors, but it is permissible for adults to buy the drinks and pass them on to minors for consumption.

"Clip Sheet" asks why don't the saloons keep a supply of nipples on hand for parents to put on the bottles. This would prevent fathers and mothers from having to bring their own nipples, the paper adds. It is also suggested that the saloons furnish buggies so that tipsy parents won't have to carry the slobbering infants home on their shoulders.

Benevolence committee, charged with ministering to the sick, the bereaved, the troubled, the needy.

Extension committee, charged with helping other churches organize their Brotherhoods, and with building a greater associational Brotherhood.

Executive committee, charged with the general oversight of the Brotherhood.

In churches where the Brotherhood is very small, one man can be assigned the work of a committee. Committees may be combined, if necessary.

The activities vice-president should see that each committee is charged with certain specific activities, and that each committee is kept aware of its duties.

When the men of the Brotherhood are organized for work, then given specific tasks to perform, then led to do those tasks, the Brotherhood is on its way towards becoming a great blessing to the church, to the community and to the men of the Brotherhood.

If you want to be despondent, look within you. If you want to be baffled, look around you. But if you want to be brave and calm, lift up your eyes to the living Christ and remember the living Lord at your side.—F. T. Salter.

When you have nothing left but God, then for the first time you become aware that God is enough.

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Baptist Leader

Dies at Age 85

F. M. McConnell, 85, editor emeritus of the Baptist Standard, of Texas, died September 1 at the Nacogdoches, Tex., residence of Pastor and Mrs. L. E. Lamb, where he and Mrs. McConnell had been for several months. Mrs. Lamb is his daughter.

He climaxed 60 years of ministry in the southwest, as pastor, evangelist, educator, and denominational leader, by becoming editor of the Baptist Standard. In 16 years he helped to increase the circulation 100,000 and to make a business success of a financial liability. Retiring from the position of editor and general manager of the paper in 1944 to become editor emeritus, he left it with an unprecedented list of 115,000 subscribers.

Dr. McConnell became corresponding secretary of the Baptist General Convention of Texas in 1910, succeeding Dr. J. B. Gambrell. In 1914 he was chosen superintendent of evangelism for Southwestern Seminary, Fort Worth. The following year he accepted the office of corresponding secretary of the Baptist General Convention of Oklahoma where he served for six years.


He served as president of Burleson College, Greenville, Miss., pastor of First Church, Bonham, Tex., executive secretary of Baylor Hospital, Dallas, and pastor of Calvary Church, San Antonio, Tex.

He is survived by his wife, one son, two daughters, five grandchildren and one great-grandchild.

No person was ever honored for what he received. Honor has been the reward for what he gave.—Calvin Coolidge.

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Summer Field Workers Help Rural Areas

These snapshots show the 1947 Summer Field workers in the varied activities in which they engaged this summer in six weeks of intensive Training Union work. Their efforts to visit, to enlist, to organize Training Unions in rural and village churches, to win the lost to Christ, and to enlist Christians in daily Bible reading called for long walks in 100-degree weather and often when houses were too far apart to be reached on foot, they had to secure bicycles or horses.

Visible results of the summer's work show totals of 106 conversions, 413 rededications, 128 unions organized, and the enlistment of 3,499 Bible readers.

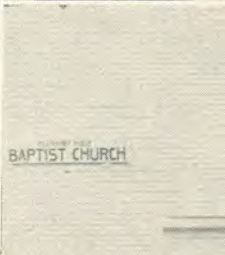
The history of Summer Field Work in Arkansas is glorious! During the past nine years, 293 workers have served most of the associations and have served 903 rural churches. The enrollment in their meetings has totaled 45,180. Six hundred forty-one people have been saved and 3,061 have rededicated their lives to the Lord's work.

The work, financed largely by funds received from the Sunday School Board and through the Co-operative Program, is directed by Dr. Edgar Williamson, head of the Department of Religious Education, and is supervised by workers of that department. The 1947 work was under the supervision of Ralph W. Davis, state Training Union director.

Workers are selected from volunteers from the various state and denominational schools who are willing to give a summer to training and working. Of the 293 young people who have gone out, there has not been a single quitter. Many of them have found God's will for their lives as they have served Him in small places.

The secret of Summer Field Work is five-fold: (1) it is initiated in prayer; (2) every worker is fully surrendered to God before starting out; (3) thorough preparation and training is given for 10 days each summer at the Arkansas Baptist Assembly; (4) personal supervision by experienced leaders on the field; and (5) the cooperation of associational missionaries, associational Training Union directors, pastors, and church leaders.

Plans for 1948 include two groups of workers to go into approximately 160 rural churches of Arkansas. One group of 32 workers will do Sunday School work under the supervision of Robert O. Barker, state Sunday School superintendent, and another group of 32 workers will do Training Union work under the supervision of Mr. Davis.



Ethical Aspects of Christian Living Are of Supreme Value

By R. PAUL CAUDILL

Wherever the Bible has gone, wherever it has been read and known, the great Proverbs have offered guidance to human hearts. The impact of these mighty sayings is to be seen in the New Testament where they are frequently quoted or eluded to. Compare for instance Proverbs 1:16 with Romans 3:10,15; Proverbs 3:7 with Romans 12:16; Proverbs 10:12 with 1 Peter 4:8; Proverbs 10:9 with 1 John 1:8; and Proverbs 27:1 with James 4:13,14.

The appeal of these great gems of wisdom lies in the fact that they deal with life and the problems of life in such a practical manner. Their teachings touch life at all but every point.

The Issues of Life

For instance note the following Proverb: "Keep thy heart with all diligence; For out of it are the issues of life" (Prov. 4:23).

The heart was regarded by the ancients as the seat of one's real self. It embraced the will, desires, emotions. It was from the heart that the impulses of life whether evil or good would stem. In the 23rd chapter of Proverbs (v. 7) it is stated this way: "For as he thinketh within himself, so is he."

Tennyson boasted that his strength was as the strength of 10 because his heart was "pure."

The scholarly Maratain knew the value of the pure heart when he remarked that if we would change the face of the world we must first change our own hearts.

This more than any other single thing is our most pressing need today — changed hearts; hearts that have been changed by an experience of God's grace in Christ Jesus; hearts that are kept "with all diligence" through continued fellowship with His redeeming love.

Six Things Jehovah Hates

In Proverbs 6:16-19 the writer calls attention to "six things which Jehovah hateth; Yea, seven which are an abomination unto him." Let us think on these things just as they are recorded by the wise man of old: "Haughty eyes, a lying tongue, And hands that shed innocent blood; A heart that deviseth evil purposes, Feet that are swift in running to mischief, A false witness that uttereth lies, and he that soweth discord among the brethren."

It would be difficult for one to state more graphically the course of mischievousness. The heart that deviseth wicked purposes is apt, sooner or later, to run the gamut of all these "abominations." It is so easy, for one to become a false witness and utter lies by merely repeating half truths that

Sunday School Lesson For September 21

Prov. 4:23; 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1; 29:18; James 4:17

have already been uttered by someone else concerning an acquaintance or a neighbor.

It is difficult for one to engage in gossip without dealing sooner or later in "black gossip." Easy it is, also, beyond words, to sow discord among the brethren through publicizing matters that ought not to be talked except in private or mentioned except in a constructive manner.

We need to remember that no matter how low one may fall in the paths of sin a word of love or a gesture of sympathetic concern may cause that individual to turn unto the Lord and unto a new way of life. The cheek of shame may be wet with tears of regret and repentance if only the right word is spoken by the right person at the right time.

The Beginning of Wisdom

"The fear of Jehovah is the beginning of wisdom; And the knowledge of the Holy One is understanding" (Prov. 9:10). Here is passage of Scripture that ought to be taught every child in the land.

We have been passing through an era when our chief emphasis has been upon the material side of life. We have been more interested in making a living than in making a life. Too often as our young men and young women have gone out to college and to other institutions of learning they have gone without enjoying the proper relationship with Jehovah God.

We have all but come to measure success in terms of one's ability to make money. If a young man goes out in life and makes a great deal of money he is looked upon by the majority of people as "successful." He may have made that money in a selfish way and have given little or no thought to his Maker.

Unless we can get back to the psalmist's understanding of Jeho-

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vah and have something of His primal concern for the God-man relationship we shall have little to base our hopes on for a better world. Any political or economic pattern that the mind of man may devise will soon break down unless it is undergirded by the right relationship with God. There is utterly no "understanding" apart from the knowledge of the Holy One.

Sundry Proverbs

"Righteousness exalteth a nation; But sin is a reproach to any people" (Prov. 14:34). If one would see this passage translated into the terms of every day life let him journey among the ruins of prostrate Europe. One can only say as he looks upon it all that the present plight is but a stinging rebuke of the wages of sin.

Another oft quoted gem of wisdom is the following: "Pride goeth before destruction. And a haughty spirit before a fall" (Prov. 16:18.) Some of us have heard our mothers utter this word over and again and have seen it demonstrated in life about us.

"To do righteousness and justice is more acceptable to Jehovah than sacrifice" (21:3). What God desires on the part of His children is not the meaningless practice of empty ritualism, but an ordered life of acceptable service—a life that is filled with righteousness and justice.

Other passages that deserve special consideration in this lesson are: Proverbs 27:1; 28:1; 29:18; and James 4:17. Each one of them constitutes a lesson in itself if we would only dwell upon the teaching therein.

—000—

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

Notes from the Field

By C. W. CALDWELL

A revival meeting in Beck's Chapel Church, near Hughes, under the direction of Missionary J. J. Franklin, assisted by the mission superintendent, closed with 20 professions of faith, six additions by letter and four on statement. It was the hope of all who attended the revival that a site could be secured for a church house, but as yet none has been secured.

* * *

Coal Hill Church, G. L. Lonsbury, pastor, engaged in a revival with the mission superintendent doing the preaching. There were five professions of faith and 25 adults pledged to tithe their income.

* * *

D. C. Bandy who has recently accepted the position as one of the three rural evangelists in the Mission Department has moved to Hot Springs. His address is 712 Park Ave., Hot Springs.

* * *

M. E. Wiles, rural evangelist, reports 52 professions of faith and seven additions by letter, in the services he conducted during August.

* * *

Ottis Denny, missionary in Newton County, gives a report of his work for August: traveled over 1,000 miles, made 13 church visits, 50 homes visited, 41 soulwinning conferences, secured more than 50 subscriptions to the Arkansas Baptist, collected \$48.52 for cooperative missions, witnessed 13 professions of faith, baptized 11, one addition by letter, 20 tithers, 30 sermons preached, two Sunday Schools organized, assisted in the organization of one Training Union and one Womans Missionary Union, held two revivals, contacted two preachers in view of coming to Newton County as pastors, administered the ordinance of the Lord's Supper in three churches. Arrangements have been made for the missionary to teach the Bible every Monday morning to a group of the Jasper High School students.

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Associations Are Meeting

Stone-Van Buren Searcy

Stone-Van Buren-Searcy Association had a meeting in Marshall this year. This association comprises three counties in the mountainous territory of Arkansas. There are 15 churches cooperating in this association.

Pastor Claud Jenkins, Clinton, is the very efficient and tactful moderator. He really knows how to handle a meeting. Mrs. Mae Blackwood Roberts is the clerk, and has been clerk for a long time. She lives at Timbo.

Do you know Pastor Gus Poole at Mountain View? Brother Poole is one of our outstanding preachers. He is a real Baptist, is even-tempered, and preaches a sound gospel. He has been at Mountain View for a number of years, and has led the people in a signal manner.

One of the outstanding pieces of work that has ever been done in that section is the completion of a beautiful, strong commodious church building in Marshall, with W. L. Leach as pastor and leader. The building is of native stone, and the stone was gathered from the lot on which the house was erected. There is a full size basement and a beautiful auditorium and Sunday School rooms. They have new oak pews on a hardwood floor. It is a real credit to the town, and to the ministry of Pastor Leach.

The saints in Clinton under the leadership of Pastor Jenkins are finishing up another unit of their spacious magnificent church house. It's a building which both in size and accommodation would do credit to a town three times as large as Clinton.

J. M. Hayes has been pastor at Corinth, Lexington, Plant, and Red Hill. He is doing some fine constructive work with these splendid churches. Zack Davis is pastor at Harness, and Homer Crabtree is pastor at Morning Star. At Pee Dee, Veteran J. D. Reeves of Clinton has been doing some splendid work. He always does. C. M. Dauber has been serving at Pleasant Valley and Shirley Churches. We understand that he is leaving Shirley. Another good church will be pastorless. Zions Light Church at Duff came into the association this year. Chester Roten is the popular young missionary and is busy all the time.

White River

The White River Association met September 4-5. This association embraces churches in Marion and Baxter Counties. The meeting this year was with the church at Gassville. The church is pastorless at this time.

Pastor Dennison Yates, of Cotter, is moderator in White River and he handled the meeting in a charming manner. He also preached the opening sermon this year. He is a thoughtful and earnest preacher. H. D.

Morton has removed from Mountain Home, and Riley Gregg was elected in his place as clerk of the association. It was an inspiring meeting.

Pastor Dewey Stark, Mountain Home, is one of the strongest preachers that section has ever had. Mountain Home is wonderfully following his leadership. J. F. Richardson is pastor at Antioch Church, near Flippin, and at Pilgrims Rest Church. He is a very earnest and wise leader. George Johnson is pastor at Hopewell and Whiteville. Pastor Johnson is a long time resident of that section, and has served many of the churches in a splendid manner. He is a good leader.

J. F. Duncan is pastor of Flat Rock Church, near Mountain Home. He is a sincere earnest man of the Lord. D. M. Kreis has given up the half-time work at Gassville, and is giving full-time to the Flippin Church. The town of Flippin is growing rapidly, and the work there demands wise leadership and great preaching. Kreis always measures up. He has had many baptisms there in recent months.

There were 81 baptisms in the churches of White River Association during the last associational year. This is an increase over the number of baptisms last year. Moderator Claud Crigler is one of the most faithful and persistent missionaries in Arkansas.

Clear Creek

Clear Creek Association met at Webb City Church, September 16-17. This is a new church building, but is a large and elegant one. The membership of the church was small, but they set to work with a determination and built a beautiful stone-veneered building, and then built a pastor's home. We are made to believe that any church can have a building if it wants one.

Clear Creek embraces Crawford, Franklin, and Johnson Counties north of the Arkansas River. W. O. Taylor is one of the best missionaries that this association has ever found. Rev. E. H. McAllister is pastor of Alix, Mountain Top, and White Oak Churches. He is doing a good work in these churches. D. O. Stuckey is and has been for sometime the intrepid, patient, successful pastor at Alma. G. L. Lonsberry is pastor at Altus and Coal Hill Churches. He lives in Van Buren, and is a hard working earnest leader.

W. L. Yeldell will soon come to the Clarksville church. He is a mighty preacher. He has just finished at the seminary. Concord Church enjoys the full-time ministry of S. A. Haley. Haley is a lovable character, and enjoys the confidence of his church members. Coy Lyons is the faithful, earnest leader and pastor of Dyer Church, and of Webb City Church where the association is meeting.

L. H. Harwell is the faithful leader and pastor of Forrest Mission for half-time. E. McGoldrick of Clarksville is the progressive leader and pastor of the Hagarville Church. J. N. Vandiver has been the faithful, earnest wise leader and pastor at Mulberry for several years. A. D. Kent, of Lavaca, is the under shepherd and fine preacher at Oak Grove. Pastor Don Hook, Ozark, is leading the saints in the erection of a splendid church building, which has been needed for sometime. Pastor Hook is a thoughtful preacher, and a wise leader.

Ozone is a new church, and enjoys the full-time ministry of Pastor F. B. Painton. Joe Lee is pastor of Shady Grove. H. G. Milam is pastor at Kibler. L. D. Williams is doing a splendid work with Trinity and Union Grove Churches. Every one knows that T. H. Jordan is pastor at Van Buren. He is one of our outstanding preachers and is a great leader.

W. E. Speed and Lake City

We recently had an opportunity to scan the work that is being done by Lake City Church under the leadership of the diligent young pastor, W. E. Speed. The church has four missions in the country around and about. In addition to Brother Speed, the church employs two preachers to look after these missions. The results of the work of the missions are reported through the regular channels of the church. The Sunday we were there, there were 302 in Sunday School in the main church and in the missions.

This type of work stabilizes the religious life of the people. There is little opportunity for fanatics to come in and start up protracted meetings in those communities. The people have good literature and good leadership. They attend preaching services at the church in Lake City on Sunday evenings. It is a great work, and one that is worthy of emulation. It is a good thing for our churches in the towns to take care of the poorly organized and neglected places.

It is refreshing indeed to take account of the mutual love that exists between Pastor Speed and his people. The membership of the main church as well as those in the missions are tied on to their leader with cords of love. They follow him and appreciate him. He stands high in the town.

Busy men like Deacon Fred Carter and others are solidly behind the program and support it all with their time and means.

Bobby Pack and Miss Ruth Wood are fine musicians and furnish good instrumental music. Miss Wood also helps the pastor in the office. It is a great people and a great pastor.

Worrells Memorial Church, North Little Rock, began a revival September 7 with Evangelist Lonnie Lasater doing the preaching. Pastor H. R. Boyd led the singing.