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September 19, 1946

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, SEPTEMBER 19, 1946

NUMBER 37

Arkansas Nears Quota in Relief Campaign

Arkansas Baptists had sent to the state office a total of \$96,781.11 just as the paper goes to press Monday—only four percent short of the state's quota of \$100,450 in Southern Baptists' \$3,500,000 Relief and Rehabilitation Campaign.

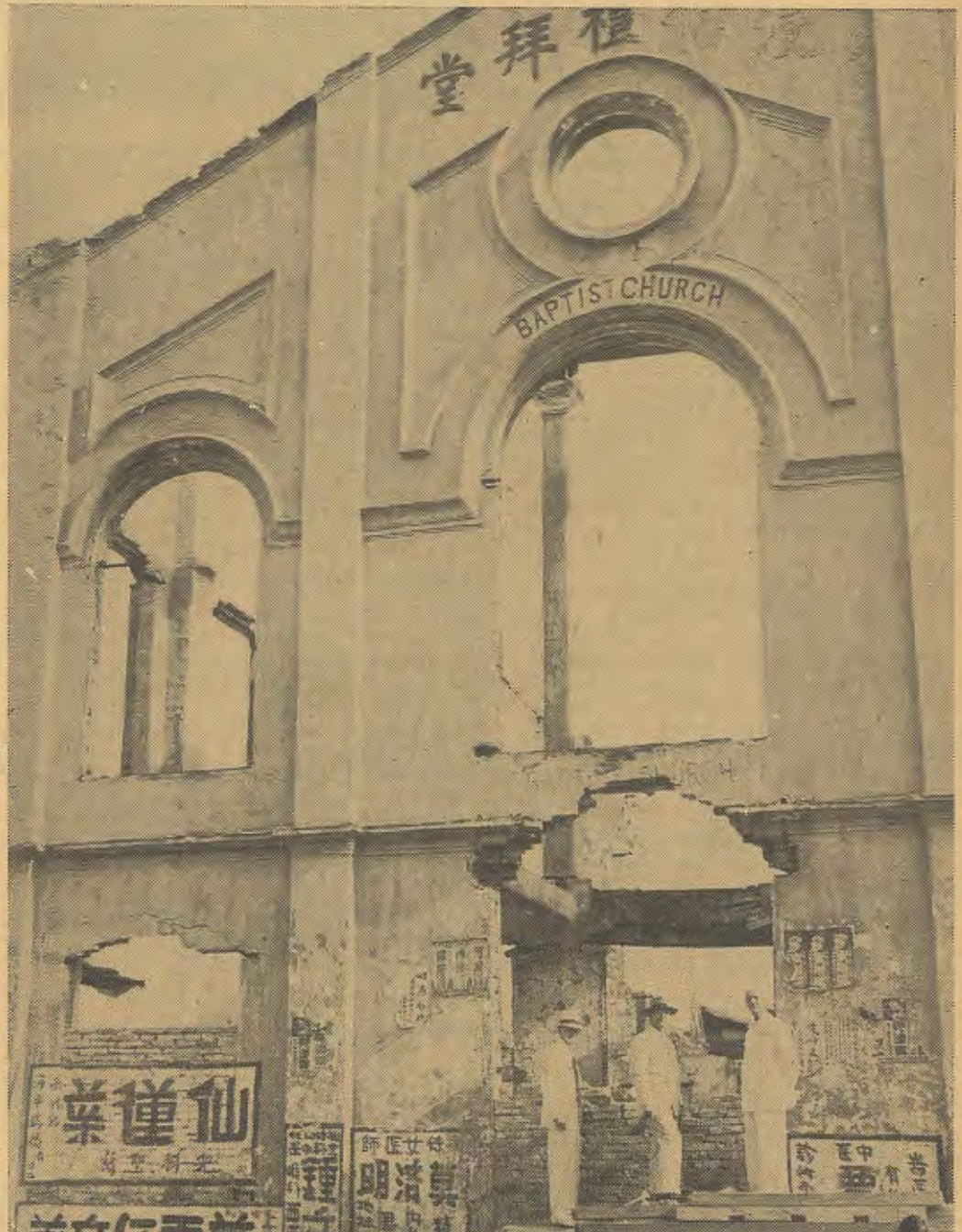
With realization of the state quota within reach at any mail delivery, it was discovered that 107 full-time churches and many rural part-time churches in the state still have not forwarded a penny to Little Rock for their share in the campaign.

Dr. B. L. Bridges, general secretary of the state Executive Board and director of the campaign in Arkansas, issued a plea that all funds now in the hands of church treasurers be sent immediately to his office so that Arkansas can be the sixth state to go over the top in the campaign.

Other states already rejoicing in success and still pouring in funds above their quotas are Florida, with 146 percent of its goal, Texas with 123 percent, and Arizona, New Mexico and South Carolina. The Foreign Mission Board announced from Richmond last week that they expect Arkansas to be next.

The marvelous work that women in the churches have done in pushing the campaign through their missionary unions is reported by Mrs. C. H. Ray, state WMU secretary. The women accepted one-third of the total goal as their quota, and are raising it in most cases. At Booneville, members of the WMS itself contributed \$356, or 41 per cent, of the \$863.53 given by the full church.

Dr. Bridges last week urged all pastors of rural churches to take a collection in their churches during September. Letters to the 107 full-time churches who have not made their contributions also have gone out the last few days. These gifts, together with second collections being taken in many churches and amounts that treasurers have on hand, should help the state to gloriously take its place among those who far exceed their quota by the campaign's close September 30.



REHABILITATION — Executive Secretary M. Theron Rankin and Orient Secretary Baker James Cauthen of the Foreign Mission Board are visiting Chinese mission fields to view relief and rehabilitation needs. Here, with Dr. R. E. Beddoe of our Baptist Hospital at Wuchow, they view war damage to the Wuchow church and estimate the cost of rebuilding.

ONE Hungry WORLD

Following Florida's lead, four more states passed their goals within the first 60 days of the 90-day campaign to raise \$3,500,000 for relief and rehabilitation. Texas has now gone far beyond \$450,000, New Mexico \$24,000, and Arizona \$5,600, and South Carolina \$210,000. To reach the Southwide goal by September 30, Southern Baptists were determined to give a million dollars in one month.

* * *

Baptists who think famine is ended don't know the facts. Infant mortality in Poland, which was 14 per cent in 1939, now reaches 50 per cent in certain areas, according to a report recently released by the International Red Cross in Geneva. Babies weigh on an average of 30 per cent less than before the war. Milk is a luxury few mothers can afford.

* * *

Dr. M. Theron Rankin, on tour of Baptist Missions in China, visited Canton to find that a thousand students are enrolled in one of the Chinese Baptist schools, less than a year after the surrender of the enemy. The school had been disbanded for more than five years, and the buildings were looted of all furnishings—even stripped of woodwork. The principal, a graduate of the University of Richmond, led Dr. Rankin to the auditorium filled with benches, each one of which was marked in Chinese characters: "Given by American Southern Baptists." The partitions separating classrooms were inscribed: "Given by Southern Baptists in the U. S. A." A microscope in the almost barren science room was tagged "Given by Southern Baptists." The principal said, "We couldn't have started without the help Southern Baptists have given us. Our teachers would not have had enough income to live on without the help of your relief funds."

* * *

A quantity of a leaflet, 5½x8½ inches, designed for distribution inside a four-page church bulletin is still on hand. Churches emphasizing relief throughout September may order enough for one Sunday. Wire your state mission secretary or the Baptist Foreign Mission Board, WUX, Richmond, Virginia, asking for a specific quantity of "Praise God."

* * *

Can you spare a diamond for relief? A widow gave her engagement ring for relief



Dr. M. Theron Rankin of the Baptist Foreign Mission Board, accompanied by Dr. Baker James Cauthen, secretary for the Orient, is completing a survey of relief and rehabilitation needs among the Baptist Missions in China. This picture shows Missionary Doctor R. E. Beddoe of Stout Memorial Hospital (left) with Dr. Rankin (center) and Dr. Cauthen. Although the picture shows little damage to the plant, the staff were compelled to evacuate for a year when the enemy took Wuchow and they returned to an almost empty building. The medical ministry, sustained throughout the evacuation under the leadership of Missionary Doctor William L. Wallace, continued as soon as the enemy withdrew and Dr. Beddoe relieved Dr. Wallace early in 1946.

—Photo by Rex Ray.

and rehabilitation. "I hope people won't think I'm lacking in sentiment," she said, when the relief committee investigated the gift. "I know my husband would understand and want me to do this. In such times when others are so much in need, we have no right to hold fast to things unless we are able to make use of them in the Lord's work." She says she feels that the memory of her husband will be kept alive in a boy or girl saved from starvation, rather than in a material keepsake, however valued.

CHRIST THE DOOR

A Devotion by B. H. Duncan, Hot Springs

"I am the door."

Which is the door, the opening or the shutter? I know that, in common parlance, the shutter has come to be known as the door, and in some instances it is so considered in the Bible. But accurately speaking, the door is the opening, you might even have a door without a shutter.

When Jesus said, "I am the door," He must have meant that He was the opening, the entrance, rather than the shutter. He is Himself the entrance through which we must pass into the Kingdom of God. The theme of the scriptures bears out the conclusion that the mission of Jesus is to admit us into all the joys and comforts, opportunities and privileges, satisfactions and values of the Kingdom of God.

This door to divine protection, to eternal truth, to the pasture lands of God's grace and love, the door to redemption and life, is open. It is a challenging invitation to the whole human race to enter into and share all the blessings and values of the wonderland of God.

But this door is narrow, so narrow that some things cannot pass through it.

Sin is represented as the inflation of self. Sin is bigotry, it is selfishness, it is the inflation of the I. Such cannot pass through this door. One cannot enter through that door with a lot of excess worldly baggage. If one undertakes to enter with an inflation ego and a lot of excess baggage he will most certainly jam the door and will find it impossible to pass through. One must be reduced to his naked soul in order to make the entrance.

Many people prefer to remain on the outside rather than to be so stripped.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" John 10:9.

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Gainesville and Current River Associations will begin associational-wide enlargement campaigns September 29. In Gainesville Association the campaign will be held in Receptor Church, with State Missionary James Fitzgerald leading. In Current River Association the campaign will be held in First Church, Corning, with Ralph Davis, state Training Union director, leading. H. W. Johnston is missionary in both associations.

ARKANSAS BAPTIST

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O. E. BRYANT, EDITOR
IONE GRAY, EDITORIAL ASSISTANT

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Conway, Arkansas

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AN ACCREDITED JUNIOR COLLEGE

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MODERATE COST

INCREASED ENROLMENT THIS YEAR

Write for Folder, "THE COLLEGE FOR THE GIRL WHO CARES"

Dr. R. L. Whipple, President
Central College, Conway, Arkansas

Across the Editor's Desk

Dr. Newton and Russia

Dr. Louie D. Newton, pastor of Druid Hills Church in Atlanta and president of the Southern Baptist Convention, returned recently from a 25-day visit to Russia. He had been invited there by the Russian government, and his tour of that nation was undoubtedly a conducted affair.

The Associated Press quoted Dr. Newton in at least two stories from Moscow. In these, Dr. Newton spoke of the freedom of worship he witnessed in the several Baptist churches where he was privileged to preach. On his return to this nation, Dr. Newton, immediately interviewed by the press, made other glowing statements about the future of religion in Russia.

These few statements from Dr. Newton, especially in recognition of his status as president of the Southern Baptist Convention, have thrown him open to accusations as a religious leader who innocently accepted wholeheartedly all the propaganda that the Communist government handed him. Not a few magazines and columnists have written blisteringly of the susceptibility of Southern Baptists, assuming, unknowingly, that Dr. Newton spoke for all of us.

Our Observations

In that the Arkansas Baptist has begun publication of a series of articles by Dr. Newton on "What I Saw and Heard in the Union of Soviet Socialist Republics," the editor wants to make these observations:

Dr. Newton is simply an individual. He went to Russia as an individual Baptist, not as a spokesman for the Southern Baptist Convention. He is not speaking for Southern Baptists when he records his observations.

Dr. Newton is an optimistic individual. He looks for the bright side of things. Undoubtedly he is thrilled at his observations of apparent freedom of worship for Baptists in the Soviet Union. (Likewise he accepted at face value Mr. Truman's pledge to remove the U. S. embassy at the Vatican "not later than the signing of the peace treaties." We personally would like something more definite.)

Dr. Newton, on the other hand, is also a cautious individual. We doubt that he has endorsed the Soviet system or has fallen wholeheartedly for the propaganda they handed him. Dr. Newton told this editor, at dinner just a week or so before his departure for Russia, that he would not be content with a surface view of life in Russia but that he would pry into the inner workings to find the truth of the conditions there.

We do not want to criticize any man until all the data is at hand. We want to hear and

read all that Dr. Newton has to say about Russia before we declare that he has endorsed Communism or that he has declared religious freedom is a Soviet policy. We shall wait until he has submitted all his material to us before we join the many others who denounce his reports.

At the same time, we must say that your editor has not seen the full series of reports Dr. Newton is writing. At the moment we have seen only one—the first, which was published last week. (The articles, incidentally, are copyrighted, and will later appear in book form.) For that reason, we must declare Dr. Newton's opinions not necessarily representative of those of the Arkansas Baptist. Our readers will please keep in mind that we are publishing this material because of its timeliness and its value as one man's opinion. Every reader is entitled to accept or to refuse the opinions expressed.

Our Convictions

We set out two statements as the convictions of the Arkansas Baptist's editor. All readers may not agree here either, and if not, all have the freedom to disagree.

Freedom of worship is not the same as freedom of religion. We believe Dr. Newton witnessed freedom of worship in the churches he visited in Russia. Whether this is a general condition, or a prearranged matter to impress the American visitor, we do not know. But we do know that simple freedom of worship does not constitute freedom of religion. Freedom of religion includes the right to propagate one's beliefs, to evangelize—anywhere and everywhere they choose—for the winning of new converts. We feel this is not true in Russia. Freedom of religion also means the abolition of censorship on a pastor's message and on the exchange of ideas—even the freedom to criticize the government without fear of reprisal. We feel that this also is tabooed in Russia.

Secondly, we want to state that totalitarian governments are not Christian, but are in absolute defiance to Bible teachings on the autonomy of the individual. We believe Russian Communism is totalitarian, and we cannot endorse it in any measure.

We are happy to have Dr. Newton's articles telling what he "saw and heard." We believe that he will clear himself of the many charges that have been brought against him by the American press on the face of his initial statements to the press. But we have made the explanation above so that all our readers will understand, whatever opinions are expressed, that Dr. Newton speaks as an individual—not as a pope or bishop (thank the Lord we have none) of the Southern Baptist de-

nomination, or as an editorial writer of this paper. He is merely exercising the freedom of speech and press which all of us hold so dear.

Freaks of Grace?

A freak is any production of plant or animal life that is contrary to the usual order. For instance we knew a man who had six perfectly normal toes on each foot, but could we say that men have six toes? No, he was a freak. We saw a calf one time that was born with two heads, but could we say that calves have two heads? No, this particular calf was a freak. We have often seen eggs with two yolks in them, but can we say that eggs have two yolks? No, eggs with two yolks are freaks.

We heard Dr. Porter M. Bailes in one of his sermons at Asilomar say that a Christian living as well outside of the church as he could live within it would be a freak of Grace. If there are freaks of Grace, then we are convinced that a Christian who has never followed Christ in scriptural baptism is a freak. One who can pray and give high emotional expression to his religious experience and yet not tithe is a freak. One who has had proper instructions, and has read his Bible prayerfully and yet has no doctrinal convictions is evidently a freak of Grace. Surely a man who has the love of Jesus Christ in his heart and still finds ample room for malice, envy and hatred should be classified as a freak.

Persons will do well in their Christian lives to seek by prayer, Bible study, personal consecration, and reliance upon Divine help to have their lives moulded after the true pattern of Grace; otherwise, they are freaks.

—California Southern Baptist.

"If religion is not the most important thing in the world, it is not important at all."—Congressman Robert L. Doughton.

Typographical errors occur even in the best of publications, and we were indeed happy to know it was an error—not a new advance of inflation—that made a Gazette want ad last week to read: "Baby high chair, maple finish, good as new, \$8,000. Ph. 2-4741."

READ, on Page Five this week, the revealing article "Decrease in Church Giving: Billions." It is the first of three articles by the National Stewardship Institute revealing how pitifully short Americans have fallen in our obligations to the church and Christian benevolences. These are articles that every member of our churches should study before making his pledge for next year's giving. Let every pastor call this data to the attention of his congregation.

Arkansas Baptist State Convention . . .

New Constitution Proposed

Published below is a copy of the proposed new constitution of the Arkansas Baptist State Convention. Recommendation for its adoption will be brought to the 1946 annual session by a Constitution Revision Committee, named by the Convention at its 1944 annual session. Members of the Committee are: T. L. Harris, Camden, chairman; J. A. Overton, Mena, secretary; E. E. Griever, Harrison; E. P. J. Garrott, Batesville; I. M. Prince, Paragould; W. R. Vestal, Searcy; Otto Whittington, Little Rock; Rel Gray, Rogers; J. S. Rogers, Conway; Clyde Hart, Hot Springs; T. H. Jordan, Van Buren, and O. C. Harvey, Arkadelphia.

SUGGESTED CONSTITUTION AND BY-LAWS THE ARKANSAS BAPTIST STATE CONVENTION

Article I.—The Name

The name of this body shall be "The Arkansas Baptist State Convention."

Article II.—The Purpose

The purpose of this Convention shall be to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God.

Article III.—Membership

Sec. 1. The Convention shall be composed of messengers from regular Baptist churches in Arkansas which are in sympathy with the principles and purposes of this Convention, and which desire to cooperate with the other churches through this Convention.

Sec. 2. Each cooperating church shall be entitled to three messengers, with one additional messenger for each additional one hundred members, or major fraction thereof above one hundred: Provided no church shall be entitled to more than ten messengers.

Sec. 3. The Convention may appoint a committee on credentials at each session which shall make recommendations to the Convention with reference to seating messengers from any church not hitherto affiliated with the Convention.

Article IV.—Authority

Sec. 1. While independent and sovereign in its own sphere, this Convention shall never exercise any authority whatever over any church, nor shall it in any way interfere with the constitution of any church or with the exercise of its functions as the only ecclesiastical body, but will cheerfully recognize and uphold the absolute independence of the churches.

Article V.—Officers

Sec. 1. The officers of this Convention shall be: President, First Vice-President, Second Vice-President, Recording Secretary, and Treasurer. Each officer of the Convention shall be elected annually, and shall continue in office until his successor in office shall have been elected and qualified.

Sec. 2. It shall be the duty of the President to preside over the deliberations of the Convention and to discharge such other duties as may devolve upon the presiding officer of a deliberative body. He shall appoint all committees unless the Convention shall otherwise determine. In the absence of the President, one of the Vice-Presidents shall preside in his stead.

Sec. 3. It shall be the duty of the Secretary to keep a record of the proceedings of the Convention, to edit and arrange publication of a suitable number of the minutes for distribution among the churches, as the Convention may direct, as soon as reasonably possible after the close of the session. He shall file and keep in order all paper deemed important to the work of the Convention.

Article VI.—The Executive Board

Sec. 1. This Convention shall elect a Board of Trustees as provided for in the Convention's charter. This Board shall be known as "The Executive Board of the Arkansas Baptist State Convention." This Board shall be composed of fifteen (15) members chosen from the State at large, and one additional member from the bounds of each cooperating Association. No member of this Board shall hold any remunerative office under the Convention or any of its Institu-

tions. One-third of this Board is to be elected annually to hold office for three years, and fifteen (15) members shall constitute a quorum.

Sec. 2. The Executive Board shall be constituted and empowered by the Convention as its business and legal agent to administer all business committed to it by the Convention, and to employ such paid agents as it may deem necessary in carrying out the missionary, educational, benevolent and financial enterprises of the Convention. The Executive Board shall raise, collect, receive and disburse all the funds of the Baptist Cooperative Program, both State and Southwide. The Office of the Executive Board is a clearing house for administering the business affairs of the Convention, and a headquarters for Baptist information. Its books, records and files shall at all times be open for the reference and inspection of any cooperating church who may desire to examine them.

Sec. 3. The Executive Board shall render to the Convention annually a complete and detailed statement of all its business for the year.

Article VII.—Trusteeships

The Convention shall elect trustees to manage and to operate its Colleges, Hospitals, Orphanages and any other Institutions it may possess, as follows:

Sec. 1. Ouachita College, 24; Central College, 24; Baptist State Hospital, 18; Bottoms Baptist Orphanage, 12; Baptist Memorial Hospital, 9.

Sec. 2. One-third of the members of the Boards of Trustees shall be elected annually to serve for a term of three years.

Sec. 3. Each Board of Trustees shall elect from their membership a Chairman and a Recording Secretary and such other officers as seems advisable.

Sec. 4. All Trusteeships shall render to the Convention at each annual session complete and detailed reports of all transactions and business and any other activities for the year, and shall be subject to the direction of the Convention in all matters pertaining to the administering the affairs of the Institution with which their trusteeship is concerned.

Article VIII.—Operation of Agencies

Sec. 1. Each Board, Agency, and Institution of this Convention shall submit to the Executive Board at its annual Budget Planning Meeting, which is to be held prior to the annual meeting of the Convention, a detailed statement of its sources of income, and a budget of proposed expenditures for the ensuing year. When received and adopted by the Convention, these budgets shall become the basis for the operations for the ensuing year.

Article IX.—Meetings

Sec. 1. The Convention shall meet annually, "if God permit," on a date to be fixed by the Convention. The Executive Board is empowered in emergencies to call special sessions of the Convention and to change either the time or place of meeting or both should the occasion demand.

Article X.—Amendments

Sec. 1. This Constitution may be amended at any regular meeting of this Convention, two-thirds of the members voting concurring in the measure, except Article IV which shall remain forever unalterable in substance.

Sec. 2. Any proposed amendment to this Constitution shall be presented to the Convention in writing, for its consideration, upon the first day of the annual session, and may be voted on, on any subsequent day during the session, provided adequate publicity has been given in previous announcement.

(CONTINUED ON PAGE EIGHT)

Decrease in Church Giving: Billions

The National Stewardship Institute, in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century, found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

The total expenditure for luxuries alone have increased to the point where at least \$25 is being spent for luxuries for every dollar given for religious education and character-building purposes.

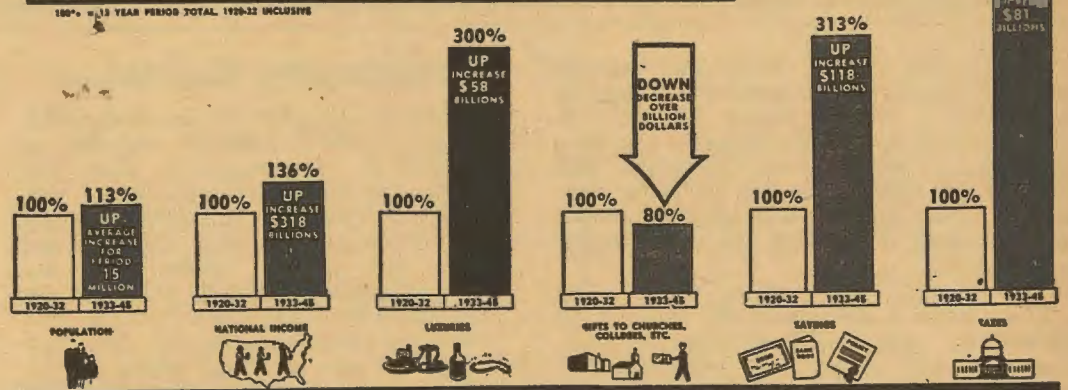
The survey reveals innate selfishness, greed for gain and thirst for power which, unrestrained, may lead to a third world war, declared Dr. Charles V. Vickrey, president of the Golden Rule Foundation and vice-chairman of the Institute. While religious, educational and character-building agencies ready for service are tragically handicapped by lack of adequate financial resources with which to cope with so great an epoch-making opportunity in competition with heavily-financed government, secular and luxury-vending agencies.

Our present support of the church amounts to but little more than a penny per meal, less than a nickle a day, Dr. Vickrey added.

Instead of increasing at the bewildering pace set by science, industry, military and other secular activities, the church and related agencies during the past 17 years have actually suffered a serious decrease in total contributions for their support.

This is in spite of the fact that during this period, the membership of religious organizations has increased more rapidly than the population, and the per capita income has approximately doubled; but contributions to church and character-building agencies have declined both in

THE MORE WE GOT — THE LESS WE GAVE



Gifts to church and related benevolences decreased more than a billion dollars in the recent thirteen year period from 1933-45 as compared with the previous thirteen year period 1920-32.

Chart by Graphics Institute.

This 19% decrease is in striking contrast with the increased population, greater increase in church membership, almost doubled national income, multiplied expenditures for luxuries and unprecedented savings in excess of all living expenses, taxes and luxuries.

© THE GOLDEN RULE FOUNDATION, N. Y. 17

total of dollars and in percentage of income contributed.

The statistics of 25 national religious bodies from 1920 to 1945 revealed that during the 13-year period from 1920 to 1932 inclusive, the total gifts (\$5,534,906,178 for the 13 year period) was more than a billion dollars (\$1,055,345,483) greater than the amount (\$4,479,560,695) contributed during the more recent 13 year period, from 1933 to 1945 inclusive.

This 19% decrease, totaling more than a billion dollars, was in spite of the fact that the number of members reported increased from 12,359,545 in 1920 to 30,628,673 in 1945; our national income increased from \$69.8 billion in 1920 to \$160.2 billion in 1945; our per capita income increased from \$655 to \$1,194.

But during this period the average percentage of income contributed to churches and related charities decreased from 3.49% for

the earlier 13 year period to 2.01% for the recent 13 year period, and the percentage of income contributed in 1945 struck an all time low of 1.35%.

The highest percentage of giving was reached in the depression year of 1932 when the financial support of churches amounted to 5.25%.

If contributions from the entire church membership (numbering 72,492,669 Protestants, Catholics and Jews) decreased at the same rate that was officially recorded for the 30,628,673 reporting, the total decrease for the support of religion and related charities during this period was more than two billion dollars, and if the nearly 65 million non-church members were as negligent in giving to privately supported, public service institutions as church members were, the total loss to seriously under-financed religious, character-building and welfare agencies during this period was not less than four billion dollars.

Baptist Public Relations Secretary Begins His Work in Nation's Capital

Dr. J. M. Dawson, the only official legislative representative of the four great Baptist denominations, officially has been on the job in Washington since August 1, but speaking engagements and other matters have kept him "on the go" most of the time since his arrival. Now, he actually is in his office (715 Eighth Ave., N. W., Washington D. C.) and is getting the feel of his work.

He reports that he has received literally hundreds of letters, telegrams and postcards from Baptist well-wishers throughout the nation offering co-operation and urging him to have faith in his work and to do a good job. Remarkably few of them, he pointed out, have asked him to undertake any particular legislative or governmental job in the name of the Baptists.

"I am not here to join the pressure groups, but to observe and to inform my people," he commented. "My job will be more that of an

educator for all the Baptists of America than as a lobbyist for any particular point of view before the Congress and the executive branch."

The biggest jobs on his mind, he disclosed, are:

- (1) To work always for movements that promote religious liberty and against governmental moves that would hamper such liberty or bring the church and state together.
- (2) To work against appropriations for any purpose that would let federal money be used for religious purposes, or to promote one religion or the other.
- (3) To help find a solution for the race problem and to help apply whatever solution is found.
- (4) To study and report on the liquor problem and to work for its solution.

Although Dr. Dawson has spent the past

31 years of his ministry as pastor of the First church, Waco, Texas, he is no tyro on national or international problems. An avid reader and ardent student of government, he has numerous friends in high state and federal offices.

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T. R. Rucker Declines State Mission Post

Pastor Thurman K. Rucker of First Church, Malvern, said Monday that he is declining the post of Superintendent of Rural Missions to which he was elected by the state Executive Board at its recent meeting.

Bro. Rucker, whom members of the Board had considered uniquely qualified for the direction of a new state missions set-up, told the Arkansas Baptist Monday he felt definitely that the Lord is leading him to decline the position. "I have prayed it through," he said, "and am under definite conviction I should not accept the post."

Details of the revised state mission program will be published in next week's issue.

NOTES OF ADVANCE

College Hill Church, Texarkana, through error, was listed in the September 5 issue of the Arkansas Baptist among the churches which have accepted their quotas for the Ouachita College Million Dollar Campaign. The College Hill Church has not yet taken that action. First Church, Warren, has pledged \$4,500 instead of \$3,500 as was stated in the same article.

Mrs. James S. Hutchison, 72, formerly of Little Rock and mother of Miss Margaret Hutchison, who served for 17 years as Young People's Secretary of the Woman's Missionary Union of Arkansas, died in Tahoka, Tex., Thursday, September 4. Funeral services were held in Shreveport, La., September 7.

Dr. S. W. Eubanks, who recently became head of the Bible Department of Ouachita College, preached at both services of First Church, Little Rock, September 1. Dr. Roland Q. Leavell, president of New Orleans Baptist Theological Seminary, preached at services of the church September 8, and Dr. J. W. Marshall of the Foreign Mission Board was scheduled September 15. The church has been without a pastor since the resignation of Charles E. Lawrence. Roland Leath, who recently resigned as minister of education and music of the church to accept a similar position in Immanuel Church, Little Rock, has decided to remain with First Church.

First Church, San Saba, Tex., where Arkansan Cecil E. Meadows is pastor, had 56 additions, 23 for baptism, in recent revival services. Evangelist Avery T. Willis, Dyersburg, Tenn., did the preaching and N. N. Marshall, Commerce, Tex., directed the music. There have been a total of 181 members this year, bringing the total membership to 1,037. Offering totaled \$17,495.61 with \$4,788.46 going to missions. Pastor Meadows is moderator of the San Saba Association.

Hebron Church, Pulaski County Association, sent 300 pounds of clothing, including 88 pairs of shoes, to Baptist friends in Italy. Another bundle will be sent soon. Such items may be sent to United Church Service Center, 1735 S. Vandeventer Avenue, St. Louis 10, Mo.

Twenty-five additions, 20 by baptism, resulted from evangelistic efforts at First Church, Bay. Evangelist C. L. Randall, Memphis, Tenn., did the preaching and Lem Rorger, Jonesboro, directed the singing. Moving pictures showing Southern Baptist mission work and "The Man Who Forgot God" were interesting features of the meeting. Roy Hilton is pastor.

Dr. Das Kelley Barnett, pastor of First Church, Chapel Hill, N. C., and lecturer on Baptist polity at the Divinity School of Duke University, spent the summer at Southern Seminary, Louisville, working on the manu-

PASTORAL CHANGES

Ernest Baker from First Church, Salem, to First Church, Des Arc.

Community Reclaimed

Athens Baptist Church was reorganized during a revival meeting conducted by Leonard D. Dove, Curtis W. West, and William H. Travis, Ouachita College students. The students found the community, without a live church, thickly populated with unsaved people. The old church building, which is unfit for use but has much usable lumber, will be torn down and rebuilt immediately. Evangelist Dove will serve as supply pastor of the church until a regular pastor is called. The organizational council was composed of representatives of Caddo Gap, Mt. Moriah, and Oak Grove churches. William H. Travis was elected moderator and Miss Wanda Thomas clerk.

script of a book he is writing, through a Rosendal fellowship, on "The Relationship of Southern Baptists to Social Problems."

Howard Halsell, native of Little Rock, has resigned as State Student Secretary of Alabama to assume the duties of educational director of Capitol Heights Baptist Church, Montgomery, Ala.

L. J. Ready, a deacon and mission superintendent of First Church, Eudora, was ordained to the ministry recently. Pastor C. D. Wood, First Church, Dermott, led in the questioning of the candidate. Pastor V. A. Clanton, Parkdale, and Pastor Clarence Cutrell, Eudora, sang a duet. Pastor W. B. Pittard, Jr., First Church, England, and former pastor of the Eudora Church, delivered the ordination address. Deacon M. J. Anders presented the candidate with a Bible and the ordination prayer was led by the pastor.

California Baptists have launched a Golden Gate Seminary Thousand Dollar Club on the pattern of the Hundred Thousand Club. The project has been approved by the State Executive Board and will begin with the new Convention year, guarding well the completion of the relief and rehabilitation offering. The Club will seek to enroll, for "over and above" contributions of one dollar each per month, at least a thousand of the school's friends.

First Church, Glenwood, recently held evangelistic services in which Pastor C. C. Ussery did the preaching and Mark Short, Arkadelphia, directed the singing. There were 11 additions, eight for baptism.

Central Church, Pampa, Tex., has almost doubled its Sunday School and Training Union enrolment since Arkansan Rudolph Q. Harvey became pastor April 15, 1945. Since that time there have been 433 additions with 155 conversions. A temporary educational unit that houses four new departments has been constructed and plans for a complete new building are being made. There have been five new Sunday School departments and several new classes organized. The Builders Class of men from marriage through 55, organized by the pastor to make a place for the returning service men, has grown from one to 65 in nine months.

People Crowd To Hear Good Gospel Preaching

The people came early to get seats, and if they weren't early enough they either stood, or leaned in windows or sat on the tops of cars. We're talking about a Baptist revival, not a prize fight or a ball game. It happened at young Pike Avenue Church, North Little Rock, when Otto Sutton preached for two weeks "some of the best preaching" Pastor Raymond Strickland had ever heard.

Every night of the revival, even on Saturday night, the building was filled to capacity. The crowd started arriving by 7:10 for the 7:45 p. m. service, and before the song service started people were placing seats on the sidewalks outside or climbing to some choice location where they could see through the windows. It is estimated that scores of others, finding the capacity crowd, turned away.

Pastor Strickland estimates that the spirit of revival, generated by the rededication of some 150 lives, will continue on and on with souls being won for months to come. There were 10 additions during the two-weeks period.

Pike Avenue Church was organized June 4, 1944, from a mission of Baring Cross Church.

Rye Hill Church, Fort Smith, had 13 conversions and 20 rededications in evangelistic services led by Pastor Murl Walker, South Side Church, Poteau, Okla. L. P. Thomas is pastor.

First Church, DeWitt, at the recommendation of the deacons, has adopted the rotation system of deacons to go into effect immediately. There were 10 deacons on the old board; there will be seven on the new board. Douglas White is pastor.

Thirteen additions, 10 for baptism, were counted in evangelistic services at Tupelo Church. Pastor Charles Nash, First Church, McCrory, was evangelist. The church made a contribution of \$50 to relief and rehabilitation during the meeting. J. M. Hitt is pastor.

Associational Meetings The Next Two Weeks

Buckville—Sept. 21, Rock Springs Church, Cedar Glades; Laborn Sharp, Mountain Pine moderator; J. D. Bradley, Buckville, clerk.

Concord—Sept. 26, Branch; Arthur L. Hart, Charleston, moderator; B. V. Ferguson, Ft. Smith, vice-moderator. W. A. Crow, 3313 Neis St., Ft. Smith, clerk.

Ouachita—Sept. 26-28, Salem Church, Rt. 1, Mena; J. M. Holman, Gillham, moderator; H. V. Wilson, Gillham, vice-moderator; M. L. Wallis, Grannis, clerk.

Perry County—Sept. 27, Perryville; Curtis Hall, Perryville, moderator; Mrs. R. E. Dismukes, Bigelow, clerk.

Big Creek—Oct. 2-3, Salem; A. J. Scott, moderator. Ernest Baker, Salem, vice-moderator; Roy Roby, Viola, clerk.

Buckner—Oct. 3-4, Parks; Karl McClendon, Mansfield, moderator; C. G. Davis, Waldron, vice-moderator; W. A. Bishop, Rt. 3, Waldron, clerk.

Dardanelle-Russellville—Oct. 3-4, Danville; James Brewer, Morrilton, moderator; L. L. Jordan, Pummerville, vice-moderator. Fritz E. Goodbar, Russellville, clerk.

Caddo River—Oct. 4-5, Mt. Ida; Carl H. Stone, Norman, moderator; Roy Wright, Mt. Ida, clerk.

What I Saw and Heard in the Union of Soviet Socialist Republics

By LOUIE D. NEWTON
President of Southern Baptist Convention

Russian Baptists in Recent Years

Nineteen Seventeen was a significant year for two reasons: (a) The United States entered World War I; (b) The Tsaristic Government of Russia was overthrown.

The significance of the Revolution in Russia was overshadowed by the darkening clouds of War over Europe, and many of us had little time to think of what was taking place in Russia. But our momentary ignorance of the Revolution did not reduce its meaning for Russia, and for the world.

It was as late as 1934, when the Fifth Congress of the Baptist World Alliance met in Berlin, that any serious public pronouncements were made by Baptists generally upon the implications of the Revolution in Russia. I cite the addresses of Drs. J. H. Rushbrooke, F. Fullbrandt and E. A. Payne in the proceedings of the Berlin Congress as illustrative of the concern which had, by that time, gripped the hearts of Baptists everywhere with reference to the meaning of the Revolution in Russia. It is but fair to say, however, that the Executive Committee of the Baptist World Alliance, meeting in Detroit, U. S. A., May 17, 1929, had adopted the following resolution:

"The Executive Committee of the Baptist World Alliance appeals to Baptists of every race and tongue and to other lovers of religious freedom in all parts of the world, to offer continuous and united prayer for their fellow-believers in Russia, and for all others who in that land, in this Twentieth Century, are denied religious liberty and exposed to disabilities and persecution because of their loyalty to their conscience and their Lord."

The Baptists in 1917

What do we really know about the Baptists of Russia in the early days of the Revolution? Not too much. There was a minimum of available facts of the actual situation inside Russia at that time, and this was particularly true with reference to what was happening to our Baptist brethren. I turn, at this point, to quote from the brochure by Dr. J. H. Rushbrooke, published in 1943:

"The new Constitution separated Church and State, thus giving effect to a principle which Baptists have held through all their history. It allowed freedom of propaganda either for or against religion, which again is an expression of their doctrine of liberty of conscience and personal responsibility to God. In respect of association and worship they were in general left undisturbed and local difficulties arising through the action of minor officials were usually solved by an appeal to the central authorities.

"The single issue which gravely troubled them (Baptists) was the legal veto on Sunday schools. The law separating the school from the church forbade the carrying on of any school or class for the instruction in religion of any person below the age of eighteen years; and a 'class' was officially defined as a group of children exceeding three in number, if taught by any other than a parent of the children. Sunday schools were thus ended; and this provision bore harshly upon such bodies as Baptists and Mennonites, who regarded the religious training of the young as a solemn duty.

"It should nevertheless be added that even this limitation of freedom was cheerfully faced, and after a time largely overcome.

Special services were arranged for children, including prayers and hymns, the reading of the Scriptures, and their exposition in terms adapted to the young. No school was organized, no class formed or register kept, and no teacher appointed; and for several years such gatherings remained within the letter of the law. . . ."

Subsequent Developments

By the mid-30's, conditions in Russia had, apparently, somewhat relaxed, particularly for our Baptist brethren. Again, I quote from Dr. Rushbrooke's brochure:

"The Russian Baptists have been practically isolated from the end of 1928 until after the Nazi invasion of the U. S. S. R. There is still but little light on their conditions and activity. The Soviet Information Bureau is responsible for the statement that there are 'about 1,000 societies and groups affiliated to the All-Union Council of Evangelical Christians.' This cannot represent the whole of the Baptists, if we take seriously the claim to number 4,000,000 made by the 'Baptist' and 'Evangelical Christian' signatories of the joint appeal published a few months ago in the *Soviet War News*.

"It is certain that under the present conditions of Nazi invasion the loyal support given by Baptists to the Soviet State is unhampered by a trace of doctrinaire pacifism. Stalin himself could scarcely speak more strongly than these 'sectarians.' Again, the cabled statement that the Government is doing everything possible to help believers must be accepted as evidence of a new cordiality, due perhaps to the unmistakable demonstration of Baptist loyalty and solidarity with fellow-citizens in defence of the motherland.

"That cordiality, we all hope, may find full and lasting expression in the restoration of the freedom of propaganda for religion which was included in the original Soviet Constitution, in the granting of liberty to carry on Sunday Schools, which would in no way disturb the State school system of the U. S. S. R., in the removal of the veto on Bible classes, prayer meetings, etc., in the concession of freedom to train preachers and other church workers, and in the granting of permission to print Bibles and other religious literature."

What of These Developments?

Upon my arrival in Moscow, I went with Dr. Ralph W. Sockman, pastor of Christ Church (Methodist), New York, to call upon Mr. Karpov, Minister of Cults. We first talked with Mr. Poliansky, his associate, Mr. Karpov being away on our first visit.

Mr. Poliansky talked with us for an hour, outlining the developing stages by which the Soviet Government had gradually relaxed its earlier restrictions upon the churches—Greek Orthodox, Jewish, Mohammedan, and Evangelicals. All that he said to us was confirmed by Mr. Karpov when we saw him a few days later.

Mr. Karpov told us that since his appointment, in 1943, there had been a general policy of friendliness toward the churches. I pressed him for a reason for this changed attitude. His answer was always the same—"Our Constitution provides for separation of church and state. We will not have a state-controlled

church, nor will we have a church-controlled state." And he was always explicit in emphasizing the point that this policy applies to all religious groups.

Just what does this apparent relaxation of earlier efforts to destroy religion mean? I am not quite sure. I think it means about this: That the Soviet rulers discovered that religion is something vital—that the more they sought to annihilate religion, particularly among the Baptists, the greater was the upsurge of devotion in the hearts of the believers.

We were told that, at the present time, the churches are granted full use of the meeting houses so long as they are used exclusively for church purposes. All property, of course, is owned by the State, but the churches are granted exclusive use of the church buildings and grounds, and this privilege is described by Mr. Karpov as "continuous and perpetual." The churches pay a nominal tax on the buildings, described by Mr. Karpov as taking care of fire and police protection. Pastor Orlov told me that the First Baptist Church of Moscow pays 1,000 rubles per year, approximately \$83 in American money.

Furthermore, Mr. Karpov told me, and this was everywhere confirmed by Baptist pastors, that the Government makes no demand for an accounting of the money raised by the churches. They determine what they will pay their pastors, what they will expend on the meeting houses, what they will do in the way of benevolent and missionary ministries. We were further assured that the Government does not seek to regulate the number of meetings held, or otherwise to regulate in any way the work of the churches.

No Sunday Schools

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." Prior to the Revolution, the Orthodox Church required the teaching of the Bible in the public schools.

This fact does not appear to bother our Baptist leaders in Russia. They are going right on with their church work, preaching and teaching the Bible, and they are putting particular emphasis upon Bible reading and study in the homes. I saw one stack of 7,000 Bibles, recently printed in Russia by the Baptist Union. I saw more people coming into the churches with Bibles in their hands than we would ordinarily see here at home. They are publishing a monthly magazine, which I regularly receive; and Dr. Zhidkov told me that the Government had allotted them ample paper to enlarge their program of printing Bibles and literature.

I close this article with the statement which I have several times made since returning from Russia, namely, that, insofar as I was able to observe, our Baptist people in Russia today are free to conduct their work, except that they cannot yet organize what we would call Sunday Schools. To what extent they may be restricted in carrying on what might be called "religious propaganda" I could not determine.

In my next article I shall report on what the churches are actually doing, as I saw it.

Arkansas Baptist Colleges Overflow

As Youth Demand Christian Education

A story of inability to accommodate the crowds applying for admission to classrooms is the gist of reports from Ouachita and Central Colleges at the opening of their 1946-47 school terms.

Ouachita College

At Ouachita, the housing problem is predominant in registration news. A first week registration of 800 filled all available space, and some 100 men were advised to stay home until other buildings are ready about September 25. About 300 of the new students are veterans.

Last Monday and Tuesday, September 9 and 10, were orientation days for the 400 freshmen. Upper-classmen registered and classified on Wednesday. First classes met Thursday and Friday.

All classes and laboratory rooms are full. So many new classes have been organized

that several new teachers must be added. Inadequacy of present science laboratories makes necessary the scheduling of evening and Saturday classes.

Occupants in each dormitory room have been kind enough to admit one or two extra students. Many Arkadelphia people have opened their homes to take care of the dormitory overflow, and three men students are being housed in an empty room at the county jail. Kitchen and dining hall improvements have made possible the feeding of 600 students, cafeteria style, on the campus.

College officials and architects expect that one of the 60-room dormitories will be ready the latter part of September. A second dormitory, containing 24 apartments for married veterans, will be ready sometime in October. Forty-four housing units now going up north of the athletic field will be ready for married veterans in December. A third dormitory

containing 60 rooms will be finished sometime during the second semester. A science hall and library building must be erected at the earliest possible date.

Central College

Enrolment at Central showed a considerable increase over that of last year with all accommodations filled. Several Baptist young men, desiring to enter Central, were turned away.

Pre-session activities at Central included a Baptist Student Union retreat at Ferncliff, a testing and guidance program for incoming students, convocation on September 13 with Congressman Brooks Hays speaking, and full and complete registration of the students under the supervision of Dean J. E. Ricketson and staff.

Three men have been added to the faculty. They are Dean Ricketson, who will also teach mathematics, from Mercer University at Macon, Ga.; Prof. Gorge T. Blackmon, professor of Bible, from Southwestern Seminary; and Mr. Lendon Pearson, head of the Social Science Department, from Baylor University.

(CONTINUED ON PAGE NINE)

New Constitution Proposed

(CONTINUED FROM PAGE FOUR)

BY-LAWS

In order to carry out the provisions of the Constitution, the following by-laws are enacted for the government of the Convention,

1. Enrollment of Messengers

The Secretary of the Convention shall enroll, upon arrival, messengers who present proper credentials from the churches. These messengers, together with others who may be enrolled upon presentation of approved credentials during the session, shall constitute the Convention. Any contention concerning seating messengers shall be presented to a Committee appointed by the President for recommendation to the Convention for its action.

2. Officers

The President, First Vice-President, Second Vice-President, Secretary, and Treasurer shall be elected on the morning of the second day of the Convention, their terms of office to begin with the final session of the Convention; and the President shall appoint and announce a Nominating Committee to report at the next session of the Convention.

The election of all officers shall be by ballot; provided, however, there is only one nomination for the office, then the Secretary, or any other present, may be directed to cast the ballot of the entire assembly for the single nominee.

Each officer of the Convention shall be elected by a majority of all votes cast.

In case of removal from office, by death or otherwise, of the President, the Vice-Presidents shall automatically succeed to the office of President in the order of their election. The President may not be elected for more than two consecutive terms of one year each or total of two years.

The Treasurer of the Executive-Board shall be also the Treasurer of the Convention.

Members who are employed or receive remuneration from any Board or Institution of the Convention may not be eligible to be an elected officer of the Convention, provided this rule shall not apply when the General Secretary is also the Treasurer of the Convention.

All elected officers of this Convention shall be members of churches cooperating with this Convention. This must also apply to members of the Executive Board and the Institutional Boards of this Convention.

3. The Executive Board

The Executive Board, being the legal trustees of the Convention, is empowered by the Convention to administer all business committed to it by the Convention, and to hold and control title to all properties of all Institutions owned and operated by the Arkansas Baptist State Convention.

The Executive Board is empowered to act for the Convention be-

tween sessions of the Convention, provided that it shall never exercise any authority contrary to the expressed will of the Convention.

When any unforeseen emergency occurs in any of the affairs of the Convention, or in any of the interests it controls, that in the judgment of the Executive Board requires action before the next session of the Convention, the Executive Board shall have full authority to take such action as may seem necessary, and all interests concerned shall be governed by such action, provided the Executive Board make full report of all matters pertaining thereunto to the next session of the Convention for its approval, and provided further, that nothing in this article shall be construed as giving the Executive Board authority to execute any matter already committed by the Convention to any of its Boards of Trustees of its Institutions unless such Board when so commissioned shall decline to act on the orders of the Convention.

All proposals requiring the expenditure of money by the Convention, or the Executive Board of the Convention, from the annual budget, shall be considered by the Executive Board, before being presented to the Convention.

This Board shall be charged with the responsibility to have the books and financial affairs of each and all of the Boards and Institutions of the Arkansas Baptist State Convention audited annually by an accredited firm of auditors, all audits to be accessible to the Executive Board and to the Convention.

Members of the Executive Board, having served two full terms of three years each shall not be eligible for re-election until as much as one year has elapsed. Exception may be made by special vote of the Convention in the case of any member whose technical service to the Board seems to make it advisable that he be continued as a member of the Board.

4. Trusteeships

All Trusteeships of this Convention shall be amenable to the Convention on all matters, through its Executive Board. No Trusteeship shall conduct extra movements to raise money outside its regular revenue producing sources, nor shall a deficit in running expense or debt be incurred without the approval of the Convention in session or of the Executive Board in case of afore mentioned emergencies.

Members of Boards of Trustees having served two full terms of three years each shall not be eligible for re-election until as much as one year has elapsed; exception may be made by special vote of the Convention in the case of any member whose technical service to a given institution seems to make it advisable that such an one be continued as a member of said board.

Not more than two (2) members of a Board of Trustees shall at the same time be members of the same local church, nor shall more than six (6) members reside in any Association.

A member of a Board of Trustees of one Institution of the Convention may not at the same time be a member of any other Board of Trustees of another Institution of the Convention.

Not more than four members of a Board of Trustees of any Institution of this Convention may at the same time be members of the Executive Board of the Convention.

Missionary Response

Local Mission Stations

"If a little church can start out with 28 members in a poor neighborhood and lead all the churches of the Southern Baptist Convention in baptisms over a period of ten years, it must have something worth looking into. That something is local mission stations." These words constitute a paragraph in the newest booklet printed by the Home Mission Board.

Rev. R. C. Howard, pastor of Kelham Avenue Baptist Church in Oklahoma City, has prepared for general distribution a story of the progress of his church in local missions.

The city mission program of the Home Mission Board encourages churches to set up mission stations. The Sunday School Board encourages mission Sunday Schools. The extension of the church influence to regions beyond is important in this day when it is difficult to get hosts of people to attend regular services in the church buildings. One answer to that question is the mission station promoted by the local church.

Pastor R. C. Howard led his church to organize 23 local mission stations. Many of these developed into churches. The Kelham Avenue Church at this time has seven mission stations in operation.

In the city mission program which sponsors local church missions, the state boards and the Home Mission Board carry on a co-operative work. There are some 40 superintendents of city missions in the large cities and many city mission programs in smaller communities.

Dr. Gray Ill

Dr. B. D. Gray, Secretary Emeritus of the Home Mission Board who for 25 years served the Board actively as its head, underwent an operation in Georgia Baptist Hospital early in September. The reports are that he is doing well.

Evangelism Superintendent Resigns

Dr. Fred C. Eastham, superintendent of evangelism for the past two years, presented his resignation at the September meeting of the Home Mission Board and announced his acceptance of the pastorate of the First Baptist Church of Springfield, Mo., to which city he moved September 15.

The first year of his service with the Board was spent in the Centennial Crusade. The greatest number of baptisms in the history of the Southern Baptists occurred during that year. The new year has been fraught with outstanding success in a number of revival efforts.

In his resignation, Dr. Eastham stated, "the fine fellowship I enjoyed with the departmental heads and staff, as well as every missionary associated with the Board, shall never be forgotten. During the 22 months I served, I learned to appreciate the great work you are doing, and I pledge you my support and co-operation in every phase of your work."

New Missionaries

In connection with the Mexican work, Rev. and Mrs. Alfred Lerin, Rev. Frank Ramirez,

Rev. Desiderio Calzoncit, and Rev. B. C. Cuelar were appointed as new missionaries.

Rev. and Mrs. Goodwin K. Cobb are new workers in Indian missions.

Miss Marjorie Lee Bailey has been chosen for Good Will Center work in New Orleans. Miss Mary Tarry and Miss Mary Bidstrup also received appointment for this type of work.

Miss Kathrine Todd was named to serve in the Italian Good Will Center of Ensley, Alabama.

Student Secretary

Dr. S. E. Grinstead, highly recommended by Dr. Frank Leavell, has accepted a position with the Home Board to be student secretary in Negro colleges. The work is to be patterned after the B. S. U. of Southern Baptists.

Cooperative Missions

Inasmuch as the city mission program and the rural work, as well as that in western states, all come under the head of cooperative missions, work done by the Home Mission Board and state mission boards jointly, Dr. S. F. Dowis was designed to be superintendent of cooperative work for the rest of the year. Thus city, rural, and western mission programs are combined under one general cooperative program.

Home Missions and Men

L. M. Tapscott, state Brotherhood secretary of Texas, sends an order to the Home Mission Board for materials to make up an envelope to be marked "Baptist Home Mission Work" and provided for Brotherhoods. He has made a splendid suggestion and selection of materials.

In the large envelope will be two small envelopes containing the materials. In one, will be found "Victories of A Century," "Do You Know?" "A New Day for Home Missions," map of Home Mission fields, and copies of **Southern Baptist Home Missions**.

In the other envelope there will be copies of "God's Way of Salvation"; "Home Fellowship Hour"; "Plainly, How to Be Saved"; "Brightening Up Heaven"; "If You Are A Baptist, Why Not Belong?"; "Evangelism in the Home"; "Conserving the Results of Evangelism."

Congratulations to Secretary Tapscott. Does it suggest anything to you?

Chaplain in Korea

From Lt. Col. Alvie L. McKnight, division chaplain in Korea, comes an interesting sidelight to affairs in Korea. "I know of no greater way in which money could be used in Korea than to fulfill the need for needles and sewing thread. Mrs. Underwood tells me that she has been rationing needles one per family since her return to the field two months ago and related the story of one woman who walked three miles over the hills to secure a needle for a sick woman in order that she might be able to make winter clothing for her children."

The office force of the Home Mission Board sent to Korea a box containing 20 pounds of writing paper, pencils, crayons, needles, safety pins, and elastic.

Miss Hutchison Joins School of Missions



Miss Margaret Hutchison, for 17 years young people's secretary of the WMU of Arkansas, has accepted a position with the Home Mission Board in Atlanta as associate in the department of schools of missions.

Bringing to the department rich experience and unusual ability, Miss Hutchison will be of invaluable assistance to Rev. Lewis W. Martin, who heads the schools of missions department. Her wide knowledge of missionary personnel and her understanding of Home Missions, will make her writings and program planning of great help to Southern Baptists.

The schools of missions department promoted 153 simultaneous city-wide or associational-wide schools during the past twelve-months' period, and many other schools which were not simultaneous, furnishing 174 Home missionaries in the school program.

In various camps and other activities, a total of 183 Home missionaries were used under the direction of the department, with 572 missionary weeks provided. These Home Mission speakers visited 2,291 churches in the annual period, and were heard in 18 states by 525,527 persons.

As a result, many missionary recruits have entered school to prepare for missionary work at home and abroad.

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Colleges

(CONTINUED FROM PAGE EIGHT)

Other faculty members are: Mrs. Lily Appling, hostess, from Jasper, Ala.; Miss June Collins, piano Montezuma Ga.; Mrs. J. F. Dawson, business officer and physical education, Conway; Miss Mary T. Franklin, dean of students, Hyattsville, Md.; Miss Eliza Johnson, librarian, Conway; Miss Carmen Latham, secretary to the president, Birmingham, Ala.; Miss Mary Latham, speech and dramatics, Birmingham; Miss Madelon Lester, voice, Dallas, Tex.; Miss Lucy Hall Pack, piano, Laurel, Miss.; Mrs. Demetra Morgan, dietician and hostess, Russellville; Miss Lorena Parker, languages, Grand Cain, La.; Miss Nancy Salisbury, secretarial science, Belton, Tex.; Miss Emma Mae Smith, science, Abilene, Tex.; Miss Antoinette Welch, school nurse, Baltimore, Md.; Mrs. Chloe Wooten, English, Conway. and Miss Ruth Moore, art and home economics, Springfield, Mo.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Radio Center Building, Little Rock

MRS. J. E. SHORT
President

MRS. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Royal Ambassador Camp At Ravenden Springs

The last week in August a group of 130 boys, with 20 men as helpers, gathered at Ravenden Springs Baptist encampment grounds for a Royal Ambassador Camp. Preachers who served as group counselors taught the Book of Acts to their own groups. Missionary E. O. Mills showed colored slides made in Japan and spoke about the experiences he had while serving 30 years as a missionary to that country.

Pastor Charles C. Duncan of Walnut Street Church, Jonesboro, was camp pastor. Fifteen boys made public profession of faith in Christ and four others made decisions in their class. Five dedicated their lives to full-time Christian service, 38 rededicated their lives to the Lord, and several volunteered for mission service. A mission offering of \$64.25 was given for World Relief.

YWA Houseparty

By MRS. S. A. WHITLOW
Southwest District Counselor

YWA's from Hope and Little River Associations came together at First Church, Hope, for a joint houseparty on August 5 and 6 with representatives from Nashville and Horatio, Little River Association, and Magnolia, Hope and Texarkana from Hope Association. A lovely banquet was held followed by the evening program. About 65 girls and their counselors were present, 30 of whom remained overnight and through the entire houseparty. Guest speakers were Miss Catherine Jordan and Miss Tennette Lavender. Miss Lavender, until recently a Home Board missionary working with the Italians at Ensley, Ala., also led the consecration service. Several volunteered for special service, most of whom had made this decision at other meetings. An offering of \$10.50 was given for World Relief.

Sunbeam Focus Week Observed

Mrs. Otis Brinkley, Jr., young people's director of Horatio, sends the following report of the observance of Sunbeam Focus Week: "The Sunbeams met every morning for the study of the book, Neighbors We'd Like to Know. On Friday afternoon they met at the church for a party. They had a large cake with 60 candles representing the 60th anniversary of Sunbeam Bands. They had their

After the Arkansas Baptist had gone to press last week word was received that Mrs. James S. Hutchison, mother of Miss Margaret Hutchison, State Young People's Secretary of Arkansas for 17 years, passed away very suddenly at her home in Tahoka, Tex., on Thursday morning, September 5. Funeral services were held at Shreveport, La., where burial took place Saturday, September 7. Arkansas WMU and other friends in the state extend loving and tender sympathy to Miss Hutchison and her loved ones.

pictures made and we plan to send it to World Comrades. They gained six new members and had an average attendance of 14."

The Ricketsons Sail For China

Dr. and Mrs. R. F. Ricketson and two sons left San Francisco on September 11 for China on the S. S. Marine Lynx, American President Lines, and should reach Shanghai about September 26. They will be in Soochow for the rest of this year with the McWilliams, Blanche Groves, and others.

They desire to express their sincere appreciation to every individual and organization that gave so generously to supply their material needs as they return to their work.

Arkansas Baptists were fortunate in having this devoted missionary couple located in the state during their enforced leave. They both gave themselves freely to every call for service. They won a large place in our hearts and we shall be more diligent to pray for them in their work because of our fellowship with them.

Associational Young People's Rallies

Central Association—Mrs. Rawlings, president of Central District, was the speaker for the young people's rally of Central Association which met in Hot Springs. There were 152 present, according to a report from Mrs. Joe Byers, young people's counselor.

Concord Association—The theme for this rally was "Bridge Builders." In addition to the regular program, splendid reports were rendered by those who attended Ridgcrest YWA, State Assembly, and Camps. There were 135 present and \$11 contributed for World

Relief.—Mrs. T. A. Gilbert, counselor.

Woodruff Association — This young people's rally was held at Augusta with 25 young people in attendance. Mrs. Merle Johnson, associational young people's counselor, reports a good program and \$13.29 contributed for World Relief.

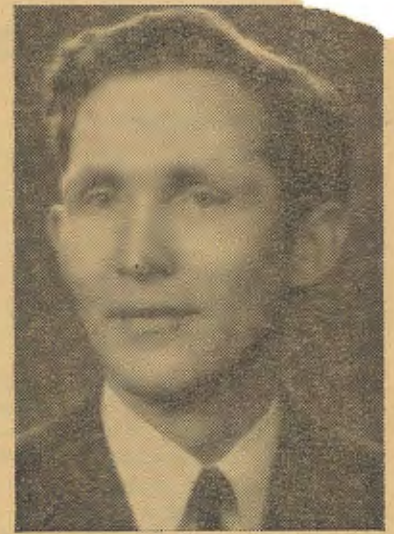
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Pastor Duffer Leaves Successful Pastorate

Charles Ashcraft, native of Malvern, who is working on his Doctor's Degree at Southern Seminary, Louisville, was evangelist in recent revival services at Third Church, Malvern. There were nine additions to the church, eight for baptism.

Pastor Russell Duffer closed three years of successful work at the church September 1. He has resigned to enter Southwestern Seminary, Fort Worth. A summary of visible results during his leadership shows that many improvements were made to the church plant, including purchase of a parsonage, redecoration of Sunday School rooms, beginning of a church library, equipping of a secretary's room, addition of chairs to Beginner's classroom, and kitchen furnished. Three Training Union and one Sunday School Study Courses were held. In the three years there have been four revivals and three Vacation Bible Schools. Church finances have increased considerably. Two young men, James B. Johnson and Tru-Vaughn Wilson, have been licensed to preach. There have been 76 additions, 41 for baptism.

Educational D



John A. Freeman, Jr., of Fort Smith, who has been doing post graduate work this summer at the University of Chicago, has accepted the position of supervisor of education and choir director of Calvary Church, Fort Smith.

Mr. Freeman is a graduate of Fort Smith Senior High School and Junior College, Ouachita College, and Southern Seminary. He was ordained to the ministry by First Church, Fort Smith, in 1941.

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3. The Yield of the Golden Years—Mrs. W. D. Pye. A History of Baptist WMU of Arkansas up until 1938.

* * * * *

BOOKS to be given away in quantities as long as they last—These books may be used as mission study books for Sunbeams and Junior GA's.

1. Filipino Playmates—Jean Moore Cavell.
2. Everyland Children—Lucy W. Peabody.
3. The World Friendship Room—Nan F. Weeks.
4. Oriental Friends in the United States—Katherine Smith Adams.

* * * * *

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Contests Scheduled for Training Union Convention Next January 30-31

During the meeting of the State Training Union Convention which meets in First Church, Pine Bluff, January 30-31, 1947, the State Intermediate Sword Drill Contest, Better Speakers' Tournament, and Junior Memory Drill will be held.

Subjects for the Better Speakers' Tournament will be sent to each Training Union director in the near future and will also be published in the Arkansas Baptist. Intermediate Sword Drill materials for the first six months (July 1, 1946 to January 1, 1947) will be mimeographed and sent to the Training Union directors as soon as possible. The Intermediate Sword Drill will cover these six months. The Arkansas winner will then have six months to complete the preparation before representing Arkansas at Ridgecrest.

Speakers' Tournament and Sword Drill tracts will not be available until the first of the year. These materials will be sent so that those who are interested in the work may make the proper preparations before the convention meets in January.

Please notice the following rules: If as many as 12 associations are represented at the State Speakers' Tournament and Intermediate Sword Drill, the winners will be sent to Ridgecrest with expenses paid. If fewer than 12 associations are represented, the winners may represent Arkansas at Ridgecrest, but other provisions must be made for the expense of the trip.

Something New Added

There is great need to consider seriously the problem of enlisting our college youth for spiritual conquest and for denominational leadership. College students should be encouraged to transfer their church letters to the college centers and to participate in the Baptist Student Union activities.

In order to acquaint prospective college students, now in the Training Unions of the churches, with the opportunities awaiting them in the college churches, the state Student Union secretary has prepared a special Training Union program. This program has been mailed to every Training Union director. It is suggested that it be presented as soon as possible. Additional copies may be had free of charge from the state Student Union secretary.

September Last Month For Standard Applications

September is the last month in the 1945-46 Sunday school working year. All the Standard of Excellence awards are now given for the regular Sunday School which begins October 1 and ends September 30. Sunday Schools meeting the requirements and desiring to

Religious Education

203 Radio Center
Little Rock

obtain an award from the Sunday School Board for meeting the requirements of a standard Sunday School are reminded and urged to send the standard application to the state Sunday School secretary so that it will reach the office not later than September 30, 1946. The schools meeting the requirements will be recognized as standard schools for the 1945-46 Sunday school year ending September 30, 1946. It will not be possible to receive an award for this current Sunday School year after this date.

New Training Union Tract

A new tract entitled, "Complete Your Young People's Union Diploma," has been received from the Baptist Sunday School Board, and may be received from the State Training Union office.

Transfer Cards Provided

Transfer cards are now available for transferring children from the Cradle Roll and Nursery Departments and from the Cradle Roll and Nursery Departments to the Beginner Department. Complete information and pictures regarding these transfer cards may be seen by referring to pages 20 and 21 of the August Sunday School Builder. Leaders in these departments should inform themselves regarding these transfer certificates. The certificates are obtainable from the Baptist Book Store in Little Rock.

A Pastor's Evaluation Of The Church Music School

In a letter to the state music director, Mrs. B. W. Nininger, Pastor Ned L. White, Curtis Church, wrote enthusiastically of the work done by Miss Odessa Holt, director of the church music school, and of the splendid results obtained.

"May I say," wrote Brother White, "that the school was successful far beyond anything I had dared plan. Miss Holt is one of Arkansas' finest Christian workers. Her personal character and consecration to her task were vital factors in the success of the school. While remaining true to her ideals and standards for church music, she was able to inspire and encourage the untrained, presenting technical information in such sim-

WANTED: - For Nigeria

An urgent appeal for secretarial help has been cabled from Nigeria. A well-qualified person to act as secretary to the superintendent of our Niegrian mission is needed at once. The Foreign Mission Board would prefer to appoint a secretary who is a foreign mission volunteer and who has had both college and seminary training, but if such a person is not to be found the Board will consider sending out a well-trained secretary under contract for two or three years.

Teachers Still Needed

The need for well-trained, experienced teachers is so great in Nigeria that the Board is willing to consider the appointment of teachers even though they do not have seminary training. These teachers must be loyal, faithful members of our churches and thoroughly trained as teachers. Graduate degrees in education will be substituted for seminary training.

A Printer Is Needed

A layman printer is needed for Nigeria. He must be a man of strong Christian character and have thorough knowledge of presswork and the ability to operate a Linotype, Intertype, or a monotype. This man must be content to dedicate himself to the mechanics of printing. Through the

ple terms that all were able to grasp them.

"Outstanding results of the school, which was sponsored by our church and financed in a fine way by a love offering, are these:

1. Miraculous development of two church pianists.
2. Discovery by our people that good singing depends upon attention to the text and to the director.
3. Vast strides taken by the congregation generally in appreciation of worth-while hymns.
4. Transformation of our junior 'Booster Band' into a choir.
5. Introduction of four-part harmony by note instead of by ear.
6. Knowledge of time-beats as interpreted by the director's hands.

"I think this type of music school will do more to develop the devotional and doctrinal life of our rural churches than anything else."

For information about THE ROMAN CATHOLIC CHURCH

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Documented Facts

Gospel Messages

printed page he can preach the gospel all over Nigeria.

A man and his wife are needed to have charge of the educational work in music in one of our strong churches in Hawaii.

Those who are interested should communicate immediately with J. W. Marshall, Secretary of Missionary Personnel, Baptist Foreign Mission Board, Richmond, Va.

-000-

No Summer Slump At Forrest City

Pastor Minor E. Cole and First Church, Forrest City, welcomed 105 additions, 61 for baptism, and nine other professions of faith in evangelistic services with Angel Martinez of Texas, as evangelist, and Roland Leath, of First Church, Little Rock, as music director.

Members received during the revival services brought the total additions since June 1 to 148. The influence of this growing church, under the leadership of Pastor Cole, is being felt throughout eastern Arkansas.

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LAYMEN'S DAY—OCTOBER 13

At Ashdown

LAYMEN'S DAY will be observed by churches throughout the whole of the Southern Baptist Convention on October 13! Every church is urged to focus the program for the day upon the laymen of the church; upon the supreme worth of our men, and upon their work in carrying on and carrying out the Commission of the Risen Lord.

A beautiful and attractive Laymen's Day poster has been prepared by the Baptist Brotherhood of the South, and one of these is being mailed to every church in the state. Please place the poster where everybody can see it!

Several special Laymen's Day broadcasts are being arranged for the day. The time and station of each of these will be announced when the schedule is completed. One issue of the Arkansas Baptist will be dedicated to our laymen, and will feature an announcement which every Baptist man in the state will be happy to read. Watch for it!

Here are some practical suggestions in planning for Laymen's Day:

1. Give Laymen's Day all possible publicity.
2. Urge the attendance of every layman upon all services of the day.
3. Use laymen in every service of the day. Let them help to plan the day's activities. If feasible, have a layman to bring the morning message.
4. Feature a laymen's choir; quartet; etc.
5. Give recognition to the laymen in every service of the day, including the Sunday School and the Training Union.
6. Put the laymen in charge of the evening worship service.
7. Portray in an attractive manner the work which laymen are doing and ought to be doing in their church.

Some desirable outcomes of Laymen's Day observance:

1. The church and the community will recognize the place of men in the work of the church.
2. The laymen will get a broader vision and a clearer comprehension of the sacred task that is theirs.

Plan to observe Laymen's Day in your church!


The Relief Offering

This is not an appeal in the interest of organizing new Brotherhoods. That is exceedingly important, but it can wait.

This appeal has not been inspired by denominational pride, though the writer has his share of denominational pride.

This is not an appeal in behalf of reaching certain goals and

BROTHERHOOD



NELSON F. TULL
Secretary

212 Radio Center
Little Rock

quotas though we believe strongly in goals and quotas.

This is an earnest appeal from one Baptist layman to one million other Baptist laymen, and in behalf of hungry people, millions of them.

We Southern Baptists told these hungry people that we would contribute \$3,500,000 for their relief. Up to September first we had given \$2,549,785. That's pretty good, but some distance from our goal.

Southern Baptists have never failed to respond generously to appeals from distressed people. They will not fail now. But the time is running out. We have only until September 30 to complete our offering.

Many churches plan to make their offerings during September. They will be generous in their giving. We are within 28 per cent of our goal and, men, we can make it if we dig deep.

Do not put this matter off until the last day. Hungry people cannot wait. Every time your watch ticks, someone starves to death. This means that 3600 persons die of hunger every hour; 86,400 every 24 hours.

You figure out the rest: between now and midnight, September 30, how many will starve to death if Southern Baptists fail to keep their pledge.

* * *

The Baptist Churches of Arkansas are responding nobly to the cry of the hungry throughout the world. To date Arkansas Baptists have contributed in cash 96 per cent of our relief quota. We will surely go over the top within a few days!

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Figures to Inspire

September 8, 1946

Church	Addns.	S.S.	T.U.
Alma, First	—	131	55
Aradelphia, First	47	364	234
Benton, First	4	474	126
Blytheville,			
New Liberty	—	121	98
Clarendon, First	3	129	41
Conway, First	9	390	95
Cullendale, First	3	283	105
Desha	4	70	44
El Dorado, First	2	804	201
Fordyce, First	—	308	98
Fort Smith Churches:			
First	15	978	339
Immanuel	—	534	134
Hamburg, First	2	244	112
Harrison, First	6	323	150
Hot Springs Churches:			
Park Place	3	471	159
Second	1	470	106
Including Mission	—	535	—
Little Rock Churches:			
Baptist Tabernacle	1	533	85
South Highland	3	226	82
McGehee, First	8	427	113
Magnolia, Central	5	401	106
Mena, First	1	245	63
Mt. Ida, First	—	137	66
N. Little Rock Churches:			
Baring Cross	1	462	102
Including Mission	—	508	123
Pike Avenue	4	143	49
Ozark	—	167	59
Including Mission	—	194	—
Paris, First	—	350	149
Pine Bluff Churches:			
First	1	632	162
Including Mission	—	684	—
Matthews Memorial	—	134	90
Oak Grove	1	140	102
Rogers, First	1	295	110
Springdale, First	—	337	127
Including Mission	—	419	—
Warren Churches:			
First	—	389	63
Second	—	95	50
West Memphis	3	415	203

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All Organizations Helped in Offering

By MARJORIE MOORE

Each new appeal for help which reaches the Foreign Mission Board during the desperate winter ahead will be another occasion of gratitude on the part of the Relief Committee, for the agencies, circles, classes, Unions, and individuals who took it upon themselves to participate in the campaign for \$3,500,000.

Among other groups, the Baptist Brotherhood of the South did a major promotional job through the mails. Woman's Missionary Union stimulated sacrificial giving not only among women and young people but families. Two hundred Seminary and Training School students served as spokesmen for relief needs from May through September.

The state Baptist papers were indispensable channels of information from famine fields to Southern Baptists, and gave space freely for the promotion of relief. The Sunday School Board not only



Lawson Hatfield, new pastor at First Church, Ashdown, returns to Arkansas from Rhome, Tex. He is a native of Little Rock and was graduated from Ouachita College and Southwestern Seminary. Pastor and Mrs. Hatfield have a 15-months-old daughter.

used its periodicals for the campaign, but assumed the responsibility of distributing **HELP! Crisis in Asia and Europe** (15 cents) through the state Baptist Book Stores.

The Board's Relief Committee is grateful for all efforts exerted in His name, to cooperate with the Executive Committee of the Southern Baptist Convention, for the ultimate success of the campaign.

—000—

It is the business of the churches to make my business, war, impossible.—Field Marshall Lord Haig.

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Ordained in Unusual Service

By ROGER A. BUTLER

In an unique service concluded at the evening worship hour Sunday, Sept. 8, Immanuel Baptist Church, Little Rock, set apart by ordination Al Major and Robert Parr to the full work of the gospel ministry.

Bro. Major is pastor of the Riverside Mission and Bro. Parr of the Alexander Mission, each leading in a thriving work of the Immanuel Department of Missions. The ordaining council was organized in a regular monthly meeting of the Mission Department of the church at Highway Mission Friday evening, Sept. 6. Pastor W. O. Vaught Jr., Rev. J. F. Queen, Rev. W. C. Rowe, Rev. K. E. McKneeley, Rev. Fred Shemwell, Rev. Roland Lawrence, and Rev. Roger A. Butler composed the council. Bro. Vaught, as pastor, was moderator, and Bro. Butler was elected clerk. The examination was conducted by Bro. Queen. On satisfactory completion of the examination the service was continued until the following Sunday evening worship hour of the home church.

The ordination sermon was preached by the pastor, "This One Thing I Do," Phil. 3:13. After the sermon the ordaining prayer was led by the clerk, and the laying on of hands followed. On behalf of the church appropriate certificates of ordination were presented to each of the newly ordained brethren by the clerk. The pastor presented beautiful Bibles to each of these brethren for the church as tokens of love and faith.

Before the service closed Bro. Parr baptized four recent converts who were products of his fine work in the Alexander Mission. One of them was his own brother. Hearts were deeply moved by this unusual departure in an already triumphant service.

These two brethren will continue their fine work in the missions as they go on with their education and training at Ouachita College. Both of them are ex-service men and go forward with rich promise by a host of friends in this great cause of Christ. They are earnestly commended to the brotherhood by a host of friends in this great church.

—000—

Evangelist McKinley Norman, Dallas, Tex., recently conducted revival services at Evans Avenue Church, Fort Worth, Tex., Loyd R. Simmons, pastor. Night services were held under a big tent. There were 47 additions, and on Sunday before Labor Day there were 660 in attendance in the Sunday School and 232 in the Training Union. Music was conducted by Manley Finch, director of music and education in the church.

RUSSIA FOR CHRIST

50 Russian and Ukrainian Baptist Refugees Have Answered the Call to Carry the Gospel to Their People.

CAN WE, who are living in beautiful, safe America, visualize even a little bit what multitudes of our fellow Baptists have gone through in Europe? Are not many of us, who are provided with all the necessities of life, in the United States, like the rich man in Christ's parable, while the poor and wounded Lazarus of Europe is lying at our heart's doorstep, and we notice him not, and do not hear his groanings for help? Does not the Word of God remind us of our sacred duty to our fellowmen, even if they be strangers to us, for the man who had fallen among the thieves on the way from Jerusalem to Jericho was a stranger to the Samaritan. And the name of the DESPISED Samaritan has been changed into that of "GOOD Samaritan," because he was moved by compassion to help a stranger from another race.

Appeals From Europe

On the 29th of March, 1946, an urgent letter came to the Russian Bible Society from a refugee camp in Belgium signed by 33 Russian and Ukrainian Baptists, who have come through great suffering. They ask for theological and missionary training so they can return to minister to their people. As we began to pray for these first 33 refugees in Belgium, and our hearts went out to them in increasing measure, other letters from refugee Russian Baptists in other camps in Europe began to reach our Washington Office.

A young Russian brother who had been a Sunday School teacher in Pastor Malof's Baptist Church in Eastern Europe writes: "I got news about your Bible School. The Brethren here desire to get to this school. Our names are in the supplementary list which we shall be sending to you through an American brother. I ask of you very much please help us to get to the school. My father died two years ago. My mother remained weeping on the shore of the river Daugava, when I was leaving Riga. My youngest brother, Enoch, was arrested by the Germans and carried away somewhere to Germany, and nothing has been heard of him since. I now turn to you as my spiritual father and ask you to do what is possible that I may get over to you." From a refugee pastor, Germany. "Dear Pastor Malof:—I felt impressed to write you and ask for special prayers. I feel as though you can give me some advice through God. Here is my problem. I was brought here by the Nazis in 1944, and now I am a displaced person with my family of four. I would like to attend your Bible Seminary and become a missionary under the Russian Bible Society. Would it be possible for me and some other Latvian pastors to come to the United States and enter your seminary and from there be sent as missionaries? It is the most critical time we have ever seen in our lives and we would be glad to come to a country where we



Please Cut This Out and Forward With Your Gift to:
THE RUSSIAN BIBLE SOCIETY, INC.,
 P. O. Box 2709 Washington D. C.

Dear Russian Bible Society:

In response to your appeal in _____

I have the pleasure of enclosing my gift:

For the Refugee Baptist Student passage and support \$ _____

For the Russian Bible publishing fund \$ _____

For Pastor Malof's Life Story, "SENTENCED TO SIBERIA" \$ _____

Each contributor will be kept advised of the progress of this work through the magazine, "Russia Calling," subscription deduction 50c.

Name _____

Address _____

"And this I do for the Gospels' sake, that I may be partaker thereof with you."—1 Cor. 9:25.



The Bible House of Washington, D. C., formerly the Italian Embassy, now the property of the Russian Bible Society, where refugee Russian Christians from the "displaced persons" camps in Europe will be housed and trained for missionary and Bible colportage work.

would be allowed to continue in our calling. I sincerely hope that you be in a position to help in this time of need. Please give this matter your immediate attention to lift the burden from our shoulders, through the help of God. Rudolph K."

Share In This Work

In response to these moving appeals the Russian Bible Society has decided to receive in the first instance 50 of these worthy Russian refugee Baptists in our Bible Institute. We alone cannot do it, we look for help to the Lord above, and to His faithful stewards here below. The passage of each will be \$300; first year of training, room and board \$50.00 monthly, \$600; total \$900. The funds are needed immediately as we desire to negotiate with the U. S. Government to bring them. How blessed it would be if 50 churches or Sunday Schools, Bible Classes or individuals would each sponsor the needs of one of these missionary candidates! This is a most unusual opportunity and privilege. Never before in the whole history of America has there come an appeal from such a large number of refugee Russian Baptists to be brought to America, and to be trained as soul winners. Bible teachers, evangelists, missionaries and Bible colporteurs. In future through their preaching, thousands of Russians will come to Christ, and by sharing them now, you will have a share in that great harvest of souls.

NOTE: Pastors and churches desiring to have a personal visit from Pastor Malof, President of the Russian Bible Society, founder of the first Russian Baptist Churches in St. Petersburg and Moscow, or from another representative may send invitations to the Russian Bible Society, P. O. Box 2709, Washington, D. C. Readers who would like to read Pastor Malof's thrilling life story, with 45 illustrations, "SENTENCED TO SIBERIA," the story of his missionary work in Russia, persecution, imprisonment, sentenced to Siberia and God's wonderful deliverance may send their orders to the same address. Price \$1.00 including postage.

Religious Aspects of Home Problems Discussed Frankly in Book by Dr. Rice

Evangelist John R. Rice, editor of The Sword of the Lord, is author of a new book, "The Home—Courtship, Marriage and Children." He explains that he wrote the book because "thousands of letters from all over America have besought me for the answer to problems about the home through the last 15 years."

Evangelist Rice says: "I know that the average home is not very happy because it does not strictly follow the Bible plan for a Christian home. I know that everywhere child delinquency is increasing to an alarming degree, that one out of five marriages in America ends in divorce and that the ratio is rapidly increasing. I know that the average home is leaving it to the school and to the playground and occasionally to the church, to make what they will or can of children who are neglected in the home. I know that the old-fashioned family worship is the exception, not the rule.

"We need a reform, a revolution, a revival in American homes! By God's grace, with a deep burden on my soul, I set out to write a book, a Bible manual for a happy, successful Christian home.

"I believe the Bible lays out what are sound principles that will guarantee a happy and successful marriage. I believe the Bible shows how love, which has waned and fled, can be rekindled again on the marriage altar, how the home about to be broken can be restored to happiness and joy. I believe the Bible sets the pattern for the rearing of children, for the family altar, for teaching the Word of God to children, and for making Christ the head of the home in deed and

in truth. I have tried to make a book that would honor God and bless millions of homes."

Among the 18 chapters of the book are "Courtship and the Danger of Petting," "Normal Sex Life in Marriage," "Birth Control," "Correction and Discipline of Children," "Family Worship in the Home," and "Making Christ the Head of the Home."

The book is published by the Sword of the Lord Publishers. The price is \$2.50. It may be ordered direct from the publisher or from the Baptist Book Store.

VACATION BIBLE SCHOOL REPORT

(From Official Reports Sent Religious Education Department)

Association—Church	Average Attend.	Conv.	Mission Offering
Arkansas Valley—Marianna, First	99		\$11.86
Arkansas Valley—Moro	58	4	21.00
Central—Mabelvale, Pleasant Hill	38		
Central—Bauxite, First	129	23	83.00
Clear Creek—Mulberry	45		
Faulkner County—Conway, Second	106		12.32
Harmony—Rison, First	124	8	32.55
Pulaski County—Little Rock, Calvary	53		47.21
Pulaski County—North Little Rock, Baring Cross	141	5	101.00
Washington—Madison—Fayetteville, St. James (colored)	32		12.00
Washington—Madison—Fayetteville, Rose Hill (colored)	30	4	5.00
White County, Searcy, First	132	3	19.50

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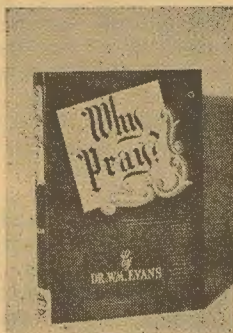
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5. Valuable Free Tract Ministry to help you select books most useful for spiritual growth of self and friends or in soul winning efforts.
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This important 20-page literary review magazine comes to you monthly and keeps you well informed as to the latest in fundamentally sound Christian literature. "BOOKCAST" describes the main selection

of The Pinebrook Book Club as well as the main selections of its two affiliated clubs, The Junior Book Club and The Clergy Book Club. "BOOKCAST" also gives careful reviews of "alternate" or "double" selections of all three clubs. After reading "BOOKCAST," if you want the monthly selection described, you do absolutely nothing. The book will be sent to you on the regular shipping date of each month. If you would rather have an alternate selection, you send in the substitution blank which is provided. If you do not wish to buy any book that month, you simply mark the blank accordingly and return it.

There are no dues; no membership fees! You pay the low publishers' prices plus small postal charges for whatever book or books you decide to buy. The only requirement for membership is the purchase of a minimum of \$6.00 worth of books from the club during each 12 months of membership. A bill is mailed with purchases and all bills are payable within the month.

If you are a club member you will very soon possess a very well-rounded Christian library that will enrich your life and delight your friends.

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Please enrol me as a subscriber to the Pinebrook Book Club. It is understood that, if I so please, I may purchase as little as six dollars worth a year from the Club, in each case paying the retail price, plus a few cents postage. It is also understood that upon purchase of my first book, I will receive FREE, "Why Pray?" and "The Reason For Our Hope."

Name _____ Street _____
City _____ Zone _____ State _____

Check here for information on Clergy Check here for information on Junior Book Club for boys and girls.

World Security Depends Upon Acceptance of Neighborliness

By R. PAUL CAUDILL

We may not care to admit it, but the world is now one vast neighborhood. We are neighbors to the Japanese and to the Chinese, to the Africans and to the Germans, to the British and to the Russians, to the Eskimo and to the Pygmy of the South Sea Islands.

"If I had ever had any doubts," said Wendell Wilkie upon the completion of his epochal journey of 31,000 miles around the world, "that the world has become small and completely interdependent, this trip would have dispelled them altogether. . . . Our thinking in the future must be world wide." All of our hopes for peace and all of our plans for national and international security depend on whether or not we as nations and as individuals are willing to pay the price of real brotherhood.

Mere Sojourners

In a measure every living soul upon this earth is a sojourner. In the words of the old Negro song, "We didn't come here to stay always." Man is made from the dust of the ground and to dust shall he return. "Whereas," says James, "ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away" (James 4:14). Our real citizenship is in heaven. Whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:20-21).

Picture a man who lives in the midst of all the ornate splendor that material wealth can grant. He has cattle; he has land; he has houses whose walls are covered with oriental tapestries and whose rooms are filled with luxurious couches with cushions of eider-down; still the one who enjoys such splendor is but a sojourner. A man's years are but threescore and ten, except by the grace of God.

The longer I live the less emphasis I put on material things, and the less pull they have for my own heart. The giant oak outside my window, now robed with lushness and whose spreading verdant branches give rest to birds and cast cooling shadows over the warm earth, must one day drift back to dust—back to the silence of the eternal. The trilling notes of the thrush that sings just outside my northern window must one day be hushed and heard no more upon this earth—even the oak—even the birds are sojourners.

When a man lays down to die all that he can hold in his cold,

Sunday School Lesson For Sept. 22, 1946

Exodus 22:21-23; Deuteronomy 24:14-15; Matthew 25:34-41.

dead hand, as the poet aptly has expressed it, is what he has given away.

Payment of Wages

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: in his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it) lest he cry against thee unto Jehovah, and it be sin unto thee" (Deut. 24:14-15).

Here we have the word of God condemning in no uncertain terms the payment of disproportionate wages. Doubtless there are many among those who read this lesson who have failed at some time or other at this point. Take the matter of wages for servants here in the South. They have been, in the past, woefully inadequate.

A friend of mine who was a pastor in the state of Indiana told of a widow employed in the home of a reasonably well to do family who received only \$3 per week (in 1937) for her services, though she did the family washing and the ironing and the majority of the house-keeping.

Much of the difficulty that is now being experienced in the realm of domestic help has been brought about by failure on the part of many to reward adequately those who have served.

God's Word says that a man shall have "his hire," and it matters not whether he be one of our own brethren or a mere sojourner by the way. The principle of fair play is to be manifest in all our relations with our fellowman. We are to be brothers and to deal with each other as neighbors. Naturally, when abuses obtain for long in a given field, the pendulum sooner or later swings in the other direction. One extreme calls for another, and someone invariably suffers when "extremes" are be-

ing experienced. If both labor and capital could become humble and get down on the knees of prayer, asking God, by faith, to create a spirit of neighborliness on the part of each, there would be a new day in the realm of our economic life in America, and there is little hope for a new day until a spiritual awakening of this sort comes.

The Judgment

In the closing verses of our lesson James reminds us that "when the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory," and there will be a reckoning—a day of judgment.

Men need to understand that God holds us to account for our deeds done in the flesh, that one day the books of life will be added up and the credit and debit columns balanced in the light of His standard.

Man's duty to his neighbor is pictured with simplicity by Jesus: "Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me . . . Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:34ff).

If the Christians of the postwar era are to impress sinful man with the earnestness of their purpose, then the type of ministry to which Jesus refers in the above verses must become increasingly a part of their daily lives. Every jail in the land ought to be visited regularly by our workers, and every unsaved person, whether behind bars or outside of them ought to be individually reached with the gospel. Likewise every stomach that is swollen with hunger and every little body that is poorly clothed should be sought out and ministered unto in the name of

and for the glory of the kingdom of Christ. The sick should be visited more; the stranger should find warmer welcome within our gates.

A religion that is not lived is not a living religion. Let us translate into actual life experience every doctrinal concept that comes to us in the Christian faith. Then, and not until then, will we become men of power and truly neighborly.

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Rural Church Plans Memorial Building

By E. W. TAYLOR
Pastor, Antioch Church

We have just closed a second revival meeting with Antioch Church, west of Hot Springs. This is the second meeting in which I have done the preaching since I became pastor. We had 18 additions to the church this time and 27 last year. The membership is now 183.

Earnest Moseley, student in Ouachita College, had charge of the special music and young people's work. He did a grand job. He is especially gifted for that type of work. Clarence Shackelford, a layman in the church, led the congregational singing.

We have the stone hauled for a Sunday School annex to be named in honor of two of our young men who gave their lives in the war. Later we expect to purchase a bus and go out in the highways and hedges in obedience to the command of our Lord and bring the people in to hear of Jesus and His saving grace. This church is one among the few that is leading in rural church development.

Pray that we may hold the banner high and keep the gospel light-house burning.

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Missionaries at Work

With all the many phases of our work to be promoted we have not said as much about missionaries as we want to say. Sometime ago, however, we asked our State Missionaries to give us a little article on their work. We wanted to pass the information on to the brethren. With so many things clamoring for publication we have not had opportunity to get these articles in the paper but here are some of them:

Southwest District

By H. A. ZIMMERMAN
Arkadelphia

With Schools of Missions and revival meetings, I have been very busy since April. Of course it was other phases of the work before that time. I have been in some very hard places in some difficult meetings, but I have not been in one that God failed to show His hand. Also, I have been in some very gracious meetings.

May I tell you, first, of an Associational Worker's Conference of a few months ago. I believe I have been able to do some of my best work for State Missions in Worker's Conferences. I had spoken on the program in my appointed place in the morning. After everything was cared for in the afternoon, the program committee decided it wanted me to speak during the 30-minutes which remained. I did my best and the Lord saved a splendid Intermediate boy and a fine Junior girl. We left the church that afternoon on shouting ground. This was at one of our smaller churches far out in the country.

In one of our larger churches in the spring, God blessed us with a gracious ingathering. The oldest person saved during the meeting was a man 73 years of age. It was on the second time the man had been to a religious service of any kind in over 40 years. After his conversion he came and shook hands with me and said, "Brother Zimmerman, I was never as happy as I am tonight." He is the father of a good business man in that city who is lost. You will help me pray for him.

One of the finest meetings I have been privileged to have a part in took place about a year ago in one of our good rural churches. I preached in this church both hours on that Sunday. The morning service was a good one with a fine attendance. There was a good spirit in the meeting but there was no move.

I preached again that night and God got hold of everyone there in a marvelous way. When it was all over, there had been eight souls surrendered to Christ and joined the church by baptism. Then four came by letter, making a total of 12 that night that found the will of Jesus better for them than their own.

Another phase of the work that has brought a great deal of joy to my heart has been in helping churches to rededicate themselves to Jesus Christ and return to their first love.

I believe I have been able to be of service to several churches in this respect. I had rather help a church become a soulwinning church herself than to bring a lot of new born souls under their care when they were unable to care for them.

Northeast District

By JAMES H. FITZGERALD
Jonesboro

There was more demand on my time for revivals this year than ever before. I have not only held from one to two a month but have made arrangements for others to hold them when I had an invitation that came on the time I already had one booked. Visible results are not too evident in many of our meetings this day and time but the one highlight of my revivals this year was the Corner's Chapel revival.

This is a half-time country church in Trinity Association. They were pastorless and asked me to conduct their meeting. The people came in great throngs to hear the gospel and we had a most glorious time. There was old-time conviction, repentance and conviction from time to time and this was evidenced on more than one occasion by old-fashioned shouting. The Sunday School doubled in attendance and the Training Union went as high as 182. The church installed an air-conditioning system and was talking of full-time preaching with a man on the field when the meeting was over. I am still on the lookout for a man for them. There are unlimited possibilities there if they secure the right man to lead them to claim them.

I could give instance after instance similar to the above but time and space forbid. Suffice it to say that with the great unreached masses in our state, our greatest need is still to preach the Gospel to them and this presents the greater need than ever before for the men to do just this.

I believe the next highlight is the response of our people to the teaching of our distinctive doctrines where they do not regularly have the privilege nor opportunity to hear them. Everywhere I conducted a revival I met heresy and perverted teaching and practices on the field. I try to weave our great truths as taught in the Bible into every message, and while leading the lost from sin to lead them into the right path in Christian expression. Many weak and inexperienced pastors need help here in stabilizing themselves and in vitalizing their work and in indoctrinating their people. All sorts of "isms" and creeds are prevalent and growing as never before in Arkansas, and if we are to win the lost masses to the truth, we must have men not only preaching the Bible but teaching it to those won, and here again we are faced with the great need of more men.

Revitalizing dead churches, helping them to get in touch with a pastor and getting them to call a pastor, and getting two or three to cooperate in forming a field for a man, and

Patience, Brethren, Please

Your contribution for Relief and Rehabilitation will be mentioned. There is not space in our small paper to do it at one time, and other phases of the work have to be mentioned and carried on. We have a record of every dime that has been given, and as soon as possible it will be mentioned in the paper.

working together is another challenge to me in this work.

Again, the people's ignorance of our denominational work is most appalling. The term "missions" has no appeal to them because they have not been led to activate their faith by actually contributing to some cause other than their own local field. Too often many churches have not given through the Cooperative Program and are not fully behind our great denominational enterprises simply because they have not had the challenge of the work laid upon their hearts. To me this also constitutes a great challenge.

I could go on without end. In short let me say that if the great needy—sin-burden—white-harvest of human hearts, with their many varied and definite needs, does not constitute a challenge to a man then he needs to examine his experience and call to the ministry. If he cannot find enough to do, yea five times more than he can do, to earn his salary he needs to pray for God to open his eyes and give him a vision of the field.

I trust that we shall have a far-reaching, long-range, definite, co-ordinated program to meet these our challenging needs adopted at the next meeting of the convention and to this end I will lend my prayers and my support.

Second Baptist Church Gives Liberally

Second Church, Little Rock, has given \$1,915.53 for Relief and Rehabilitation. Pastor M. Ray McKay, the invincible leader of this great church, laid the matter on his heart, and then on the hearts of the people. They gave much more than they were asked to give.

Immanuel Comes Again

Immanuel Church, Little Rock, has contributed \$4,404.18 for Relief and Rehabilitation. This church and First at Fort Smith seem to be about neck and neck on this offering. Immanuel Church has given nearly as much as Fort Smith First Church. Ferguson and Vaught have persistently pushed this worthy appeal.

Hunnicuttt Leads Magnolia

Central Church, Magnolia, has sent in \$297.44 for Relief and Rehabilitation. This puts them considerably beyond the amount they were asked to give. Pastor Hunnicutt is one of our very best preachers and leaders.