

12-11-1947

December 11, 1947

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_45-49

 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "December 11, 1947" (1947). *Arkansas Baptist Newsmagazine, 1945-1949*. 5.
https://scholarlycommons.obu.edu/arbn_45-49/5

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1945-1949 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

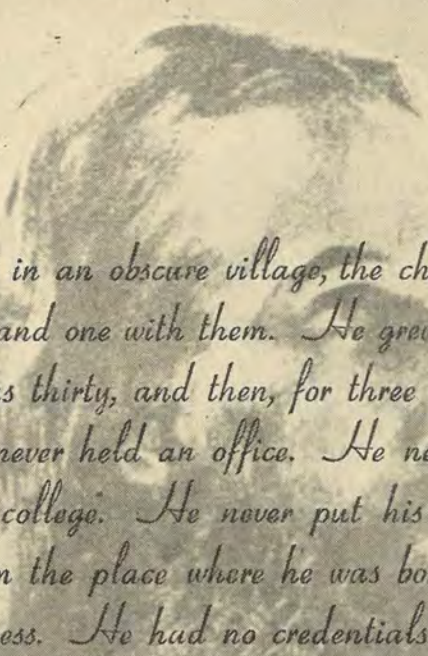
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, DECEMBER 11, 1947

VOLUME 49



"Here is a man who was born in an obscure village, the child of a woman who, to her peasant neighbors, was just one of them and one with them. He grew up in another village. He worked in a carpenter shop until he was thirty, and then, for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man the tide of private opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. As he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as has that One Solitary Life!"

26,401 Churches in Prayer Meetings

New Year's Eve, December 31, 1947

"If my people shall humble themselves and pray" (II Chronicles 7:14).

Because of the fact that civilization is probably facing the most critical hour in the history of man, we, the undersigned state executive secretaries, are making the most earnest appeal of which we are capable to all Southern Baptist churches, regardless of size or location, to join together in the mightiest prayer meeting ever held by our people on New Year's Eve, December 31, 1947. The above date falls on Wednesday night, the time of our midweek prayer service; but we are urging that the service will be different from the usual prayer meetings in that:

First, no church shall be hampered with the problem of time. Begin as early as you choose and stay as late as you choose.

Second, make the service one of song, praise, testimony, and prayer.

Third, make an appeal that everyone present who will pledge to try to lead at least one lost soul to Christ during 1948 come forward and give the leader his hand as a covenant.

Fourth, the following are suggested objects of prayer:

1. Pray for a revival to come in your own heart.
2. Pray for a revival in your church.
3. Pray for a revival to come to Southern Baptists.
4. Pray for a spiritual awakening to come to this world.
5. Pray for the pastors, evangelists, religious leaders, and the missionaries, home and foreign.
6. Pray for the power of the Holy Spirit to come upon all the leaders.
7. Pray for the State-wide Evangelistic Conference.
8. Pray for the next meeting of the Southern Baptist Convention at Memphis, Tenn., in May, 1948.
9. Pray for a burden to come to your heart for a lost world.

Recognition Given to Prayer Meeting Attendance

We are urging that the largest attendances ever present at prayer meetings among Baptists will be attained New Year's Eve. We are asking that each pastor clip the blank below on New Year's Day, fill it out concerning his own church, and mail it to the Department of Evangelism, 204 Baptist Building, Dallas, Tex. Recognition will be given throughout the South to the 10 churches that have the largest attendance on the above mentioned night and also to the 10 churches that have the largest percentage present based on local membership. The sum total of those attending should number into the millions.

A. H. REDD, *Alabama*
 J. WILLIS RAY, *Arizona*
 B. L. BRIDGES, *Arkansas*
 A. F. CRITTENDON, *California*
 JOHN MAGUIRE, *Florida*
 J. W. MERRITT, *Georgia*
 NOEL M. TAYLOR, *Illinois*
 N. J. WESTMORELAND, *Kansas*
 WILLIAM COOKE BOONE, *Kentucky*
 W. H. KNIGHT, *Louisiana*

D. A. McCALL, *Mississippi*
 DR. T. W. MEDEARIS, *Missouri*
 HARRY P. STAGG, *New Mexico*
 M. A. HUGGINS, *North Carolina*
 ANDREW POTTER, *Oklahoma*
 W. S. BROOKE, *South Carolina*
 C. W. POPE, *Tennessee*
 JOSEPH T. WATTS, *Maryland*
 J. HOWARD WILLIAMS, *Texas*
 JAMES R. BRYANT, *Virginia*

DO NOT FILL THIS OUT NOW. Clip it out and save it until January 1, 1948. Then fill it out and mail to Department of Evangelism, 204 Baptist Building, Dallas, Texas.

Name of church _____ Address _____
 Pastor _____ Address _____
 Total resident membership _____
 Total present at prayer service, December 31, 1947 _____
 Remarks _____

Missions is Basis Of Program At Paragould

By IRVING M. PRINCE, *Pastor*
First Church, Paragould

First Church, Paragould, recently started a much-needed educational building. Since the construction of the present building, which was erected under the leadership of Dr. B. L. Bridges, there has been a dream and a hope of the members of the church for the day to come when they could erect an educational building that would be commensurable to our present auditorium which seats 1,000 people.

Soon after the coming of the present pastor the old building debt was retired and plans were set in motion to pave the way for the present. In October we actually started moving dirt for a foundation to a three-story educational building that will give us a building with more than 20,000 square feet of floor space and housing capacity for 1,250 in Sunday School.

This new building will provide two departments for all ages of the Sunday School and a nursery equipped in the most modern way with four departments and prepared to take care of pre-school children throughout the week. A beautiful chapel on the ground floor will provide artistic setting for weddings, small group meetings, and funerals. The present church basement will be converted into a large department for adults with a modern kitchen and a banquet hall that will seat 250 people. The exterior of the building will be gray brick, similar to the brick in the present building.

Missions is the basis of all our program, and is interwoven in this scheme of building. The dirt from the foundation was removed to a lot that had been recently purchased to fill in this lot, making it a beautiful location for a third mission building. We have found that the more we give to missions, the more income and wealth the Lord blesses our church with.

—000—

Crystal Valley Church, Pulaski County Association, has obtained 20 tithers' pledges out of a membership of 44. The church has adopted its first budget for the new association year, and 10 per cent of all money will be sent to the Cooperative Program. Clark O. Hitt is pastor.

ARKANSAS BAPTIST

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

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

Publication Committee: W. H. Hicks, Little Rock, Chairman; O. C. Harvey, Arkadelphia; Wylie Elliott, Paris; Boyd Eldridge, Tyrone; R. M. Abell, Jasper; Leroy Tedford, Corning.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1198 October 1, 1913.

Individual subscription \$2.00 per year. Church Budgets 11 cents per month or \$1.32 per year per church family; Family Groups (10 or more paid annually in advance) \$1.50 per year. Subscription to foreign address, \$2.50 per year. Advertising Rates on Request.

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

Resolutions and obituaries published at five cents per word. One dollar minimum.

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



The Convention Sermon...

Christian Experience Defined

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 16-18).

"Thou art the Christ, the Son of the living God." That is the greatest discovery ever made by man. All other discoveries take a secondary place to the discovery in one's own experience that Jesus is "the Christ, the Son of the living God." When this revelation becomes the dominant element of one's consciousness, when this truth forms the basis of all of one's knowledge, and when one's whole being is sensitized by this experience, one has found the ultimate source of all revelation and knowledge, and one has known the primary experience of life which gives substance to and vitalizes all other secondary experiences.

The greatest danger which the race has always faced, the danger which constitutes the most imminent threat to the world of our day is that men shall fail to make the discovery that Simon Peter made long ago; that is, that, in their search for the hidden secrets of life and the hidden resources of the universe, men shall fail to discover "the Christ, the Son of the living God." That is the gravest danger of this atomic age in which we live.

Peter's Experience With Jesus

Peter's confession is a definition of His experience with Jesus.

In order to set the disciples thinking on the question as to who He is, and so to prepare them for the question which follows, Jesus first asks, "Whom do men say that I, the son of man, am?" That is, from the comments you have heard and from the attitudes you have observed, what, in your judgment, is the popular notion concerning me? The reply is what might be expected. Jesus is thought to be one of the most gifted sons of Israel—a prophet, a teacher in a class with John the Baptist, Isaiah, and Jeremiah, or perhaps the reincarnation of one of these great men.

That Jesus should be accepted as one of the greatest men of Israel and of history, but that He should be considered only as a great man, a matchless teacher, or a prophet of God, was a serious threat to the disciples and to the mission of Jesus. This popular appraisal of Jesus is widespread today and denies His deity, repudiates His underived authority, and calls in question His divine prerogative and power.

Jesus now probes the hearts of His disciples. Do they accept this popular view of Him? Have they discovered in Him nothing more than the populace has discovered? Jesus is not concerned primarily with these popular notions which are subject to fluctuation and which may easily be turned into hostility, as was the case a few months later. Jesus is concerned to know whom His disciples have discovered Him to be. He cannot build His church and His kingdom in the world on popularity, neither then nor now. The build-

+ + +

By the Editor

+ + +

ing of His church requires something more stable and firm and dependable, something that is born of conviction and experience, something so profound and real that men cling to it more tenaciously than to life itself.

Therefore He asks, "Whom say ye that I am?" This question is the test of their understanding of Him, of their conception of His person and character, and of His origin and mission. Their answer to this question is the test of His own power to reveal Himself to His disciples and to guide them to an understanding of Himself. This is a crucial moment! Everything depends upon their answer! Will Jesus be able to proceed with His plans? Will their answer prove the disciples ready for the advance step which Jesus is now about to take? We catch our breath and wait uncertainly, not knowing whether their answer will stab the heart of Jesus with keen disappointment or thrill His heart with joy.

And now the answer is given, and what an answer! "Thou art the Christ, the Son of the living God." They have discovered Him! They have discovered Him by the most profound experience of their souls. It is a subjective experience, an experience which finds its voice in confession, a confession which defines the experience. No living person can know Jesus until he knows Him by the most vital experience of the soul, to be "the Christ, the Son of the living God." When the human soul comes to know Jesus by vital experience, it finds Him to be "the Christ, the Son of the living God." "Show us the Father, and it sufficeth us," cries the human heart. God answers back through Jesus Christ: "He that hath seen me hath seen the Father."

A Revelation From God

The reply of Jesus is a definition of Peter's experience as a revelation from God.

First of all, and lest it should be thought that the disciples have arrived at this conclusion by purely human processes of reasoning, Jesus declares, "Flesh and blood hath not revealed it unto thee." Peter is not declaring a logical conclusion which he has reasoned out, but rather a conviction of heart which he has experienced. He is not affirming an intellectual assent but a spiritual realization. Peter confesses, "Thou art the Christ, the Son of the living God," not because he has been taught to say that but because he has experienced in Jesus what the Christ, the Son of the living God, should be.

This is not an experience of the flesh, or of sense perception. It is a divine revelation which has compelled the assent of sense perception. Human faculties have not arrived at this conclusion by the customary processes. Two forces are responsible for the experience defined by Peter's confession. First, the con-

stant impact of the person of Jesus upon his soul; and second, the revelation of the Father, which has quickened his spiritual sensibilities so that he is able to receive and interpret that impact of the person of Jesus.

It is illogical, unreasonable, and impossible according to all human processes of reasoning and standards of judgment that God should become incarnate in human flesh and walk this earth as a man among men. But man is endowed with a spiritual nature that is stamped with the image of God, sensitized by the spirit of God, and made impressionable and subject to the promptings of God. The human intelligence must submit to the promptings of God. The human sensibilities must submit to the higher perception of the Spirit or one will remain in confusion and doubt.

When the spirit of man touches the Spirit of the Infinite in the person of Jesus Christ, the result is a knowledge of experience and a flash of inspiration which leap all the intermediate steps in the tedious process of premise, evidence, and conclusion, and one comes to possess a knowledge that is not relative and partial, but direct and absolute.

Therefore, a person is not required to possess a standard intelligence quotient in order to become a disciple of Jesus. This fact is demonstrated throughout the history of Christian experience. The child whose mental faculties are not developed in the processes of human reasoning comes to know Jesus as "the Christ, the Son of the living God." So does the unlearned and illiterate. So also do the members of savage tribes and uncivilized peoples. The one time cannibals of the South Sea Islands met our boys from enlightened America and taught them to know Jesus Christ, "the Son of the living God."

This is not putting a premium on illiteracy, or the lack of those cultural attainments which have attended the march of civilization. It is rather recognizing the primary spiritual endowment of the human soul which is capable of communion with God, regardless of other limitations; it is magnifying the grace of God in revealing Himself to the human soul in spite of deficiencies along other lines of development. God does not despise human intelligence, learning, and culture. These are endowments which God has provided. But if followed alone, without the intuitive knowledge gained by soul to soul contact with Jesus, they will lead only to confusion, doubt, and skepticism.

Establishing the Church

Jesus further defines the experience of Peter as the basis upon which He will build His church.

Can He build upon anything less stable and enduring than the experience of the soul with God by which one knows Christ as the Son of God? He cannot build upon human intelligence, because human intelligence is too faulty. He cannot build upon human emotions, because human emotions are too fluctuating. He cannot build upon mere human confession, because human confession is too faltering. He must build upon the solid, durable, unchanging experience

(CONTINUED ON PAGE SIX)

NOTES OF ADVANCE

Genoa Church had a Sunday School Study Course during the Thanksgiving holidays with an average attendance of 39. New classes were organized, new teachers enlisted, and details worked out. A visitation program and a weekly teachers' meeting were instituted. Arthur Peterson, Magnolia; Mrs. Mary Lou McCurry, Texarkana; and Mrs. J. T. Midkiff, wife of the pastor, were teachers.

Immanuel Church, Fort Smith, observed the 20th anniversary of the pastorate of Victor H. Coffman on December 7. In 1927 when Pastor Coffman came to the church the membership was 386. Since that time there have been 3,734 additions to the church, 1,914 by letter and 1,820 by baptism. The present membership is 2,391. Value of church property has increased from \$18,000 to \$230,000. Nearly a half million dollars has passed through the Lord's treasury in the past 20 years, with more than \$65,000 going to missions. Seventeen or more young people have been called to the ministry, as missionaries, or educational directors.

Pastor Aubrey Halsell, First Church, West Memphis, has received a letter from the National Religious Digest, Washington, D. C., informing him that the West Memphis Church is one of the fastest, if not the fastest, growing churches of any denomination in the nation. The publication recently completed a church survey and their statement concerning the West Memphis Church was based on the following figures in growth as of 1942 to this year: members, 371 to 1,223; baptisms, 83 to 206; property, \$10,500 to \$146,000; offerings, \$6,227.43 to \$65,809.09; and missions, \$941.77 to \$24,208.80.

Mrs. C. C. Crane, president of the WMS of Geyer Springs Church, Pulaski County Association, and teacher of an adult Bible class, recently died. She was faithful in all activities of the church, and was a steadfast tither.

Rev. Jay W. C. Moore, Muskogee, Okla., and Singer Frank Adams, Little Rock, conducted their second consecutive revival with Joyce City Church, El Dorado, recently. There were 10 additions to the church. Charles Nash is pastor.

Oak Grove Church, 11 miles from Pine Bluff, dedicated an educational annex and a baptistry on December 7. The new addition gives the church 14 educational rooms. State Secretary B. L. Bridges preached the dedica-

Pastoral Changes

G. O. Douglas from Thornton Church, Carey Association, to Plainview and Ola Churches, Dardanelle-Russellville Association.

Correction: Last week's issue of the Arkansas Baptist reported that Ray Branscum, pastor, South Highland Church, Little Rock, had resigned to accept the pastorate of First Church, Dumas. Mr. Branscum says the information, which was taken from a news clipping, is incorrect.

tory sermon at 11 o'clock. Following the sermon the baptistry was dedicated with the baptism of three adults.

Arkansan Wallace Rogers, pastor of First Church, Pensacola, Fla., and president of the Florida Baptist Convention, has accepted a call to the Citadel Baptist Church, Charleston, S. C.

Rowe's Chapel Church, Mt. Zion Association, enlisted 45 tithers during a recent stewardship revival. A budget which increased the Cooperative Program allocations more than 300 per cent was adopted. The church has recently put in Butane heating and is now planning the erection of a new auditorium.

H. F. Vermillion of Eastland, Tex., who formerly served churches in Arkansas and has now retired from regular work, writes: "I have just sent a small gift to the Ouachita Million Dollar Campaign. That is what I have done each year since it began. Arkansas Baptists and Ouachita's friends will not act wisely if they do not greatly enlarge and undergird that great school and their other schools."

—000—

A Certain Poor Widow Sets Example of Giving

By RAY RHYNE, Pastor
First Church, Tuckerman

Our "Prove Me" campaign at First Church, Tuckerman, was well advertised before any attempt was made to enlist anyone. The week preceding Enlistment Sunday form letters, tracts on tithing, and pledge cards were mailed to all of our members. The people were asked to study the tracts, sign the cards, and bring or send them to the church on Sunday.

After all the letters were in the mail, I asked the Lord to show me some sign that our efforts would be successful. Nothing happened in any way until Saturday when I was walking past a small restaurant in our town. The daughter of a poor widow, who is unable to attend church because of illness, came out and said: "I want to give you mother's pledge and offering."

She handed me an offering for herself and her mother. Needless to say, it was small, but the assurance it gave to me is what made it so great amount. I had asked the Lord for assurance and I was sure this was it from a widow. I compared it with the story of the poor widow in the Bible and it was very much like it. My prayer was answered.

On Sunday when the pledges were received the response was better than I really had expected. Our offerings, attendance, and spirit in the church is unusually good. Each Saturday when I go past the restaurant the offering for Sunday is waiting. It has been that way for two months.

I feel that First Church, Tuckerman, is better because there is among the members a certain poor widow.

Bruce Price Accepts Virginia Pastorate



Bruce H. Price has resigned the pastorate of Beech Street Church, Texarkana, to accept the pastorate of First Church, Newport News, Va. He succeeds Dr. Strother Campbell, who resigned last September because of ill health.

The Virginia church has 1,900 members and last year was second in the state in contributions to missions.

Mr. Price has been with Beech Street Church nearly four years. He has served as president of the Texarkana Ministerial Alliance, vice-president of the Arkansas Baptist State Convention, and as Arkansas representative on the Home Mission Board.

—000—

Buckville Association held a fifth Sunday meeting in November with Cedar Glades Church. A number of churches were represented.

W. B. Loyd, deacon of First Church, Lake Village, died recently. The church adopted a resolution expressing appreciation for his faithful service and sympathy to his family.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents Dr. R. C. Campbell, pastor, First Church, Little Rock, next Sunday.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

- KFFA—Helena, 7:45 a. m.
- KLCN—Blytheville, 8:00 a. m.
- KCLA—Pine Bluff, 8:30 a. m.
- KHOZ—Harrison, 8:30 a. m.
- KTFS—Texarkana, 8:45 a. m.
- KARK—Little Rock, 10:30 a. m.
- KELD—El Dorado, 12:15 p. m.
- KFPW—Ft. Smith, 12:45 p. m.
- KWFC—Hot Springs, 1:45 p. m.
- KGHI—Little Rock, 1:45 p. m.
- KUOA—Siloam Springs, 4:15 p. m.

Publicity In The Church Program

By C. E. BRYANT



Not long ago a man in Washington charged that "religion in general and Protestantism in particular is using tiddlywink pressures to put across a message that needs sledge hammer blows." He was speaking of the public relations methods of the churches.

"Churches are trying to put out a great fire with a squirt gun," our friend, a churchman himself, continued. "We are doing business just as we did two, three, or four generations ago, although other business and modern enterprise has changed its method of public relations to meet everyday needs."

We think he is correct in these evaluations. Let us follow him further: "Ministers may be aware of the need of reaching the unchurched masses, but they are not as successful as the soap salesman who spends as much time trying to find new customers for his soap as he spends seeing to it that older customers continue their use of his product."

It is here that the layman finds a place in the scheme of things. It is here that the layman must initiate Twentieth Century methods to support the pastor in his salesmanship of the greatest story ever told. The soap salesman wouldn't sell much soap if he made his rounds simply in the strength of his own discussions of soap's merits. But he does sell soap with the aid of a sustained radio, billboard, and newspaper advertising campaign that has already created in the merchant and the ultimate consumer a desire for his soap. Why then should we as churchmen think the message from the pastor in the pulpit, however fine it may be, is sufficient to sell Christianity to the Twentieth Century world?

Reaching the Unchurched

Surveys in our cities have indicated that not more than 12 per cent of our total population is in church at 11 o'clock Sunday mornings, and not more than five per cent on Sunday nights. This leaves at least '85 per cent of our people—all of them potentialities for Christ—out of reach of the pulpit message. They are either indifferent to the church or are bitter against it. They need to be reached by something stronger than tiddlywink methods.

How can these people be reached? Can we attempt to go from house to house, personally inviting them to come to church and talking to them about the wonders of Christ? Yes, but this approach is insufficient in the present social order. Many would not be at home, and some would be hostile.

Newspapers and magazines and radios go into the living rooms of all of these people every day. These people depend upon such mediums of communication to inform them of the doings of the outside world. Through these mediums come also the advertising of the soap manufacturer, the department store, and the motion picture house. Cannot the church use these mediums to take the message of Christ into the homes of non-church goers?

These public information channels have a great advantage in the telling of the Christian message. They are mediums which the people themselves buy for the purpose of keeping up with the world. It is not something they get for nothing—publicity against which they must put up their guard. Instead, these people expect to find in their newspapers and on their radio an unbiased accounting which they accept for the truth.

The Publicity Message

The simple publication of church announcements will not reach people with the message we want them to have. Neither can we expect the papers and the radio to use sermons and sermonettes. Even if they did, the people who refuse to come to church still would refuse to read these columns. Nor can we make simple pleas of "Come to church Sunday."

Our message must be aimed at the Twentieth Century world. It must be streamlined to appeal as strongly as do the messages of all other causes appealing for allegiance of the people. We have the greatest story ever told, and the true religion of a living God. Our message is sufficient to appeal to men.

We must tell the story of Christ in Twentieth Century style so people will want to read it out of sheer human interest. We can tell, in a feature-style biographical sketch, what Christianity has meant to an individual in making his life count in the world. We can tell, by reporting the messages of our leaders or the votes of our congregation, the Christian interpretation of present-day social and economic ills, the accomplishments of the church and its future plans. Our story is great, it can stand the telling and it makes "good copy" every time.

This publicity—relaying our Christian message—appeals to people both inside and outside the church. The churchman is proud to belong to a movement that is accomplishing great things in the lives of individuals, and as an organization. The non-church goer is forced to sit up and take notice when he reads in his daily newspaper what Christian faith has done in the life of another individual, and he gains respect for the church that accomplishes a great world-wide program.

Accomplishing the Task

Christianity is still in the tiddlywink era of public relations because we have erroneously considered it below Christian dignity to resort to the mediums used by commercial and especially entertainment interests. Too, we have shied away from the cost of a really effective program.

Let us answer the first objection in a single thought: because someone else thought of an idea first is no reason we should be afraid of it. We can imitate their methods of publicity

without lowering ourselves to their standards of morals or their ambitions for profits. Most everything we learn in this world is learned from someone else.

So far as cost is concerned, we fear it because it will be money out of our individual pockets, and we are still stingy in gifts to the Lord's work. But let us remember we have the greatest story ever told. We have the greatest message in the world. Our faith has more selling points than all the soap and automobiles and clothes and motion pictures ever made.

Haven't we heard it pays to advertise? Would the soap manufacturer allow his public relations department to become one of his biggest cost items unless he knew it would pay dividends?

Would it pay the church to advertise? Well, we are not in business for monetary profits. We are commissioned to tell the world of God's salvation plan. If publicity helps us accomplish this, it certainly pays for it pushes us toward that objective. And I am not sure that it would not pay financially.

Effectively used to promote the Every Member Canvass, publicity works for larger pledges and more pledges. Effectively used in emphasizing the Christian's stewardship obligations, it sets up standards for greatly increased gifts to the churches. And effectively used to bring new members into the churches, it enlists new givers. How can a man be expected to support financially a cause about which he is not informed?

The Publicity Department

There are more than 6,000,000 Southern Baptists, constituting one of the world's greatest movements from numerical strength alone. Added to this, we have the greatest message in the world. Taking these assets, and supplementing them with modern methods, the cause of Christ served by Southern Baptists can be forwarded immeasurably.

There are several cautions, however, that must be our guide. We cannot undertake this modern public relations task in haphazard methods. Our men must be trained. The men who write for the papers and magazines must be trained in journalism. Those who edit our papers and circular printed matter must be trained in editing. Those who write and perform in the arts of drama and music must be experts in their line. Amateurs do not publish the Christian Science Monitor, nor did an amateur write the Catholic "Ava Maria."

Neither can we allow modern publicity methods to replace the central position of the pulpit. Publicity is supplemental to the pulpit message and the regular church service, strengthening its appeal and reaching out for new converts. Regardless of how many radio sermons a man hears and how many religious books he reads, his soul's need for the church and the church's need for his support will not be realized. Such people out of the church, according to my pastor, are "trying to get to heaven by remote control."

A third thing we must remember is that all the promotional tactics we use in modern public relations are of no avail unless the church itself is on fire for the Master. A good front of public-relation appeals is nothing more than sham if the church itself is not doing all it should in the accomplishment of its mission.

The South's Oldest Baptist Church

By LOUIE D. NEWTON, PRESIDENT
Southern Baptist Convention

They asked me to attend the 196th session of the Charleston Baptist Association, meeting this year, 1947, at Ashley River Church. I was very glad for this opportunity to go again to Charleston: first, to attend the oldest district association in the Southern Baptist Convention, organized in 1751; and, second, to visit again the South's oldest Baptist Church—the First Church, Charleston, constituted in 1683.

Pastor John A. Hamrick of the historic old First Church met me that morning at the North Charleston station, and after a good breakfast at the Francis Marion, we went across the river to the Ashley River Church, where, despite heavy rain, a great throng of people were assembled in one of the finest sessions of any district association I have ever attended. The fellowship was wonderful, the reports were heartening, and the hospitality was abounding.

Sixteen Hundred and Eighty-Three!

After dinner, Pastor Hamrick took me across the river into the city to visit that historic shrine on Church Street—First Baptist Church, founded 1683. Let that date fix itself in your mind—1683!

Although it was raining, my hat came right off the moment we stepped from the car. And if the 6,000,000 other Southern Baptists could have stood with me in that street, everyone would have felt as I felt.

I scanned the markers on the iron fence and others on the front of the majestic front of the grand old meeting house. And there to the left I noted the cemetery where many noble dead were buried. My memory was leaping across the generations.

Screven - Furman - Manley - Boyce...

Inside, I stood in wonder, praise and awe. The pulpit with its open Bible, the pews, the magnificent lines, the windows, the tablets!

My memory went back to 1682, and to Kittery, Me. I thought of Pastor William Screven and the brave little band of Baptists who were so persecuted that they fled to South Carolina, and in 1683 constituted the first Baptist Church in the South on the banks of the Cooper River, naming the settlement Somerton.

Then came Joseph Blake with a group of colonists. His wife and mother joined the church, but Governor Blake did not join, "due to his governmental position, though he proved a sympathetic friend." And then came Lord Cardross, from northern England with a group of settlers, many of them Baptists. One hundred years before Charles Town was incorporated, there was a strong Baptist Church. In 1693 the church was removed to what is now Charleston.

The first meetings were held in the home of William Chapman on King Street, but in 1699 William Elliott gave the church the present lot on Church Street, where a frame meeting house was erected, and which was seized by the British in the Revolutionary War as a storehouse for salt beef and other provisions. In 1822, while Dr. Richard Furman was pastor, the present elegant meeting house was erected. The pulpit is solid mahogany, brought from the West Indies. The building was designed by the first American-born architect, Robert Mills. Of

the building he wrote: "The Baptist Church of Charleston exhibits the best specimen of correct taste in architecture in the city. It is purely Greek in style, simply grand in its proportions, and beautiful in its detail."

With Screven and Furman must be linked the names of Manley and Boyce. But does that cover the list of Baptist notables in connection with this historic church? Space restrains me. There are many, many personalities and events that deserve attention, but I started out only to stimulate interest on the part of the reader to go to the source books of Baptist history and get it all.

And I must add that Pastor Hamrick and his people are carrying on nobly.

—000—

Convention's Executive Board Names Committees

Pastor T. H. Jordan, First Church, Van Buren, was elected president of the State Convention's Executive Board at its recent meeting. He succeeds Pastor Irving M. Prince, First Church, Paragould.

Committees named by President Jordan to help direct the Board's work include:

Administration and Finance Committee: T. H. Jordan, Van Buren; W. H. Hicks, Little Rock; W. A. Jackson, Benton; V. H. Coffman, Fort Smith; Lloyd Sparkman, Pine Bluff; Sam Reeves, El Dorado; J. G. Cothran, Arkadelphia; W. R. Vestal, Searcy; T. K. Rucker, Malvern; Harold Tillman, Conway; Paul Fox, Pine Bluff; Ralph Douglas, Helena; Wilford Lee, Crossett, ex-officio; and E. C. Brown, Blytheville, ex-officio.

Arkansas Baptist: W. H. Hicks, Little Rock, chairman; O. C. Harvey, Arkadelphia; Wylie Elliott, Paris; Boyd Eldridge, Tyrone; R. M. Abell, Jasper; and Leroy Tedford, Corning.

Bible Schools and Negro Work: Lloyd Sparkman, Pine Bluff, chairman; Fred White, Prescott; B. V. Ferguson, Fort Smith; C. E. Wilbanks, Springdale; Dale McCoy, Cabot; and Ed McDonald, Dermott.

Benevolent Institutions: V. H. Coffman, Fort Smith, chairman; E. P. J. Garrott, Batesville; W. O. Vaught, Jr., Little Rock; L. L. Hunnicutt, Magnolia; B. N. Simmons, Siloam Springs; and D. O. Stuckey, Alma.

Religious Education: J. G. Cothran, Arkadelphia, chairman; Paul Fox, Pine Bluff; Othar Smith, Heber Springs; J. O. Young, Piggott; Ralph Dodd, Stuttgart; and Claude Jenkins, Clinton.

State Brotherhood: W. A. Jackson, Benton, chairman; Aubrey Halsell, West Memphis; Fred Perkins, Little Rock; L. L. Jacks, Sparkman; Clyde Hart, Hot Springs; and Blake Westmoreland, Walnut Ridge.

Educational Institutions: Sam Reeves, El Dorado, chairman; L. M. Keeling, Judsonia; Boyd Baker, De Queen; Dewey Stark, Mountain Home; M. Ray McKay, Little Rock; and Irwin Moshier, Batesville.

Retirement Plans: W. R. Vestal, Searcy, chairman; Gray Evans, Berryville; Roy Wright, Mount Ida; Charles Robertson, Marmaduke; J. M. Hollman, Gillham; and Al- phus Capps, Alton, Mo.

State Missions: T. K. Rucker, Malvern, chairman; Joe Sullivan, Earle; Reese How-

ard, Jonesboro; Jeff Bradley, Buckville; Herman Dover, Melbourne; and J. A. O. Russell, Dardanelle.

WMU: Harold Tillman, Conway, chairman; Hugh Owen, Conway; Vernon E. Yarbrough, Waldron; Perry Corder, Thornburg; Ralph Douglas, Helena; and Rivos Dorris, Cotton Plant.

—000—

Christian Experience

(CONTINUED FROM PAGE THREE)

by which the soul comes to know God in Jesus Christ.

The little company is doubtless standing on one of the rocky slopes of Mount Hermon, whose craggy heights tower above them. All about them lie little stones chipped from the massive boulders loosened by time and erosion from the mountain side. Looking upon these loose stones against the background of a mountain rock, Jesus says to Peter, "You are a little stone, a chip from the bed rock. And upon this bed rock, this mountain of solidarity, I will build my church." This bed rock is the experience by which the soul comes to know God in Christ Jesus, the experience which is voiced in Peter's confession, "Thou art the Christ, the Son of the living God."

This experience is the basis for a regenerated church membership. It is upon this experience that the church must be built and maintained. The church cannot be built upon the basis of its own service program. These are too frail, too easily assailed and destroyed. But here is a foundation which defies the storms of life and the gates of death. The experience of the soul with Jesus is undying, it lives on through the conflicts and storms and upheavals of the world because it is anchored in the heart of God Himself.

Tell me, you who have known Jesus in vital experience, does not this three-fold definition adequately describe your experience? Will any other definition fully satisfy the requirements of your experience? By experience you have come to know Jesus as "the Christ, the Son of the living God;" this experience is made intelligible to you by the revelation of God; and it is on the basis of this experience that you have associated yourself with His church in sacrificial service.

It is on the basis of our experience with Jesus as "the Christ, the Son of the living God" that we, as Baptists, promote our program of evangelism, missions, and benevolence.

It is this experience which confirms our hope, inspires our faith, and stimulates our love. It is this experience which binds us together in the fellowship of service, the unity of faith, and the voluntary cooperation of endeavor. This experience is the measure of our strength, the fountain of our joy, and the glory of our Christian confession.

On the basis of our experience, by which we know Jesus to be "the Christ, the Son of the living God," we shall be able to meet the heresies of man-made religions, the paganism of a materialistic age, the atheism of godless ideologies, and the pessimism of defeatist propaganda. We shall also be able to meet the challenge of world-wide evangelism and so unite our forces to carry out the commission of our Lord to go into all the world and preach the gospel to every creature.

Hospital Continues To Suffer From Rising Costs and Crowded Conditions

Excerpts from Convention Report on
Hospitals

J. T. ELLIFF, *Fordyce, Chairman*

The hospital continues to be overcrowded. The hospital has created ill will on numerous occasions by being unable to admit patients upon their request. It has been hard to get across the idea that we are short of beds and that we are not holding back a few for special people or causes. We admitted 11,417 patients during the past year which is an increase of 1,178 over the previous year period. In addition the hospital treated 1,814 out patients—those who received first aid, X-ray, etc., but were never admitted to a hospital bed.

Increased Expenses

During the last fiscal year we received permission from the Convention to add approximately 150 beds to our present plant. A great deal of work has been done on these drawings, with the end of the fiscal period finding only the technical problems yet to be overcome, such as heating, electricity and air-conditioning. The increasing high cost of construction is reaching such a peak that it may be unwise to progress any further with the building campaign until some sort of stabilization can be assured.

A review of our audit report for the past year will reveal a change in the financial status of our hospital. The report shows our net operating income was \$723,060.68, which is an increase of \$123,203.49, but our total operating expense for the year was \$670,028.88 which is an increase of \$152,672.29 over the fiscal year ending June 30, 1946. In analyzing these figures, our operating income increased 20.54 per cent and our operating expense increased 29.51 per cent over the previous year.

On July 1, 1946, according to the agreement made between all hospitals at the last meeting of the Arkansas Hospital Association, the institution made a substantial raise in its pay scale for all nurses. In addition to this, the hospital found itself the shortest on student nurses in its recent history, which meant that more registered nurses and approximately 60 nurses aides had to be employed to overcome this shortage. We have also had to increase our nursing service force about one-third, due to the fact that we couldn't get our nurses to work split shifts the past year. This meant additional people to cover the 24 hour period. Salaries of other employees have been raised, though not to the proportion of the nursing group.

Charity and Free Hospitalization

The hospital did a total amount of charity of \$53,918.89. An additional amount of \$15,784.52 was given in free service to ministers, making a total of \$69,703.41 charity and free service. This is the largest amount of free service ever given in the history of the institution and an increase of \$27,872.90 over the year ending June 30, 1946. (Bad debts and refusal to pay are not designated as charity.)

Charity requests are becoming more frequent each day. It is not our policy to refuse hospitalization to anyone who must have it, but the time has come when we must limit the amount of charity or receive some help from outside sources other than payments

made by patients. It may be well to call your attention to the fact that a patient entering our hospital at the present time pays his own bill plus whatever is done by the hospital for charity. In other words, the pay patients of our hospital are doing our charity.

Last February, after reviewing a year's experience, the Board decided to limit free hospitalization among ministers to those ministers of our Convention and their families. This was done not to discriminate in any manner but because the old program was too ambitious for our finances. It was agreed that a 25 per cent discount should be given to other ministers and their families.

Under the leadership of our director of nursing, Mrs. Mary T. Wright, the hospital has increased its scholastic standing to a great degree. Standards have also been raised within the last two years by the State Board of Nurse Examiners. The cost of maintaining a student in our school has sharply increased within the past months. It costs the hospital approximately \$930 per year to room, board and educate a student for one year. With the school nearing the 200 mark again, this means that we are spending around \$175,000 a year for nursing education.

The Federal government, under the Cadet Nurse Corps project, paid this hospital as high as \$85,000 a year to aid in the education of these students. The Cadet Nurse Corps was discontinued six months after the close of the war, and the entire expense of the school now falls on the hospital. The students' work in the hospital amounts to financial aid to the institution. However, we could operate our hospital at a saving of \$56,000 per year if we discontinued our nursing school and ran our hospital with graduates and subsidiary help.

Many of our Baptist people do not realize the size of our educational program. A student body of 200 places us high among the Baptist educational programs in the state. We have enrolled 113 students during the past year, which will tend to alleviate our critical shortage of nurses that has developed the past two years.

The school has four full-time instructors,

and four part-time faculty members. In addition, we are sending our students to the junior college for a part of their work which can be better given there.

Religious Emphasis

The work of the hospital pastor endeavors to function in a number of fields of service. One year of Bible study is required of every student nurse. The pastor is the teacher. Each class entering must be taught as a separate class on account of signed duties. He is responsible for a noon-day service in the chapel five days in the week assisted by the student secretary.

He visits the patients, observing visiting hours, except when he is invited or permitted by a nurse or physician to visit a patient in need of his service. For the past 12 months he has made an average of 883 visits per month with patients. He endeavors to bring cheer to the down-hearted, give strength to the wayward, plant the gospel in the hearts of the lost, and lead to Christ those who show an interest in being saved. Several with whom he has visited claim that they have trusted Christ as Saviour.

Visiting with relatives of patients is a definite task. Often they need more counsel, prayer and assistance, than the patients do. The pastor's work outside the hospital is a definite task. He has made addresses in interest of the hospital on Sundays and in district associations in more than 80 churches, school houses, and other places of assemblies over the state.

Our student secretary, Miss Elma Cobb, is of great value to our girls in their training period. She is sponsor of the BSU, and under her direction, excellent programs are planned and carried out with a religious background throughout. BSU work in a hospital is carried on under the most difficult conditions with classes and duty coming at any hours. The very people on a program may be called for an emergency at the time they are to take part. Miss Cobb also plans parties, recreation, etc.

Every effort must be made to sell our Baptist institution to the Baptists in Arkansas. Every day we see evidences of our own people being sold on other institutions above our own. This situation would not exist if our people were better informed, and it is our intention of putting over this educational program during the coming year.

Keeping Christmas



Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness — are you willing to do these things even for a day? Then you can keep Christmas.

—By HENRY VAN DYKE.

CHRISTIAN HORIZONS

*"Blessed is the man whose skylight is undimmed
by the dust of doubt or sin of disobedience."*

Ad Campaign: "Methodism should undertake a national advertising campaign to interpret the central truths and activities of the Christian Church," urges Rev. Paul Q. Quillian of Houston, Tex.

In advocating the advertising campaign, Dr. Quillian said the "masses of the unchurched are not going to be reached by services conducted in a church building. The church's message must be brought to them where they are."

"To reach the unchurched, the church must use a vocabulary and thought forms that can easily be grasped by persons unfamiliar with religious phraseology. It is not undignified to be understood. Jesus spoke of the deepest spiritual truths in simple language and easily understood illustrations. So must the church today if it is to be heard and heeded."

Berlin Baptists: Of the 30 Baptist churches in Berlin before the war, all buildings but one were either destroyed or severely damaged. Fifteen are now open again. The total membership is approximately 10,000. The 28 Baptist pastors baptized 200 persons last year. Out of their poverty they subscribed 500,000 reichsmarks to aid refugees.

Reality of Religion: President Truman has said: "The conflict of principle and policy which the world witnesses today emphasizes with tragic reality the need of all men for the strength which can be found only in God's guidance, in the everlasting reality of religion. If we are to be saved from chaos and confusion, the formula must be spiritual. Only God can make men moral."

Salaries: The Church Pension Fund of the Protestant Episcopal Church has just been looking over the salaries of 5,000 active clergy of their communion. They find that Protestant Episcopal clergymen average a salary of \$3,450 a year; that half of them get less than \$3,000 and most draw less than \$4,000. Railroad engineers get an average of \$5,400 a year, and policemen get \$3,900. Even (skilled) factory workers get from \$3,000 to \$3,500.

Recreation: American churches are broadening their interest in recreation, according to speakers at the 29th National Recreation Congress which met in New York. Discussion leaders urged that religious education programs and recreational programs should go forward together and called upon individual churches to permit the use of their recreational facilities "on a broader basis without charge."

Dr. Harold J. Dudley of the First Presbyterian Church, Wilson, N. C., summarized a survey which revealed that only 15 of 135 American seminaries currently include courses in recreation.

Character: Some day, in year's to come, you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now, in these quiet weeks. Now it is being de-

cidated whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by a steady, long-continued process.—Phillips Brooks.

The Mormons: John Gunther in "Religion in the U. S. A." says: "Good Mormons do not smoke, nor do they drink alcohol, tea or coffee. The legend that spices, mustard, pepper and similar stimulants are also barred is, however, groundless. A borderline case is Coca-Cola. There is a perfectly good historical and theological reason for Mormon abstinences. The prophet Joseph Smith, founder of the sect, believed that the use of drugs shortened life. And Mormons, who are astonishingly long-lived anyway, want to keep on living just as long as possible; moreover, when they enter the life after 'death' (Mormons don't 'die') they spend eternity in the same body they wore on earth. Thus, it is simple prudence to take care of it."

Paul said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Christian Camp: The year-round Christian camp to be opened this winter by the LeTourneau Foundation at Pine Lake, 17 miles south of Little Rock, will be used in the summer time as a Christian camp for boys and girls in age groups ranging from 10 to 25. During the remainder of the year it will be operated for the rehabilitation of boys 12 to 18 years of age.

Mrs. R. G. LeTourneau, who is preparing to open the camp this winter, says that boys "who have gone off the beam" will be received into the camp for a program of Bible education designed to bring them to a personal knowledge of Jesus Christ as Lord, coupled with work, play and study under competent, understanding teachers.

Japanese Seminary: The Japan Baptist Convention has opened a "Biblical Seminary," and has a 10-year plan underway to raise 100,000,000 yen "to establish a fine university with a genuine Christian spirit."

Effects of Smoking: There has been formed in Dallas, Tex., an association which has as its purpose to educate people to the harmful effects of smoking. Among the leading organizers are well-known Texas physicians. It has hopes of becoming national.

Sour Faces: Sour-puss faces on Christians are a handicap to winning youth, according to Miss Ruth Johnstone, secretary of Baptist boys and girls work in Toronto. She told the annual meeting of the Toronto Association of Baptist churches that some church leaders carry too serious an expression on their countenances.

Flying Paul: More than 100 missionaries, prospective missionaries, and ministers have studied flying under Rev. Paul C. (Flying Paul) Hartford, head of Victory Sky Pilots, Inc., an aviation school at Winona Lake, Ind. Twenty-six graduates are now flying over foreign lands. Written across the grounds of the flying school are these words: "God is My Co-Pilot."

Christian Industrialist: Andrew H. Phelps, vice-president of the Westinghouse Corporation, declared in a talk in Bloomington, Ill., that his service to Christ and the church is of greater concern to him than the spending of one million dollars a day, a task he supervises in his capacity as an officer of his corporation.

Day of Rest: In San Diego 3,500 Protestant churchgoers of 20 denominations rang doorbells to find out who did and who didn't go to church regularly. By the time the survey was half completed (70,000 calls), it had become depressingly clear that Sunday regulars were outnumbered two to one by "rather-stay-at-homes." Then the pollsters put away their pencils and rolled up their sleeves for a tougher job: convincing stay-at-homes that a day a week is not too much to give God.

The Real Reds: In an editorial entitled "The Real Reds" the Christian Advocate, national weekly organ of the Methodist Church said: "If the Un-American Activities Committee really wants to discover what the moving picture industry is actually doing to the decent, the honorable, the truthful, and the upright qualities in American life, let it look at the pictures themselves."

The publication charged that in the movies: "Prostitutes are being glamorized, rakes are made to appear respectable, little or nothing can be undertaken without the aid of a cigarette, all social recreation must be saturated in alcohol, the marriage vow is nullified, domestic relations are made a mockery, nudity is applauded, inanity is glossed over with technicolor, jungle ethics are paraded before our children, decency is made to appear dull, Protestant clergymen almost without exception are represented as simpletons, sacred things are made common, and sobriety is ridiculed."

Good for Soul: The giving of one-tenth of a churchman's income is more important to his spiritual life than it is to the finances of the church, Gerald Sias, Indianapolis, Ind., associate director of the Disciples of Christ national "Crusade for a Christian World," told the Iowa State Convention of Christian Churches.

"Tithing is not a way of giving," he said, "but a way of living. Something happens inside of a man when he begins sharing with the Lord."

Religion by Contagion: Dr. H. C. Goerner, professor of comparative religion and missions at Southern Seminary, Louisville, Ky. who has returned from a tour of northern Europe and Nigeria, says the talk of Europe being on the verge of a spontaneous religious revival is just wishful thinking.

Addressing the Louisville Ministerial Association, Dr. Goerner said he found Europe's churches "reduced to the status of museums," coupled with a feeling among the populace that religion was "decadent" and "mere formality." He suggested that what the continent needs is a forceful evangelism to "spread religion by contagion."

Our Baptist Young People . . .

DO THEY DESERVE THE BEST?

**All Conduct
Is The Result
Of Some Type
Of Education**



**Baptists Realize
The Best In
Education Is
Christian Education**

They Face the Future Let Us Face the Facts

1. *The North Central Association demands that we provide a science and library building. Ouachita College, with 850 students, has a library seating capacity of only 85. Science laboratories are inadequate and the same equipment must be used by two students. The educational committee of the Rockefeller Foundation will consider a large gift to Ouachita only if these buildings are secured.*

2. *Arkansas Baptists are giving less to Christian education than most other states. According to the 1947 Southern Baptist Handbook, Oklahoma Baptist University, with 1,369 students, received \$235 per student last year; Georgetown College, with 546 students, received \$211; William Jewel College, with 859 students, received, \$97.50; Louisiana Baptist College, with 941 students, received \$44.50; and Ouachita, with 1,118 students, received \$24.50 per student from the Arkansas Baptist State Convention.*

3. *The 190,000 Baptists of Arkansas have given only \$230,010 on the Million Dollar Campaign for Ouachita College in its first two years.*

Arkansas Baptists Should Be Interested in Building Ouachita College

The Million Dollar Campaign is a Must

Christian Education is Denominational Life Insurance

Woman's Missionary Union

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

MRS. J. E. SHORT
President

MRS. C. H. RAY
Executive Secretary and Treasurer

MISS LAVERNE ASHBY
Young People's Secretary
ALVIN HATTON
Royal Ambassador Secretary

Give a Magazine or Book This Christmas

Do your Christmas shopping the easy way with results that will last for eternity. Send magazines this Christmas:

For every boy—AMBASSADOR LIFE.

For every girl—WORLD COMRADES.

For every young woman—THE WINDOW OF YWA.

For every woman—ROYAL SERVICE.

An attractive gift card will be sent on request from 1111 Comer Building, Birmingham 3, Ala. Subscription Price for each magazine—\$1 for 12 issues.

"Stewardship and Christmas Stories" is the meaningful title of Mrs. Gordon Ussery's compilation of the notes left by her mother, Mrs. Carter Wright. The first chapter gives three of the most popular of Mrs. Wright's stories, chapter two consists of four talks. The third chapter consists of 12 very brief messages particularly appropriate for devotional services month by month.

In order for your circle to have this enriching material for use in the days ahead, secure your copy now and encourage others to do likewise. This book will make a beautiful, blessed Christmas gift. The price is \$1 from the Baptist Book Store.

District Budget News

A check up on the district budget receipts shows that some organizations have not yet remitted their full apportionment for the year. Please see that the apportionment for your society and all auxiliaries is sent before December 31.

The Sampey Plan for Reading the Bible

We are happy to announce that the WMU Literature Department, 1111 Comer Building, Birmingham 3, Ala., has printed three Bible book marks giving the plan for reading the Bible through in one year. The price of these three book marks with an explanatory leaflet is five cents. We urge societies to order enough copies for each member so that the Bible can be read through during 1948. This is one of the goals for the 60th anniversary year.

1948 Year Book And Guide Book

Very necessary equipment for young people's directors, counselors, and circle chairmen is now ready to be mailed free. We refer to the 1948 Year Book and Guide Book. The WMS president is to submit to this office the list of these persons as soon as they have been elected. Upon receipt of this list we will send by return mail to the president these supplies to be distributed to the proper persons. We cannot send these until the list is in hand.

Associational Meetings

Central Association promoted a Mission Study Institute at First Church, Malvern, recently with Mrs. S. A. Wiles, mission study chairman in charge. Teachers and speakers were Mrs. J. G. Cothran, Mrs. J. Lee Porter, Mrs. Hiram Hall, Mrs. A. F. Meyers, Mrs. W. G. Watson, all of Arkadelphia, and Mrs. L. W. Buchanan, of Prescott.

Mrs. N. L. Lee, superintendent of Red River Association reports a splendid rally held at the Second Baptist Church of Arkadelphia recently with 55 present from five different churches. A good program was rendered by representatives of the various churches in the association. Group conferences were held by the associational chairman and plans were set in motion for the new year's work.

Harmony Associational WMU met recently at Gould for the fourth quarterly rally with a large attendance and an unusually good program. From this association have come checks for two special WMU projects, namely, the Narcotic Educational Fund, \$16.50, and \$28.93 on the Building Fund for the Southwestern and the New Orleans Theological Seminaries.

Every missionary society in the state has been asked to send an offering for these special projects.

CHOIR ROBES

Hand - Shirred
Made to Order

Full Information on Request

Hirsch Uniform Co.

1006 E. 31st St., Kansas City 3, Mo.

Arkansan Reports On Work in West

By C. L. RANDALL

More than 600 people attended our state convention in San Diego—some from Oregon where we have six churches and some from Washington, where we have three churches. State Secretary A. F. Crittenden stated that we are organizing a new church nearly every week out here, but that there are still more than 2,000 communities where there are no Baptist churches at all. Our state headquarters handled more than \$175,000 last year.

Dr. Courts Redford of the Home Mission Board told us that it took 24 Southern Baptists working together a whole year to bring one soul to Christ, but that in Cali-

fornia only seven were required. Our gifts average more than \$1 per person per Sunday.

Our need on every hand is room. The needs are great as to personnel, leadership, places to meet, places for the pastors to live, institutions of all sorts, except a seminary, and the power of God upon us to help us live clean, separated lives and to be able to witness effectively for Him.

Arkansas men in attendance at the convention included Edmund Walker, J. T. Summers, G. D. Faulkner, Will Ed Langford, I. B. Hedges, Ben J. Wofford, Ed Harnes, Vester Wolber, D. A. Dalby, John Ashcraft, James R. Carroll, Floyd Looney, editor of our state paper, and H. A. Zimmerman, who has only recently moved to Portland, Ore., to be missionary of the Pacific Northwest.

SERMONS ON BOOKS OF THE BIBLE

W. W. Hamilton

Walk with a great Bible scholar right into the heart of each book of the Bible. Each message uses an entire book as its subject, gathering in brief grasp the central teaching of each writer.

Pointed illustrations and fertile outlines make these studies valuable to all Bible students. Businessmen, housewives—any whose opportunity for comprehensive Bible study is limited—will welcome these fresh and fascinating expositions, and every busy pastor and teacher will rely on them.



- Vol. I—Genesis through Esther
- Vol. II—Job through Daniel
- Vol. III—Hosea through Malachi
- Vol. IV—Inter-Biblical Period through Colossians
- Vol. V—1 Thessalonians through Revelation

Set of five volumes, handsomely boxed

\$12.50

BAPTIST BOOK STORES

303-305 W. Capitol

Little Rock, Arkansas

Religious Education

EDGAR WILLIAMSON, DIRECTOR

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

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

Radio Center Building, Little Rock



Sunday School Board Expands Home Curriculum

An expanded home curriculum for Christian family life education is being planned by the Sunday School Board under the direction of its Department of Home Curriculum.

This enlarged curriculum will function through the existing organizations for which the Sunday School Board bears direct responsibility. The Board's Home Curriculum Department was set up in 1945 because of an urgent need for a planned aggressive, positive ministry aimed at building spiritual values in home life. Every activity of the department which has been headed by Joe W. Burton, has been directed to the establishment of Home Life, a Christian magazine, which in its first year has achieved a circulation of approximately 250,000.

In expanding the home curriculum no new organizational machinery is contemplated but rather the plan is to make full use of organizations which are already operating effectively. J. E. Lambdin writes "We want to do everything that we can to promote the development of Christian homes through Training Union work. We had the first study course on this subject in our Adult Union Study Course. We plan now to have one for each department of the Training Union. These will be announced in due time as they are ready."

—000—

I will arise and give thanks unto thee because of thy righteous judgements.—Psalm 119:62.

* * *

Thou shalt bless the Lord thy God for the good land which he hath given thee.—Deuteronomy 8:10.

John McClanahan, of Ouachita College, Has Been Named State BSU President

Baptist students from institutions of higher learning in Arkansas in session at the Arkansas Baptist Student Union Convention, Little Rock, October 30-31, elected John McClanahan as their State BSU President for the year 1947-48.

Before entering Ouachita College, John was active in Sunday School and Training Union work in the Immanuel Church, Little Rock. He graduated from Little Rock High School with honors. He is enrolled in Ouachita College as a ministerial student, and is president of the sophomore class, president of the Life Service Band, and a member of the Ouachita College Choir. He did Baptist Summer Field Work during the summer of 1947. John comes well qualified and is highly enthusiastic about our State Baptist Student Union activities.

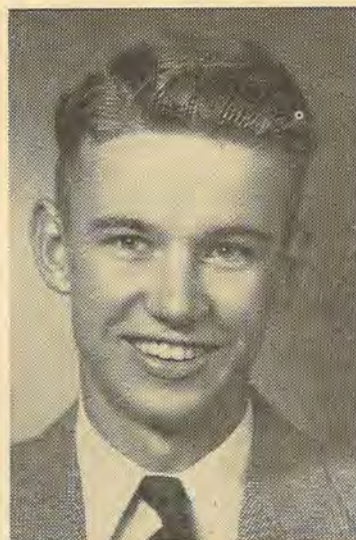
The State Baptist Student Union work is promoted by the Department of Religious Education and seeks to go from the home church to college with every Baptist Student and there, through the local BSU, provide a worthwhile program of religious activities center-

ed around the college-center Baptist churches. It is a program that will help the student to grow as a Christian and after college days to be better prepared to assume church and denominational leadership.

The State BSU affords a luring and challenging field of service for students. It unifies and mobilizes our state forces. It creates a bond of fellowship between our denominational leaders and students and between the students of different campuses. It is a clearing house for changing ideas. It organizes and maintains BSU on as many campuses as possible.

Activities of the State Student Union are: the state BSU Convention each fall, a fall tour of campuses, a state planning meeting, a state Student Union spring retreat.

It encourages each local BSU to carry out a calendar of activities made up of pre-school retreats, Join the Church Day, Sunday School and Training Union Rush Days, Student Union Magazine Sales Day Campaign, participation in the state Convention and Southwide conferences, Thanks-



Mr. McClanahan

giving sunrise services, Student Night at Christmas programs, Evangelistic Week, Vocational Emphasis Week, Spring Retreat, Volunteer Summer Service Enlistment Week, Arkansas Baptist Assembly, Student Week at Ridgecrest, Baptist Summer Field Work and Volunteer Summer Service program.

The State Student Union secretary, T. D. McCulloch, is looking forward to working with John.

BLONDIE . . . Reprinted by Permission of King Features Syndicate, Inc.



Send Your Short Dresses Prepaid To:
SOUTHERN BAPTIST RELIEF CENTER
740 Esplanade Avenue, New Orleans 16, La.

All types of Clothing, Bedding, Shoes desperately needed NOW for World Relief!

Conventions Meet In Other States

Figures to Inspire

November 30, 1947

Texas

Inspiring reports and challenging addresses featured the annual session of the Baptist General Convention of Texas. The general sessions were preceded by annual meetings of the Women's Missionary Union and the Brotherhood.

Executive Secretary J. Howard Williams announced that reports indicated a record of 50,317 baptisms for the year just ended, bringing the total membership of Baptist congregations in the state to 1,006,569. Treasurer R. A. Springer said that gifts to the churches have exceeded \$25,000,000. Receipts for the Cooperative Program reached almost \$5,000,000.

All sessions of the Convention gave large emphasis to evangelism, R. E. Dudley, assistant editor of the Baptist Standard, said in a summary report. Speakers repeatedly referred to the possible shortness of time available to the church in reaching a lost world. There was also constant reference to need for vigilance in maintaining separation of church and state.

This was the 100th session for a general Baptist body in Texas, and plans were laid for a centennial convention in Houston, November 9-11, 1948, with Dr. Forrest Feezer of Waco preaching the centennial sermon. Dr. Wallace Bassett of Dallas was reelected Convention president.

Arizona

A 10-point five-year program aimed at doubling the number of Southern Baptist churches in Arizona was projected by the state's Baptist General Convention in its 19th annual meeting in Phoenix.

First item of the projected program calls for churches to divide their funds equally between local causes and the state Baptist office, with the state office dividing their receipts equally between state objects and the world wide program of Southern Baptists.

A state Baptist college, increased salaries for pastors, a mission Sunday School operated by every church and individual practice of scriptural stewardship were other items in the program.

R. H. Tharp, pastor of First Church, Tucson, was reelected convention president.

Mississippi

The Mississippi Convention in its annual session voted to re-emphasize evangelism during 1948, and set up a \$15,000 state radio program with a seven-station

+ + +

By Baptist Press

+ + +

network planned to cover the state.

The convention also voted to limit convention board members and college and university trustees to six year tenures, but the members are eligible for re-election after one year.

A circulation of 59,447 was reported by the Baptist Record.

Auber J. Wilds, state Training Union secretary, was reelected Convention president.

Louisiana

Louisiana Baptists in their 100th session adopted a record high budget of \$380,000 for 1948, authorized their three hospitals to borrow money to complete expansion programs already begun, and voted to move state headquarters from Shreveport to Alexandria.

Dr. W. H. Knight, executive secretary, reported total receipts by the Executive Board through the Cooperative Program, including budget and designated funds, \$1,033,393.11. He also reported that incomes of the several institutions, not cleared through the Board office, was \$1,331,585.38. This, he said, "sets an all-time high for Baptist business for the Lord in lovely Louisiana."

The past year, also, was an all-time high in baptisms. There were approximately 14,000 baptisms during the year, about 3,000 more than the preceding year. The Convention approved a statewide evangelistic campaign under the direction of Dr. J. D. Grey of New Orleans.

T. W. Gayer, retired minister of Franklinton, was reelected president.

District of Columbia

The District of Columbia Baptist Convention entered its 71st year of activity in the nation's capitol, after hearing Executive Secretary M. C. Stith relate growth of Baptist work in Washington from 1802 when six members met in the treasury building basement to its present status of 27,162 members in 35 churches. There were six churches with 1,400 members when cooperative work began in 1877.

The Convention voted an annual budget of \$207,956 for their cooperative work in 1948 and a relief goal of clothing for 25,000

people. The budget is the largest in the history of Washington Baptists. Of it, \$83,062 will be given in equal amount to the Northern and Southern Baptist Conventions.

Dr. Stith told the assembled messengers that in the Washington area's population of 1,250,000, only 459,000 make any profession of religion. He said the need must be met with a program of continuous evangelism, Christian stewardship, and tithing, and "mutual dependence one on another."

New Mexico

New Mexico Baptists, meeting in their annual Convention, heard reports that their ratio of baptisms to church membership was one to 11 during the past year, about double the achievement of Southern Baptists as a whole.

Other announcements revealed that the state had far exceeded its goal in the tithers enlistment appeal, and the gift of \$50,000 by Mrs. T. H. Rixey of Clayton, N. M., in interest of a Baptist student center building at the state university.

Oklahoma

Adoption of a unified budget of \$800,000 and a seven-year endowment program of \$3,500,000 were voted by Oklahoma Baptists in their 42nd annual convention. The unified budget goal represents an increase of approximately 25 per cent over last year's figure.

Dr. Harold Graves, pastor of First Church, Bartlesville, was elected president. George Boston, pastor of Central Church, Muskogee, and I. L. Yearby, pastor of Trinity Church, Oklahoma City, were chosen as vice-presidents. The 1948 convention will be held November 9-11, in Oklahoma City.

Keynote of the Convention was struck at the Wednesday night session, when Dr. J. W. Storer, pastor of First Church, Tulsa; Ex-governor Robert S. Kerr; and Dr. Andrew Potter, state convention executive secretary, joined in presenting the record-breaking recommendations for 1948.

"You have compassed this mountain long enough," Kerr said, quoting Deuteronomy 2:3; "turn you north!"

Church	S.S.	T.U.	Add.
Little Rock, Immanuel	1092	322	13
Including Missions	1483	581	16
Fort Smith, First	1003	469	1
Little Rock, First	920	432	12
El Dorado, First	840	182	1
Pine Bluff, First	763	173	
Fort Smith, Immanuel	669	150	1
North Little Rock, Baring Cross	626	240	
Including Missions	671	266	
Little Rock, Second	555	82	9
Hot Springs, Second	549	160	
Hope, First	528	102	
Camden, First	509	148	
Benton, First	506	121	
Including Missions	523		
Little Rock, Tabernacle	468	80	1
McGehee, First	454	143	2
Fayetteville, First	450	114	2
Including Mission	494		
Bauxite, First	450	196	5
Hot Springs, Park Place	431	139	
Hot Springs, Central	420	121	2
Including Missions	465		
Little Rock, Pulaski Heights	419		
Malvern, First	409	85	
Paris, First	408	197	
Magnolia, Central	392	119	3
Fordyce, First	383	146	2
Conway, First	361	65	
Fort Smith, Calvary	353	106	
Springdale, First	342	190	2
Including Missions	493		
Hot Springs, First	333	71	4
Booneville, First	313	85	5
Rogers, First	311	91	
Stuttgart, First	308	152	
Including Mission	344		
Siloam Springs, First	300	144	10
Fort Smith, Grand Avenue	280	93	5
Nashville, First	290	83	
El Dorado, Immanuel	276	80	
Including Missions	316		
Smackover, First	274	93	2
Greenwood, First	273	121	
Cullendale, First	264	67	
Little Rock, South Highland	259	63	
Monticello, First	258	125	1
Mena, First	250	85	
Including Missions	310	121	
Gentry, First	245	116	
El Dorado, West Side	238	78	
Stamps, First	233	104	
Pine Bluff, Second	229	83	3
Jacksonville, First	207	116	1
Fort Smith, Oak Grove	205	95	1
Fort Smith, Bailey Hill	191	83	
Texarkana, Calvary	170		8
El Dorado, Joyce City	160	100	
Levy, First	156	49	1
Little Rock, Reynolds Memorial	144	51	
Monticello, Second	143	95	
Pine Bluff, Matthews Memorial	141	95	2
Little Rock, Woodlawn	140	60	1
North Little Rock, Immanuel	134	84	6
South Fort Smith, First	116	53	3
North Little Rock, Grace	116	38	
Tuckerman, First	111	32	
Little Rock, Trinity	76	43	
Monticello, North Side	62	72	
Fort Smith, Bethlehem	52	20	
Texarkana, Trinity	48	37	
Little Rock, Zion Hill	47	51	
Little Rock, West Side	43	34	1
Little Rock, Bellevue	40	30	
Little Rock, Biddle	30	19	

Church Pews

I can get in several orders for Church Pews for shipment in 60 days, if ordered at once.

Phone, Write or Wire

Lloyd D. Lawson
P. O. Box 526 Phone 2905
Pine Bluff, Ark.

TEN MEN FROM BAYLOR
Brief biographies by close friends of Truett, Scarborough, Neff, Carroll, Connally, McDaniel, Bagby, Brooks, Burleson, Graves.
Edited by J. M. Price.
A permanent Christmas gift for \$1.50.
SEMINARY BOOK STORE
Seminary Hill, Tex.

Who And What In The Mission Department

A. P. Elliff, who has been in Oklahoma several years, has been called back to Arkansas and is serving as missionary in Carey Association.

Ernest Cox has recently begun his work as missionary in Independence County Association. During the last year he served in a similar position in Kentucky.

Buckville Association has called Homer Speer, of Cedar Glades, as missionary and he is now on the field.

Allen McCurry has been elected missionary of Delta Association, to take the place of J. V. Chandler who resigned to accept the pastorate at Hoxie.

Harmony Association has called S. D. Davis, of Louisiana, as missionary. He has accepted and moved to Pine Bluff.

M. L. Wallis recently took up the work as missionary in Ouachita Association.

Marvin Jaggars resigned his work as missionary in Harmony Association to accept a similar position in Caddo River.

H. S. Coleman, of Bearden, has been elected missionary of Caroline Association, and he has accepted.

The State Executive Board, in its recent meeting, approved the idea of employing someone to promote mission work in the cities and larger towns of Arkansas. When employed this person will be available to go to the larger towns to lead the churches in surveying their field and establishing new missions.

D. C. Bandy is engaged in a revival meeting with First Church, Eureka Springs.

Gwendoline Luster, a colored girl and a graduate of the National Baptist Seminary for Colored, has been employed as a field worker. The Mission Department has asked the state WMU headquarters to help direct her work.

Superintendent Caldwell and Taylor Stanfill have visited a number of the cities in the interest of a church-centered mission program. The movie film, showing church-sponsored missions, has received high praise and has stimulated much interest.

The Mission Department has purchased 500 copies of the Christmas issue of Home Life for Chaplain Joe Fred Luck to give to the patients in the Booneville Sanatorium. He will also use a public address system to give them Christmas music.

R. A. Hill will be in Hardy for several months this winter leading the church in a campaign for funds and then completing their house of worship. Through his

Department of
MISSIONS
C. W. Caldwell, Supt.

leadership the church has already built a pastorium.

The Baptist Student Center building at Fayetteville is now open for services. Vernon Bellue is the Student Secretary. This project has cost the Mission Department more than \$20,000 this year.

M. E. Wiles is engaged in a revival meeting with the Bloomer Church in Concord Association.

Evangelistic Conference

Let us remind you again of the great statewide Evangelistic Conference which will be held at Immanuel Church, Little Rock, January 26-28. All the Southern states will have such a meeting, but none of them will have any better programs than the one planned for Arkansas. Where could one go and find more outstanding personalities to take part on the program than C. E. Matthews, B. B. McKinney, Harry Rimmer, R. G. Lee, and William War Ayer? Then, too, there are men in Arkansas second to none who will be on the program.

How fortunate the pastors of Arkansas will be to hear such men as mentioned above. When Dr. Ayer was contacted he stated that his church, Calvary of New York City, had agreed to release him for eight weeks the first of 1948 to give his time to such conferences. While he had many invitations, he stated that he preferred to come to Arkansas. Dr. Rimmer was already engaged for a week by the Immanuel Church, and since the date of the conference came in the same week it is possible to have him as one of the speakers on the program.

Every church in the state should be anxious to have its pastor attend this important conference. It will be the first meeting of statewide interest in the Centennial year.

WHEN IN DALLAS
Worship with Ross Avenue Baptist Church
Ross and Moser
HOMER E. REYNOLDS, Pastor

GROUND IS BROKEN AT ALPENA PASS



Pastor B. L. Dorman, First Church, Alpena Pass, breaks ground for erection of a Sunday School annex, which will provide seven Sunday School rooms, a kitchen, and an assembly room. The entire estimated cost of \$1,500 was pledged at the close of a Sunday morning service when Editor B. H. Duncan preached.

During the two years Pastor Dorman has been with the church the Sunday School has grown from an average attendance of 30 to 98. There have been 47 additions to the church membership; mission contributions have doubled; the total church budget is the largest in the history of the church; and a library has been provided.

Upon completion of the new building, the church plans to provide bus service to people of the surrounding rural areas.

Baptist Leader Receives Medal

"For exceptionally meritorious conduct in the performance of outstanding services to the United Nations," Dr. Alfred Carpenter of the Southern Baptist Home Mission Board was awarded the Presidential Medal for Merit.

Secretary of the Army Royall, in the presence of high-ranking government officials, presented the award at a formal ceremony in his office in the Pentagon Building. Also present at the ceremony were Dr. J. M. Dawson, executive secretary of the Joint Committee on Public Relations, and Dr. Edward H. Pruden, pastor of the First Baptist Church in Washington, who represented Dr. W. O. Lewis, secretary of the Baptist World Alliance, Washington.

Dr. Carpenter was the 259th

recipient of the civilian award since it was established by George Washington.

The citation said: "Dr. Carpenter, in his mission abroad, performed a duty which was unequaled since his itinerary was arranged just subsequent to VJ-Day, and was one which challenged the best of churchmanship in maintaining a high standard of morale among the High Command, civilian leaders, military government officials, civilian nationals, and military personnel at large."

President Truman said of Dr. Carpenter's services that he impressed upon such leaders "the great challenge of convincing the peoples in the war torn countries that the United Nations will carry on to reconstruct and rebuild the nations broken asunder by warfare."

WM. T. STOVER CO.

- Trusses
- Abdominal Supporters
- Twoway Stretch Elastic Hosiery
- Sick Room Supplies
- Infra Red Lamps

721-723 MAIN ST. LITTLE ROCK

**Headquarters for
RELIGIOUS SUPPLIES**

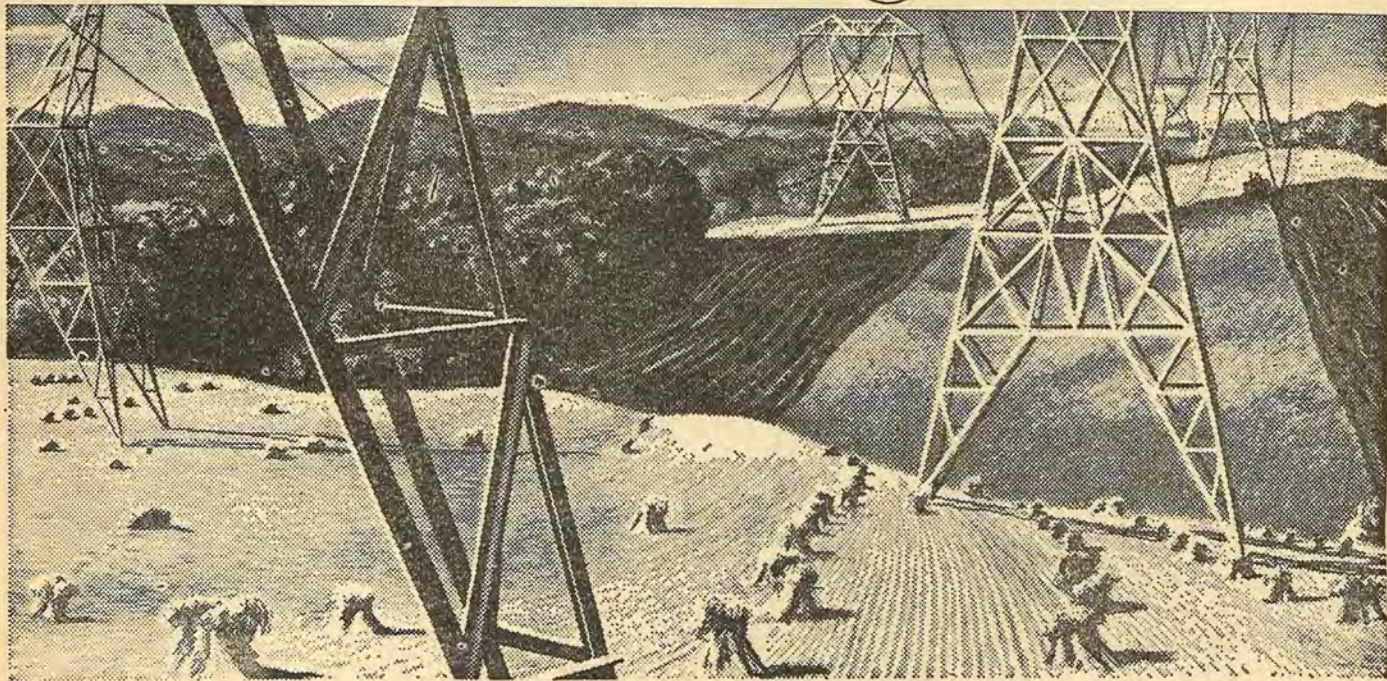
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Ap-
pointments • Altar Brass Goods

National CHURCH GOODS
SUPPLY COMPANY

CATALOG
ON REQUEST 521-23 ARCH STREET, PHILADELPHIA 7, PA.

GOD HAS BLESSED

America



You've sung that song many times—"God Bless America" . . . but have you ever realized just how much this great land of ours HAS been blessed—with abundance, with liberty, with endless opportunity?

With determination, toil and devotion the greatest democracy in the world has been built. Our sons and daughters have fought and died to defend it.

In all recorded history, twenty-two great civilizations have arisen but only seven have lived! Will American democracy survive the destructive forces which threaten it today?

We believe it depends upon our attitude, as individuals and a nation, to our homes, our churches and our schools—the basic institutions where the better way of American living should be taught by precept and example.

For remember this—the greatest nation ever built will not survive if the moral and spiritual fiber of its citizens has been destroyed.

Yes, God HAS blessed our America . . . let us give thanks by living the right way . . . the better way. And that means simply living His way.

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

Crown of Life Promised Those Who Are Faithful Unto Death

By R. PAUL CAUDILL

The Book of Revelation has been called "a slender book with a large design" (Nicoll). After the title (1:1-3) we have the prologue (1:4-8) in which the writer relates himself to the seven churches of Western Asia Minor: "John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth."

Beginning with verse 9 (chapter 1), John goes on to describe the vision of Jesus Christ which came to him and which gave him the occasion for writing the epistle. As an outgrowth of the vision John then delivers a series of charges addressed to these seven churches (chapters 2 and 3).

Evidently the Christians (those in the western part of Asia Minor) for whom the Book was especially written had been undergoing severe trials. They had experienced a twofold persecution. They had suffered from the religious hatred of the Jews and likewise from the Roman government. Dark and ominous clouds hung low over the Christian communities. They met in flexible hostility on every hand. In addition to this, "the purity of their churches was sullied by teaching which condoned immoral and heathen practices, and by growing worldliness" (Dummelow).

Unto these persecuted believers came the message of the revelation in the hope that they might lay hold more effectively on the things eternal.

Trials and Tribulation

To the church in Smyrna the voice of the Eternal One comes with words of praise and not of blame. Unlike the Christians at Ephesus who had "fallen" and were enjoined to "repent and do the first works," the church in Smyrna is praised for its endur-

Sunday School Lesson For December 14

Rev. 2:8-11; 7:9-17

ance of tribulation and poverty that had been maintained throughout it all: "I know thy tribulation, any thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan" (1:9).

Here is a church that is declared to be rich in spite of her poverty. After all, wealth does not consist of material things—true wealth does not. Genuine values are to be found only in terms of the moral and spiritual. No amount of tribulation and poverty had been able to shake the faith of the Christians of Smyrna. They had been steadfast, unmovable, continually abounding in the work of the Lord, knowing that their labor was not in vain in the Lord (1 Cor. 15:58).

It is a relatively easy matter for a Christian to remain steadfast when his environment and the forces of life are conducive to Christian experience. It is another thing to abide faithfully in the face of adversity and bitter trial.

In reality, there are two kinds of Christian virtue: active virtue—virtue that has passed through the fires of trial, the crucible of experience; and passive virtue—virtue that has never been subjected to trial, that has never been able to stand upon its own feet and make decisions in hours of crises.

A Commandment With Promise

These Christians of Smyrna were unaffected by the clamorous bids of the world. They succeeded in laying hold of a vital faith, a faith that was translated into every realm of their daily living.

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10b.).

Knowing that the Imperial authorities had the absolute power of inflicting imprisonment, even unto death, the prophet encourages the believer to remain faithful unto the end, with the assurance that their reward will be "the crown of life." It should be remembered that worship of the Emperor was prominent throughout the Roman Empire in the days of John, and it was only natural that sooner or later such a state of affairs would produce bitter persecution of those who refused to worship the Emperor's image.

The martyr-crisis was no lightweight affair. It was as severe as hatred and jealousy and envy, could make it: "They were shouted at, struck, haled about, robbed, stoned, imprisoned; in fact they suffered all that an infuriated mob likes to inflict on enemies and opponents."

The faithfulness of those who endured such suffering, however, would not go unrewarded: "Be thou faithful unto death, and I will give thee the crown of life."

In the closing verses of the lesson the prophet goes on to describe the blessed character of the crown which comes with the ultimate realization of the promise.

"And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (7:14f.).

ORDAINED



Lowell Ledford was ordained to the ministry by Immanuel Church, Ft. Smith. He is pastor of Bloomer Church and a student in Ouachita College.

Those composing the ordination council were Pastor Victor H. Coffman, of the Immanuel Church who was moderator and conducted the examination; Pastor L. H. Davis, Calvary Church; Pastor H. E. Marsh, Mill Creek Church; Pastor Al G. Scott, Bailey Hill Church; and Deacons Carl Potter and Thomas B. Chaney.

Pastor Coffman says: "The church is indeed proud of Mr. Ledford. He is one of the finest young men of our church and certainly is making good in his work."

Pea Ridge Church had a recent study course, using "Baptist Distinctives" as a text. Pastor P. J. Beach was teacher.

Lido

CAFETERIA



"QUALITY FOOD

POPULAR PRICES"

615 MAIN LITTLE ROCK

TWO Custom-Built AMBULANCES NOW AVAILABLE DAY OR NIGHT

PHONE
4-0251



WE
CARE!

Burial Protection For All the Family
Phone 4-0252 For Representative—Low Rates

DRUMMOND & COMPANY FUNERAL DIRECTORS

ROBERT H. GREEN
President

1014 Main Street
Little Rock

BERNIE HOFF
Secretary

HEFFNER ELECTRIC 1119 BATTERY ST.

Electric Appliances
• Bought •
• Rebuilt •
• Traded •
• Sold •

Phone 2-3629

* Executive Board — STATE CONVENTION *

B. L. Bridges, General Secretary, 200 Radio Center, Little Rock, Ark.

Baptist Headquarters Has New Address

We have moved all our offices, except that of the Editor of the Arkansas Baptist, to 403 West Capitol Avenue, Little Rock. We moved into the new location last week. As we write these lines, we are not through unpacking, but we are making progress.

We, of course, had to recondition the second floor of the building before we could occupy it. It had been considerably abused. We put in new concrete flooring in all the offices, and covered them with asphalt tile. This gives us a smooth, serviceable, durable, and beautiful floor. The walls have all been redecorated. Much other work had to be done, and some of it after we started moving. Within a few days, we will be settled, and our service will be normal again.

The Editor and his staff cannot move into the building for two or three weeks, but after the first of the year, maybe sooner, all of us will be together again on the second floor of the Baptist Building.

This is our own building now—or will be ours when we finish paying for it. We can easily finish paying for it within seven years with a reasonable item in the budget. By doing it this way we can finish paying for the building without any special effort.

We arranged the purchase of the building in such manner that if anything were to happen to prevent a completion of the payments, no claim could be laid to anything else that we have except to the building, which would be worth a great deal more than any remaining indebtedness. In other

The Widows Supplement Annuity Plan

We are instructed to try to set up the Widows Supplemental Annuity Plan for Arkansas to begin in January. We shall try a little harder this time to sell it to you preacher brethren than we did before. Last year, we simply explained it, and did not urge you to enlist in the Plan. This year, we are going to urge you to do so, because we believe it is to your interest to enlist in it. It helps nobody but you and your family.

We understand, of course, that you have a strong hope that your wife will not be left a widow, but we do not believe that you can afford to rest upon that kind of a hope. That kind of a hope would keep you from taking any kind of insurance. You would not insure your automobile. You would not insure your life. You would not insure your home. You would not insure your furniture. Surely brethren, it is more important that you provide for a pension for your loved ones than it is to provide for an automobile accident or a fire that might burn your household effects.

We understand, of course, that you might have some insurance that would come to your wife upon your death, but \$1,000 insurance would keep your widow for less than

words, this building stands for itself. The contract for it cannot jeopardize any other piece of property or any other fund that we have.

We will occupy the second floor of the building only—at least for the present. In time to come, we will need, and can occupy the ground floor also.

We need an elevator, and must put one in as soon as we can do it. It will take several months to get one installed even after we order one. The second floor should also be air conditioned. We cannot do that right now, but we must do it as soon as we are financially able to pay for it.

"We must crawl before we walk." We cannot have everything that we need as soon as we need it. The Bible says: "First the blade, then the ear, after that the full corn in the ear." When the children of Israel went into the promised land, they were not in heaven. We are in nice and beautiful quarters, but they are not as nearly complete as they will be later on.

You have been patient with us during these days in which we were engaged in moving into the building. We thank you one and all.

We want you to come to see us. You are always welcome as the flowers in May. It is your building, and this work is your work. We are only custodians. Come to see us. Of course, we know that you will not detain the workers very long when you come, but please come to see us.

a year. This annuity would be an income for her as long as she lives a single life.

It is true that this Widows Supplemental Annuity Plan simply supplements the Convention Ministers Retirement Plan. If you are a member of the Convention Ministers Retirement Plan, when you retire you may take a divided annuity, and draw that annuity until you die, and after that your widow draws a pension until she dies or remarries, but if you die before you start an annuity then all your widow would receive would be the personal payments that you have made into the Plan, plus interest thereon. This is why you need to be a member of the Widows Supplemental Annuity Plan; then if you die before you retire, your widow may draw a pension as long as she lives a single life.

Your payments into the Widows Supplemental Annuity Plan would be one and one-half per cent of your salary if you are under 60 years of age. If you are between 60 and 70, you would pay two per cent of your salary, and if you are above 70, you would pay two and one-half per cent of your salary. Your church would pay nothing. The Convention matches your payments.

Due to the fact that we ministers undergo

no physical examination when we enter the Plan, no pension is available if you die the first year; but in case of your death during that first year, your personal payments would be refunded. After the first year of your membership in the Plan, if you should die, the pension would become operative.

Of course, if you take Age Retirement before you die, then your investment in the Widows Supplemental Annuity Plan is wiped out, but you have had her protected during all that period. The writer paid insurance on his furniture last year. At the end of the year his investment was wiped out. He had paid the premium, and had received nothing in return. The money was gone forever, but the value of his furniture was protected during the year.

This Plan, therefore, is to protect your wife. You can well afford to pay this small amount for this protection. Term insurance with insurance companies, with practically the same benefits that this Plan offers would cost you nearly three times as much as membership in the Widows Plan will cost you.

It is urgent and important that you join the Widows Supplemental Annuity Plan.

You will hear from us in a personal letter soon.

Student Center Dedicated

On November 16 we dedicated the Student Center Building by the University of Arkansas Campus in Fayetteville. About a year ago the Executive Board purchased a splendid piece of property adjacent to the University Campus. The residence was converted into nice quarters that will be a good meeting place for the members of the Baptist Student Union who are attending the University. The property is fully paid for, and representatives of the Convention met in Fayetteville on the 16th and dedicated the building.

Dr. Edgar Williamson, who has been supervising the BSU, and T. D. McCulloch, led in the dedication services. The General Secretary brought a brief message. Dr. C. W. Caldwell, of the State Mission Department, was also present and talked. There were other talks made by the students, and members of First Church, Fayetteville. Dr. Johnson was gracious in his reception to us, and he also spoke to the group.

This is an unusual and forward step taken by the Convention and the Executive Board. It is hoped that it will more than pay off in spiritual values.

Lake City and Speed

Deacon Fred Carter handed us a copy of the budget of the Lake City Church. The budget calls for \$265 per week. Forty-five dollars per week is allocated for the Cooperative Program. W. E. Speed is the popular pastor of this great church.