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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, NOVEMBER 6, 1947

NUMBER 44

Turn Back And Do It Yet

By ELLIS A. FULLER
President, Southern Seminary

I wonder if Southern Baptists as a whole have even a faint conception of the significance of the three-month tithing campaign. Some may be breathing a sigh of relief that the day of pledging is now over and will level out in their living and giving on the same old plane; but let me urge you to make that pledge even yet.

If every layman could visualize clearly the pattern and cooperate in supporting our entire program, he would see why this tithing campaign is so necessary.

During the war prosperity there has been no organized Southwide denominational effort to provide for capital improvements, expansion, and new work on the part of our Southwide boards and agencies. On account of the conviction that the Cooperative Program is the best way to provide maximum and equitable support for all phases of our work, it was thought by our leaders that money for capital improvements should be provided by the Cooperative Program. For that reason, they assigned the Cooperative Program an additional function.

In 1946 they agreed to distribute among the Southwide agencies for operating expenses the first three million dollars of the Cooperative receipts, and then to distribute among the Southwide agencies and institutions on a different percentage basis all the money given above the first three million dollars, that the agencies and institutions might receive help for capital improvements.

In 1947, the Convention raised the amount for the operating budgets from \$3,000,000 to \$5,000,000. All the money given above \$5,000,000 is to be distributed this year for capital improvements; but unless the tithing campaign succeeds, there will be little or no money to distribute. This means that the Southwide agencies and institutions are still left with their capital needs un-met.

In 1948 the amount for operating budgets will be reduced from \$5,000,000 to \$4,000,000. This means that the Southwide agencies have a faint hope of getting a little additional money at the end of 1948.

Our trouble does not grow out of an inequitable distribution of funds. It grows out of our failure to give as much money as our program demands and as much as our Christian stewardship will provide. If our people will tithe, there is not a phase of our work that will suffer for funds.

The thing which appeals to me about the three-month tithing campaign is that it is

giving everything a lift. Many local churches are anticipating building programs. State institutions and programs are hoping for additional funds to meet their needs. Certainly that is true of our great Southwide boards and Southwide institutions.

But promoting stewardship is not primarily to get money. When a Christian denomination goes out just to raise funds, it is to that extent not Christian. The real purpose of stewardship is to raise men and women to new levels of spiritual living and understanding that they may come to know what it means to be fellow workers who belong to God. To tithe for three months will mean the practice of tithing for 12 months on the part of many.

One deacon, with his face aglow because of the joy in his heart, came to me to report his great triumph in signing the pledge card. He said, "My conversion was the most brilliant experience of my life. I have had a kindred experience today. It came as a result of signing the tithing card just to try tithing for three months. Something without spoke to something within me saying, 'Not three months but for life.'" Then he said, "I have never been as happy as I have since I committed myself to do the minimum that any Christian should do in Christ's name."

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Rehobeth Church

Is 118 Years Old

By ART JONES, JR., Pastor

Rehobeth Church, the oldest Baptist Church in Arkansas with a continuous life; observed its 118th anniversary October 12.

The church was organized by David Orr, pioneer missionary sent into Arkansas territory from Missouri. The building was moved from its first location to the site of the historical Rehobeth cemetery, and then in the early 1900's was moved to Moorefield.

The present building is a modern structure with eight Sunday School classrooms, with a propane heating system which has just been installed.

God has richly blessed the work during this year. There have been a number of professions of faith and additions by letter. A bus brings people to the services on Sundays and Wednesday evenings.

This "great church in the small community" received pledges on the anniversary day totaling \$1,000 towards a pastor's home.

NOTES OF ADVANCE

First Church, Blytheville, has adopted a 1948 budget which contains an allocation of \$8,000 for the Cooperative Program and which has stipulated that the Cooperative Program will share in any budget overage. The 1948 budget has already been over-subscribed and the tithing campaign is still being continued. The church has 464 tithers who have pledged \$653.08 per week and 153 non-tithers who have pledged \$135.22, making a total of \$788.30 per week. E. C. Brown is pastor.

Immanuel Church, Ft. Smith, had 58 additions in two weeks of revival services with Dr. A. C. Baker, Louisville, Ky., doing the preaching. Pastor Victor H. Coffman reports: "People are still uniting with the church each Sunday and on Wednesday nights at prayer meeting. Our congregations continue to grow, our Sunday School and Training Union are the best they have been since before the war, and our finances are constantly on the up-grade. We now have a mission in the slum section of the city, and we hope to establish one or two other missions shortly."

Viola Church, with an active membership of only 35, has 70 enrolled in Sunday School and 80 in Training Union. A bus comes 17 miles twice each Sunday to bring people to the services, and the church gives Pastor J. M. Langston time to minister to two missions. He also preaches at Gum Spring Church one Saturday evening and Sunday afternoon in each month. He is leading the people in both churches and the missions to accept the tithe as their plan of giving.

Southern Baptists will report the largest number of baptisms in any one year in their history for the 1947 associational year, according to an estimate based on reports from more than one-third of the associations. The Department of Survey, Statistics, and Information of the Baptist Sunday School Board has estimated that the number of baptisms for 1947 will exceed 271,000. The previous high was reported in 1939 when 269,155 baptisms were reported. Baptisms for 1946 totaled 253,361.

Wynne Church, W. R. Woodell, pastor, had 10 additions, eight by baptism, in revival services with Pastor S. A. Whitlow, First Church, Hope, doing the preaching. Mrs. Fred Lines directed the music. Prayer services were held each week preceding the meeting and each night before preaching service. One hundred fifteen tithers were enlisted.

CHRISTIAN HORIZONS

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

Sunday of Sacrifice: Leaders of the Northern Baptist Convention have issued an "S. O. S." call to the denomination's 7,000 churches to contribute \$1,300,000 on December 7, designated as "Sunday of Sacrifice." The funds will support the Convention's program of evangelism, world missions, and world relief.

Denominational leaders pointed out that S. O. S. not only means "Sunday of Sacrifice" but also the slogan for the subject, "Sustain Our Service."

Temperance: An advertisement quoted in a Denver paper reads:

"Inexperienced man over 30 to train for bartender's position. If you drink, you cannot qualify."

Imagine the A. & P. stores running this ad: "Inexperienced man over 30 wanted to train for grocery clerk's position. If you eat ginger-snaps, corn flakes or liv wurst, you cannot qualify . . ."

Christian Jeweler: Religion is the backbone of the business run by Arthur A. Everts, prominent Dallas jeweler. Everts leads his employees in hymn singing before opening his store each morning. He gives one-tenth of his earnings to the church. He travels thousands of miles annually to deliver evangelistic talks.

During the 50 years he has operated a store in Dallas, Everts has become a leading advertiser in the Dallas Morning News and the Dallas Times-Herald. Each Saturday he runs an ad urging: "Let's Go To Church Sunday." Week-day ads often reflect a religious theme.

When he first opened his store Everts announced his business with a two-line ad that read: "Blingg! Mainspring broken? Bring it to Everts."

Today, his full-page advertisements could be paraphrased aptly with: "Heartspring broken? Try doing something for someone else."

Hair for Care: Several needy families in Germany will receive food packages because an American youngster failed to get his hair cut.

It all started when Wym Price, a student at the University of Michigan, arrived at a Student Association leadership retreat at Brighton, Mich., with a four-months' growth of hair. He had spent the time on a work project in Canada, far from any barbershop.

The students agreed on a "Hair for CARE" idea. Eighty-five students had their hair cut, and sold the shorn locks, together with a straight pin, for 50 cents apiece. The scheme netted \$36 which was used to buy food packages.

Discrimination: Passage of a state law forbidding employers to practice race discrimination in hiring workers was urged in Fallon, Nev., in a resolution adopted by the Nevada Sierra Baptist Convention.

D-Day for the Lord: In an effort to rout out citizens of the surrounding countryside and bring them to church, Pastor Auburn C. Hayes, Longhurst Church, Roxboro, N. C., staged a "D-Day for the Lord." Four airplanes, with the minister piloting one of them, roared over the Longhurst community and bombarded it with circulars calling attention to Sunday School and church services.

The roar of the planes brought many citizens out of their homes to see what the excitement was about, and while the planes were circling overhead a committee of church officers and teachers staged a house-to-house "attack," personally inviting everyone to church.

Talking Back: A novel form of service, intended to rid congregations of "the frustration of never being able to talk back," was introduced in London by Rev. Leslie D. Weatherhead, minister of war-bombed City Temple, whose congregation now meets in Marylebone Presbyterian Church.

The initial "talk back" service was divided into three sections. The first two were given over to devotions and preaching, and the third to questions and answers. Worshipers were told they need not attend any portion of the service which did not appeal to them, but nearly all the 2,000 persons present stayed until the end.

Grease For Peace: Members of the Youth Division of the Philadelphia Council of Churches have launched a collection campaign for grease and soap for the people of Europe and Asia. The campaign goes forward with the slogans: "Grease for Peace" and "Soap for Hope." With contributed grease, a church-operated plant in Nappanee, Ill., could make soap for \$60 a ton, whereas, if the fat had to be purchased it would require \$380 to make a ton of soap, according to Dr. Oliver B. Gordon, director of the young people's group.

Movie: The Roman Catholic National League of Decency has condemned the movie, "Forever Amber" as a "glorification of immorality and licentiousness."

Absentees: A religious census by the San Diego Department of Evangelism revealed so many non-participating church members that the completion of the census was delayed to allow workers time to call on prospects.

Church Goers: The average American employee goes to church oftener than he goes to the movies, according to a recently completed survey of more than 9,500 employees of the General Aniline and Film Corporation. This study indicated that 64 per cent of the employees go to church once a week, against the 45 per cent who go to the movies weekly. However, the study revealed that where 20 per cent of all employees go to the movies oftener than once a week, only 11 per cent go to church oftener than this.

Successful Christian Living

A Devotion by the Editor

"Reaching forth unto those things which are before."

Did you ever feel like quitting? Have you been discouraged in Christian Service? Have there been times when it seemed that all your efforts amounted to nothing, and were you tempted to say, "What's the use?"

Has it seemed that, for all your efforts to live a Christian life, you have made but little progress? Are the temptations strong, and is there little you can do about them?

When you try to do Christian service, does it seem that you succeed only in bungling things, that what you undertake to do falls far short of your anticipated goal?

This feeling of discouragement and failure which is common to all may arise from the consciousness of personal weakness which is common to all who have had a vital experience of grace. The Apostle Paul declared that he was the weakest of all the saints.

The very experience of God's grace makes us conscious of our own frailty. But with the consciousness of our frailty, God wants us to experience His strength. Therefore, the same apostle who confessed that he was the weakest of all the saints also said, "When I am weak, then am I strong."

Would you like to overcome this feeling of defeatism? Would you like to feel that you are actually accomplishing something worthwhile in the Christian life?

Paul gives us the remedy for overcoming this sense of failure and he outlines the formula for successful Christian living.

"I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

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Migrant Services: A fleet of station wagons equipped to provide religious and recreational services to migrant farm workers are being sent out by the Home Mission Council of North America, an interdenominational organization.

ARKANSAS BAPTIST

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Across the Editor's Desk

Church Union

The crusade for organic union of Protestant denominations continues a pace. In an editorial in the October 8 issue of *The Christian Century*, which publication favors church union, progress of the present movement is discussed in detail.

Several Protestant denominations are already committed to a "closer unity." An invitation to a "plenary conference" has been extended to those "denominations which already accord one another mutual recognition of ministries and sacraments."

"The mutual recognition of ministries" is explained as meaning "the acceptance of a minister's ordination in each denomination as valid in the others." The recognition of one another's sacraments" is explained as meaning "the acceptance of the essential validity of one another's administration of baptism and the Lord's Supper."

The editor of *The Christian Century* finds hope in the fact that, "The real issue here (the proposed plenary conference) is not in faith and order, but in the will to unite."

We quite agree that the ritualistic and hierarchical denominations may, without violating their conscientious convictions and fundamental principles, find a basis upon which they may unite and recognize the "ministries and sacraments" of one another. They have inherited, from their common origin in the Roman Catholic Church, certain creeds, practices, and rituals (though varying in some details) which may well form the basis of a closer union.

Dr. E. Stanley Jones has recently toured the country, speaking in 30 cities from coast to coast in the interest of church union. Dr. Jones' avowed appeal is to the laymen and pastors as distinguished from the hierarchies of the various Protestant denominations. It is the hope of Dr. Jones that the pressure from the ranks of Protestantism will force the ruling authorities to speed up the movement for church union.

Protestant evangelism is described by the advocates of church union as "an evangelism of desperation," when in fact, the church union movement is a "movement of desperation."

We need not be surprised by this church union movement and the desperation with which it is urged upon Protestantism. A social gospel, perfunctory church programs, ritual, "sacraments," and the many other things substituted for the simple gospel of Jesus Christ have utterly failed to meet the evangelistic challenge of the unregenerate world and have left the churches which have made such substitutions spiritually weak and helpless.

However, church union is no better substitute for the gospel evangelism of the New

Testament than many other expedients which have failed. Certain fallacies in this whole unionizing movement and in the reasoning of its advocates should be pointed out.

In the first place, the mistake is made of including Baptists among Protestant denominations. As a matter of fact, Baptists are not Protestants. They do not have a Protestant origin; they do not have a Protestant heritage from the Roman Catholic Church; they do not have any Protestant connections or relationships. These peculiar characteristics, which make all Protestants kin, are unknown among Baptists.

Baptists are criticised for not participating in this "ecumenical movement." Should Baptists undertake to cooperate in the movement, the points of difference between Baptists and Protestants would be brought into conflict and friction and frustration would result. In fact, the world movement is predicated on an ecclesiasticism which is foreign to Baptist church polity.

Baptists have always stood for unity on the New Testament as the only rule of faith and practice for Christian churches. They have stood for unity on the principle that Jesus Christ is the head of the church and that He is the sole authority upon whose commissions the church determines its program. Baptists stand for unity and the doctrine of the absolute autonomy of the local church, a regenerated church membership, believer's baptism, the Lord's Supper as a memorial, and the competency of the soul before God.

Let Protestantism come back to these fundamental, unalterable New Testament teachings, and it will discover a unity so vital, so dynamic, and so thrilling that it will wonder why so much time and energy and oratory have been wasted on fruitless efforts to unite all non-Catholic Christendom on a non-Biblical basis.

Baptists will never repudiate the plain, unmistakable teachings of the Bible on these primary principles of the Christian religion for the sake of organic union with other denominations. When Protestantism is willing to shed its extra-Biblical practices, inherited from Romanism and worldly philosophies, it will find itself in harmony with Baptist principles and polity. There will result a spiritual unity of dynamic power in place of an organic union which would further weaken the testimony of evangelical Christianity.

Baptists will unite with any people on earth on a regenerated church membership, the autonomy of the local church; the priesthood of the believer; believer's baptism; the Lord's Supper as a memorial to be observed by baptized believers; the atonement of Jesus Christ; repentance and faith as the conditions of salvation; the perseverance of the saints; the commissions of Jesus; the personal return of Jesus; and other New Testament teachings.

Liquor Ads

It will be a great disappointment to many people to learn that the Curtis Publishing Company of Philadelphia has announced that liquor advertising will be accepted for the January issue of *Holiday*.

The Curtis Publishing Company has won the admiration and praise of millions of Americans by refusing to open the pages of its magazines to liquor advertising. These magazines include: *Holiday*, *The Saturday Evening Post*, *The Country Gentleman*, and *The Ladies Home Journal*.

If any one of these publications lets down the bars and accepts liquor advertising the next step will be to open the pages of the other three to the same type of advertising. When that happens, it will mean that millions of American homes now receiving these publications will be bombarded by the deceptive display ads of the liquor interests. It will mean also the last publisher of popular magazines with a nation-wide circulation has fallen a victim to the lure of money temptingly displayed for advertising space by the liquor interests.

We suggest to the readers of the *Arkansas Baptist* that they register their protest with the Curtis Publishing Company against this breach in their long established policy of refusing liquor advertising. Write to Mr. Ted Patrick, editor of *Holiday*, Independence Square, Philadelphia 5, Penn.

Stewardship

Jesus said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This instruction dealt with the payment of taxes by the individual to the state on the one hand. On the other hand, it dealt with the payment of tithes by the individual to God. But nowhere in the teachings of Jesus is there the slightest intimation that the state should pay money for the support and maintenance of the work of God in the world.

Throughout the history of God's dealings with men and nations, the only material gifts demanded or received by God are gifts from individuals and not from states. State support for churches is not only a human innovation, but it is a violation of the divine economy of the kingdom of God.

The individuals are to bring tithes and offerings to God's storehouse. From this storehouse distribution of funds is to be made for the maintenance and promotion of Kingdom enterprises. Nowhere in the Bible is authority given to individuals for the final distribution of their tithes. That is the responsibility of the "storehouse," which in our terminology is the local church, or a group of local churches cooperating together in Kingdom work.

The individual is honored and dignified by Christian stewardship which makes him responsible, in cooperation with his brethren, for carrying out the commissions of Jesus.

It Will Be Worth Your While

By NELSON F. TULL

Brotherhood Night is November 17!

Brotherhood Night is an annual affair, and is observed on the eve of the meeting of the Arkansas Baptist State Convention. The Convention meets this year in Little Rock, with First Church as host. The Brotherhood Night program will begin at 7:30.

Every Baptist man in Arkansas is urged to be present on Brotherhood Night! An excellent program has been arranged. Carey Selph, president of the Baptist Brotherhood of Arkansas, will be in charge. There will be several surprises. The music alone will be worth your coming.

There will be several speakers, including Eddie Blackmon of DeWitt, who is rapidly becoming known as an outstanding Baptist layman. (Remember Eddie's speech last year at Texarkana?)

Dr. W. F. Powell will bring the message of the evening. Dr. Powell is pastor of First Church, Nashville, Tenn., and is a prince among preachers and a lover of men. His message will bring a powerful challenge to men.

Yes, it will be worth your while to observe Brotherhood Night with us on November 17!

Brotherhood Revivals

During September and October your Brotherhood secretary had the privilege of assisting three Brotherhood revivals. God graciously blessed every one of them.

The first of these was at East Side Church, Paragould, where Jeff Rousseau is pastor. East Side Church is located in a very needy field where other religious groups are thriving.

God gave us a good revival. Visible results were: 16 for baptism and one by letter. Pastor Rousseau reports that the revival helped his church in every phase of its work, and that attendance in all services has been greatly stimulated.

The church, under Pastor Rousseau's leadership, has recently established a mission, and has erected a new building to house the work. Pastor Rousseau is also sponsoring gospel services regularly broadcast over Radio Station KDRS and has a large radio audience.

The second Brotherhood revival was at First Church, of Ozark, where Don Hook is pastor. Never have I seen a group of men rally so loyally to the challenge to go down the road for God! The Sunday School teachers also backed up the revival to the limit.

During the week there were between 65 and 70 decisions, most of them to trust Christ. Three young people surrendered their lives for full-time Christian work.

Pastor Hook's labors at Ozark are bearing fruit wonderfully. The church is growing and has purchased ground for the building of a new auditorium and additional educational facilities.

The third Brotherhood revival was at

PASTORAL CHANGES

Ed F. Vallowe from First Church, West Memphis, as assistant pastor to Mallory Heights Church, Memphis, Tenn.

Edward E. Harris from Jarvis Chapel, Bartholomew Association.

First Church, Paris, where Harold C. Seefeldt is pastor. One of the features of this revival was the loyal support given by boys and girls of intermediate age. Many of the Sunday School teachers went all-out for the revival effort, and God greatly blessed their effort.

During the week's revival there were 50 additions, 42 coming by baptism, and eight by letter or statement.

Pastor Seefeldt's ministry is an untiring labor of love in a very large field.

Laymen Are Leading

The current issue of The Brotherhood Bulletin of the Southern Baptist Convention carries a double spread display with the pictures of 11 laymen who are filling important posts on Southern Baptist Boards, Committees, and Commissions. They are L. Howard Jenkins, president, Foreign Mission Board; G. Frank Garrison, president, Home Mission Board; William Gupton, president, Sunday School Board; Lowry B. Eastland, president, Board of Directors, New Orleans Baptist Theological Seminary; Earl Hankamer, president, Board of Directors, Southern Baptist Hospital; Maxey Jarman, president, Southern Baptist Foundation; Charles D. Johnson, chairman, Education Commission; John W. McCall, chairman, Executive Committee, Baptist Brotherhood of the South; Edwin S. Preston, chairman, "Baptist Hour" Committee, Radio Commission; George B. Frazer, president, Executive Committee, Southern Baptist Convention; and Porter Routh, senior secretary, Southern Baptist Convention.

Evangelist Hyman Appelman reports that in the last four revivals which he conducted there were more than 2,400 professions of faith and many hundreds of rededications. These meetings were held in Denver, Colo.; Houston, Tex.; Atlanta, Ga.; and Washington, D. C.

Dr. C. E. Myrick, who has been pastor of Trinity Church, Memphis, Tenn., for 20 years, during which time he has not missed a church service, has resigned to become pastor emeritus. A native Arkansan, Dr. Myrick served churches at Earle, Heber Springs, Searcy, and Bentonville. He will continue to live in Memphis and will continue a Bible-teaching and Gospel-writing ministry. His leadership at Trinity Church is credited in the building of a large open-air permanent tabernacle for special meetings, purchase of the pastor's home, extensive repairs and improvements to the church building proper, including a prayer room. Members of the church have presented Dr. Myrick with an offering of about \$2,500. In addition, they voted him a retirement salary of around \$50 a month.

First Church, Berryville, had 42 additions and one other profession of faith in revival services. Pastor Loyal Prior, First Church, Norphlet, did the preaching and Denver Murray, Rogers, directed the music. Gray Evans is pastor.

WHEN VISITING IN DALLAS

Visit With Ross Avenue Baptist Church, Ross and Moser

HOMER B. REYNOLDS, Pastor

First Church, Pine Bluff, Has Its Greatest Year

By HELEN CULBERTSON
Church Secretary

First Church, Pine Bluff, A. B. Pierce, pastor, went to the meeting of Harmony Association with the greatest report in its history. Progress is noted along all lines.

There were a total of 305 additions, 97 for baptism. Losses were 192, leaving the membership at 2,947. Average attendance in Sunday School for the year was 710 at the main church and 772 including Dew Drop Mission. Average attendance in Training Union, was 191; WMU enrollment was 368.

The financial report tops any other year in the history of the church. Total receipts for the year amounted to \$84,627.22, an increase of \$16,451.47 over the amount reported for the same period last year. Total gifts to missions for the year reached \$21,611.60.

Pastor Pierce is truly one of God's great servants. His ideal and purpose in life is to reach the greatest number possible of unsaved people for the Lord. Robert James, music and educational director, is leading out in a great way with the music and promotional work. Surely, First Church, Pine Bluff, can be a shining light with this leadership.

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Pastor T. H. Jordan, First Church, Van Buren, preached in revival services at Spiro, Okla., where O. M. Stallings is pastor. There were 12 additions, 10 for baptism, and seven other professions of faith.

* * *

Bethlehem Church, Ft. Smith, had evangelistic services recently with Pastor George Hink, Greenwood Church, doing the preaching.

* * *

W. R. Reeves has recently gone to Garfield Church as pastor. He lives in Siloam Springs, where he teaches a class in agriculture to veterans, and goes to the field each week-end. Pastor Reeves writes: "We feel that it is better to have services each Sunday than less often even though the salary is small. In other words it is sort of a mission point and I am largely supporting myself."

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents Pastor E. E. Griever, First Church, Harrison, 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, 8:45 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.
KUAO—Siloam Springs, 4:15 p. m.



New Hope Church



Scott School House



Dereberry Church



Bluff Springs Church



Carrollton Hollow Church



Bethel Church

Five Small Churches Combine To Become One With Progressive Full-Time Program

By C. W. CALDWELL

The romance of missions is revealed in the organization and progress of New Hope Church, Boone-Carroll Association. It began back in 1942 when Elmer Cox was missionary in North Central District.

Brother Cox secured the use of the old Scott school house for a revival meeting. A union Sunday School was being held at that time in the school house but there was no Baptist organization. As a result of the revival, held by the missionary, New Hope Church was organized.

In the surrounding territory there were a number of little church organizations which, because of their small number, were unable to carry on much of a program of any type. Their buildings were inadequate and their leadership was limited. Since New Hope Church was organized and was showing great progress, the other churches began to dissolve their organizations and place their membership there. So, at the present time the New Hope Church is composed largely of members who came from five little struggling churches nearby—Dereberry, Bethlehem, Bluff Springs, Bethel, and Carrollton Hollow.

Mr. Cox finally resigned his position as state missionary to give his full time to this new church. He says: "I know I am where the Lord wants me to be." The church has made much progress under his leadership and is fast becoming one of the outstanding rural churches in the state.

The church owns and operates a large bus to furnish transportation for people to the regular services. It is also used to carry people to associational and other denominational meetings from time to time.

The church house is of native stone, with provision made for a number of Sunday School classes. It is quite a contrast with the original

buildings in which many of the members attended services.

Certainly a church with a beautiful house of worship, a pastor on the field, a bus to furnish transportation, and organizations functioning well, will mean far more to the cause of Christ than little disorganized groups in inadequate buildings, holding services just occasionally.

The pictures on this page show four of the original church houses. There is no picture of Bethlehem Church (the house no longer stands) which furnished a few members for the New Hope Church. Also here is the picture of the Scott school house where the revival meeting was held which resulted in the new church organization. Contrast these pictures with the one of the New Hope Church. Only one of the five churches was affiliated with the Convention.

No one would dare criticize these Baptists who organized years ago and built their little humble places of worship. They perhaps did the best they could. In that day the Baptists thought only about the preaching service. Then, too, the roads and means of transportation were quite different.

Now, that modern highways are being built and most of the transportation is in cars, it is not necessary that the church house be as near as in former days.

Another thing to consider is the type of building constructed. The little one-room house can in no way serve the religious needs of the people. The Lord's house should be attractive from both inside and out.

It should be built with the idea of accommodating the Sunday School and other organizations. Do you not think New Hope Church, pictured above, will do far more to reach and hold people in the Lord's service, than one built on the order of the other houses pictured?

ARKANSAS BAPTISTS'

GREATEST FORWARD MOVE FOR OVER 50 YEARS

CAN BE...

Central College's move to the
LITTLE ROCK AREA

• THE CENTER OF TRANSPORTATION

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125 buildings

Complete sewer system

Paved roads to and crisscrossing the site

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CENTRAL COLLEGE SERVING ALL ARKANSAS

Where Our Money Goes

By DUKE K. McCALL

If birds could figure percentages, this would be a bird's-eye view of what Southern Baptists do with the money they contribute to the Lord's work.

We usually show percentages by dividing up a round silver dollar which some individual is about to give. The figures given below, however, result from dividing up the \$115,000,000 all 6,000,000 Southern Baptists actually gave in 1946.

1. The total amount given by all Southern Baptists to every religious purpose in 1946 represented about two per cent of their net income, which is the Biblical standard of stewardship. It may also be compared with the one per cent given to benevolent causes by the average American regardless of whether he professed any faith or not. Still another comparison is with the 15 per cent the United States government uses in income tax computations as a not unreasonable amount to give.

2. Of the gifts received in the average local church 76.4 per cent was used for local expense. The remaining 23.6 per cent was used for the Cooperative Program and designated gifts to missionary and benevolent causes.

To bring this closer home compare your church with these figures:

Church Membership	Local Work	Missions and Benevolence
Under 500	81.9 per cent	18.1 per cent
501 to 1,000	75.3 per cent	24.7 per cent
1,001 to 1,500	72.8 per cent	27.2 per cent
1,501 to 2,500	69.1 per cent	30.9 per cent
Over 2,500	66.4 per cent	33.6 per cent

3. The state conventions averaged spending for state missions and benevolence 61.64 per cent of all Cooperative Program funds. This left 38.36 per cent for Southern Baptist Convention agencies. Individual states vary in the distribution of Cooperative Program funds from 50 per cent for state causes and 50 per cent to the Southern Baptist Convention causes to 75 per cent for state causes and 25 per cent to Southern Baptist Convention causes. The amount used in the states for preferred items taken out before the division of Cooperative Program funds between state and Southwide objects varies from nothing to \$100,000. No two states follow exactly the same procedure; exact information must be secured from each state secretary.

4. Of the \$10,259,000 received in 1946 by the Southern Baptist Convention Executive Committee, 36.48 per cent went for world relief and rehabilitation. Of the remainder the Foreign Mission Board received 50.97 per cent. This compares with 51.08 per cent to foreign missions in 1945 and 53.48 per cent for the first nine months of 1947.

Home missions received 21.37 per cent last year. Theological education received 19.79 per cent. Relief and Annuity Board received 7.96 per cent.

Four Decisions

Perhaps it is not a bird but an angel who watches Southern Baptists as they make the four basic decisions about the division of the Lord's money:

Decision No. 1—Shall I tithe?

Decision No. 2—How much should my church give to the Cooperative Program?

Decision No. 3—What is the relative need and basis of division between state missions

and the worldwide agencies of the Southern Baptist Convention?

Decision No. 4—What table of percentage should the Southern Baptist Convention use to divide Cooperative Program receipts between foreign missions, home missions, theological education, and the other causes fostered?

Strangely enough, the individual decision to tithe is the determining factor in the other three decisions which we must make together.

—000—

No Time to Lose

By R. PAUL CAUDILL, Chairman
Relief Committee, Baptist World Alliance

Now that the Administration Committee of the Baptist World Alliance has unanimously adopted the recommendations of its Relief Committee, setting forth the two-fold goal of "clothes for a million people—a million dollars for food" as the next and immediate response of Baptists in the continuing program of relief for war-stricken lands, it is hoped that Baptists throughout the world will throw strength solidly behind the undertaking.

Each constituent body of the Alliance is responsible for the promoting, collecting, and shipping of the clothing and the raising of its adopted quota of the million dollars. It is suggested that the appeal for clothing be made throughout the remaining days of October and the month of November in the hope that the immediate drive may be consummated by November 30.

The appeal for a million dollars for food is to be made between now and January 30 as the churches involved may elect.

The prospects for the winter in Germany, on the basis of late reports, are indicative of much suffering. Dr. Gerstenmeier of the Evangelische Hilfswerk has been quoted as saying that there would undoubtedly be people falling over in the streets of German cities from hunger during the winter months.

Moreover, diseases due to malnutrition are rampant. Tuberculosis is greatly on the increase and is claiming more and more of the bodies of little children to say nothing of the deadly toll that it is taking from the older age groups.

As Southern Baptists gird themselves for participation in the relief program of the Baptist World Alliance, it is hoped that every pastor in every church throughout the South may be led to move with sympathetic concern and ready dispatch. The winter is already on and we dare not lose a moment of the time which is of such supreme importance in the light of our task.

—000—

Baptists Lead

NEW YORK—(BP)—A survey by the Oxford University Press has revealed that:

Nine out of 10 American families (88.8 per cent) own Bibles.

Bibles are more popular in small towns (94 per cent of people own Bibles) than in the cities (73.5 per cent).

Southerners own more Bibles per family (three plus) than people of any other section.

Baptists read their Bible more often than any other denomination: 80.9 per cent of the Baptists polled read it daily or almost daily.

Clothes for a Million

That address you need is:

Southern Baptist Relief Center
740 Esplanade Avenue
New Orleans 16, La.

Write now for a duffle bag. You can fill it with all the clean, well mended used clothing and bedding you can spare, then tie up the bag, and turn it over to your express man for shipment prepaid. The Southern Baptist Relief Center is at your service to receive, process, repack, and ship goods the quickest way to Baptists in Europe and Asia.

Central College

Location Will Be

Determined Soon

By FRITZ E. GOODBAR

The Board of Trustees of Central College is doing its best to carry out the expressed will of the Arkansas Baptist State Convention for Central College.

The Board expects to obtain approximately 400 acres of land, known as the "Hospital Area" of Camp Robinson, near the city limits of North Little Rock. On this tract are about 125 buildings. These buildings, with some changes, will lend themselves admirably for college use. There are offices, dining rooms, kitchens, laboratories, dormitories, field houses, a chapel, and recreational buildings.

There is a paved road leading to the site from the highway and other paved roads criss-cross the area. There are paved tennis courts, two baseball fields, and a football field. The sewer system and drainage is in excellent shape. Natural gas lines, electric and telephone lines serve the area. The water system, including fire plugs, is also intact. This section of Camp Robinson is entirely separate from the rest of the Camp and is nearest to the highway. It is located on one of the most beautiful heights around Little Rock.

Final papers have not been signed giving us the right of entry to this property but we have the assurance that this will be done in the near future. As soon as this is done we expect to move the equipment to the site and to make preparation for the opening of the college there. No money will be spent on the site until it is turned over to us by the government.

The money necessary for the purchase and for necessary improvements has been definitely promised by the North Little Rock Chamber of Commerce.

The vision of a great missionary enterprise as well as a Christian educational institution for the glory of God and the Baptist cause prompts the Board of Trustees and the present administration to give their best in thought, work, and prayer to carry out what is believed to be one of the greatest forward steps made by Arkansas Baptists in half a century.

—000—

Our opponents cannot claim ignorance of the doctrine of the Gospel, since we have preached, written, painted, and sung it!—Martin Luther.

HOW BIG IS A BAPTIST?

We don't mean how big is your bank account . . . or your prestige . . . or your status in the community—such things are relatively unimportant. What we mean is HOW BIG IS YOUR HEART . . . AND YOUR CHRISTIAN PRINCIPLES?

In the next few weeks you will have the opportunity of proving just how big YOU are by contributing just ONE DAY'S PAY to our Children's Center at Monticello, during our annual Thanksgiving Offering. To rehabilitate hundreds of needy children—many of whom we must turn away—we need this modest gift from you as never before. Is it too much to ask of each Baptist in the state? You wouldn't think so if you saw the look of hope on our youngsters' faces. Help us to help MORE of these children who need our help more than ever today! PROVE to your conscience just how big a Baptist you are.

★ KEEP THEM IN YOUR HEART . . .

ONE DAY'S PAY, YOUR PAID

THANKSGIVING OFFERING



Woman's Missionary Union

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

MRS. J. E. SHORT *President*
MRS. C. H. RAY *Executive Secretary and Treasurer*
MISS LAVERNE ASHBY *Young People's Secretary*
ALVIN HATTON *Royal Ambassador Secretary*

Grateful Greetings from Italy

By MIRIAM ROSA
WMU Secretary, Italy

With the precious Lottie Moon Christmas Offering we have been able to make great progress ahead in our women's work and in our churches.

In the first place this generosity has awakened in us a new sense of responsibility and a new conception of the bigness of our work. Thus, after the war we instituted a WMU national treasury in 1945 and from that time we have always from this fund provided for our own expenses of office supplies and correspondence. Our receipts come from all the unions and have been such that for our 1947 convention we were able to take care of half of the total expenses also. This amount was about \$500.

However, the receipts are not sufficient for the development of our work, and it is for this reason that the blessed help from the American sisters is so important to us and so gratefully received. We have found, too, that as we have increased our effort to augment our own receipts, the sisters in America have also increased their giving and the part which we receive this year, the Lord willing, is to be larger than ever before.

Last April in Florence we held an effective national convention with a good representation from all the churches. This convention, the first after the war, set a basis for our work and gave us a place as a real part of our mission.

We have been able this year to initiate the printing of tracts of evangelism. The first one is the translation of the English of "Why I Am a Baptist" written by Dr. Porter M. Bailes, of Texas.

Looking toward next year, we have planned for four regional

conventions in order to enable the sisters in the smaller towns to attend a national meeting. There is also a project to initiate within a few weeks a Bible Study Course by correspondence in order to enable our women who are able to assume their tasks in the work of the church with greater efficiency and preparation.

Ready for the printer is a course of study on methods of evangelization especially adapted for use in Italy in order that our women who desire to do evangelistic work among their friends may have the knowledge and ability to meet those friends' definite needs. The Bible Study Course and also the course in evangelization are of great importance in Italy where Baptist women find themselves confronted with the difficult task of making Christ known as a living Christ to a population that has lived for centuries in error and superstition. To prepare our women for this good work is the secret of success we wish for here.

It has been possible during the past two years to pay also some of the expenses of our national secretary in traveling among the unions and to provide our office with a new typewriter. It may be added that usually the local unions, where the secretary visits, pay a good part of her expenses as well as entertainment.

The greatest help, however, which comes from the Lottie Moon Christmas Offering in Italy is of moral character. Here, as in many other countries of the world, women are not given their real place of service in the church. In general, they are held at a distance from all activities and excluded from things which concern its operation.

The financial help, therefore, which we obtain from our Ameri-

can sisters enable us better to train our women in order that they may present themselves for service in the church, prepared in every way to take their place in the work of the local church and the mission operation itself.

Just at this particular time, it seems that all our local groups are beginning to have faith in the ability of the women, and, where this faith is manifest, the work of the church is progressing and new plans are being made for the future always more democratic and Scripturally based.

One result of this is that for the first time in a General As-

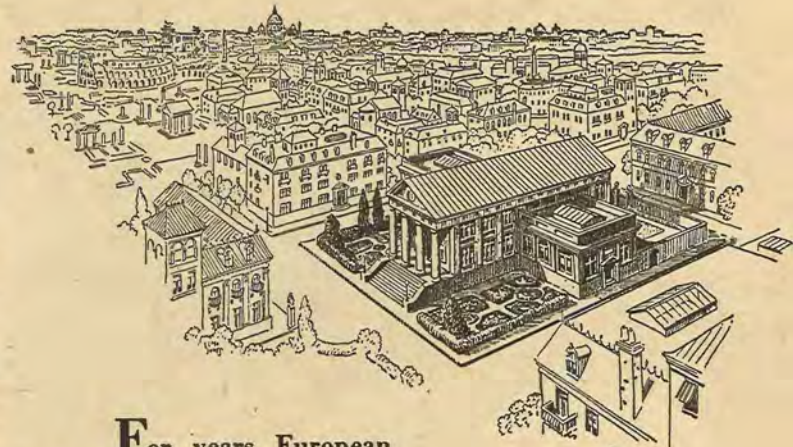
sembly of the churches of Italy, held the first of September, women were designated as delegates and their participation was held a blessing. May the Lord be praised for the help, financial and spiritual, of the Woman's Missionary Union of America. It is a valuable means which helps us as co-laborers together with God, to face a society which professes Christianity but which gropes still in the darkness of unwholesome tradition and false doctrine.

—000—

Men are not saved by the sacrifices they make, but by the sacrifice God has made for them.

Southern Baptists Can Make This Dream Come True!

European Baptist Seminary for Postgraduate Students



For years European Baptists have been praying for a high-grade seminary to train the young Baptist university graduates whom God calls to be preachers, teachers, musicians, and preachers' wives. The small national Baptist seminaries can train those of meager educational advantages. A seminary using the English language would attract the best qualified young people from the Baptist churches of the entire continent.

Missions volunteers now in training in the States to teach in such a seminary expect to receive appointment when they are ready.

Money is what it takes. Will Southern Baptists, after praying so long for open doors, not even put a foot in this one to keep it open until it can be entered?

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Training Union Director

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

Radio Center Building, Little Rock



Little Rock Church Realizes a Dream

The sacred concert presented by the choirs of First Church, Little Rock, Sunday night, October 19, was the result of weeks of labor and fulfillment of a dream on the part of both pastor and people.

Mrs. Perry Parsons began her work as full-time music director on June 23. From that date until October 19, (17 weeks) five choirs and two choruses were put into full operation with their labors bringing about the culmination of the splendid sacred music festival on the above date.

The adult choir, young peoples' choir and male chorus were already in operation having been under the direction of Roland Leath, the educational director. With the addition of Mrs. Parsons to the staff, the following new choirs were immediately organized: the Primary Choir with an enrollment of 20; the Junior Choir with an enrollment of 30; the Intermediate Choir with an enrollment of 20. The soprano and alto sections of the Adult Choir combined to make the Ladies' Chorus.

The participating groups in the sacred music festival were as follows: Primary Choir, Junior Choir, Intermediate Choir, Young Peoples' Choir, Adult Choir, Ladies' Chorus and Men's Chorus. The program rendered was not an extremely difficult one but a very beautiful and simple one effectively presented.

The program opened with the presentation of the Primary Choir singing with their sweet lyric voices five selections particularly suited to their ability. During the remainder of the program each choir sang a selection alone and the ensemble of almost 100 voices were heard in soul inspiring music. One hundred and twenty-four voices actually are enrolled in the

combined five choirs and two choruses.

The committee on Visual Education gave to the music department for their future use some very effective lights for enhancing the choir's work and particularly some of the selections. A beautiful sunset effect was created by the red and blue lights used to enhance the painting in the baptistry and the floodlights above the choir created the purple reflection over the entire ensemble during their rendition of "Beyond the Sunset." The entire ensemble is bathed in soft lights made possible by the use of four fluorescent tubes, also a part of the lighting gift.

All choirs have been opened for new enrollment and it is expected a great number will be added to the roster of all the groups as they begin their preparation for two beautiful Christmas programs to be presented in December.

"Growing a Musical Church" has become an actual fact with First Church, Little Rock, and it is a great dream being realized.

Annual State Planning Meeting

"Every Association Represented" will be the goal for the Annual State Planning Meeting for Associational Training Union Officers, to be held at Baring Cross Church, North Little Rock, Monday, November 10 from 10 a. m. to 4 p. m. The purpose of the meeting is to know the Training Union program for 1948 and to plan its promotion.

Three cents per mile will be paid for one car coming from each association. This mileage may be shared if an association wishes

to have two carloads of officers to attend.

Dr. Clay I. Hudson, Mr. Leonard Wedell, and Miss Francis Whitworth of the Training Union Department of the Baptist Sunday School Board will be on the program. In addition to these, a number of state workers will appear on the program.

Bible Study Week

In an effort to increase Bible teaching opportunities for the churches and Bible study opportunities for the people, this department in cooperation with the Baptist Sunday School Board, is suggesting a week of Bible study the first week in January of each year as a vital part of the Bible teaching program in the Sunday school.

A tract outlining this teaching program has been sent to each pastor in the state. Five of these items are the responsibility of the Sunday School. They are: the Sunday School on Sunday morning, the Vacation Bible school in the vacation period, a week of special Bible study the first full week in January, a plan of guided Bible study for use in the home (suggested reading carried in Home Life), and mission Sunday Schools in every unchurched community.

Some Values Involved:

An additional opportunity through special Bible teaching to strengthen the spiritual foundation of the homes.

A renewed interest in Bible study which should stimulate regular attendance in all Sunday services.

An impact of a revival nature which should be felt throughout the community.

An opportunity which would in-

Figures to Inspire

October 26, 1947

CHURCH	S. S.	T. U.	Add.
Fort Smith, First	1046	316	3
Little Rock, Immanuel	800	332	24
Including Missions	1073	553	
Pine Bluff, First	609	195	8
Including Missions	666	225	
Fort Smith, Immanuel	587	114	2
El Dorado, First	556	210	
Fayetteville, First	518	149	
Including Missions	543		
Benton, First	490	153	2
Including Missions	522		
McGehee, First	488	152	2
Hot Springs, Second	468	184	
Hope, First	433	92	8
North Little Rock, Baring Cross	429	240	4
Including Missions	444	253	
Magnolia, Central	408	179	2
Forrest City, First	403	145	
Springdale, First	389	166	4
Including Missions	514		
Paris, First	368	176	45
Hot Springs, Park Place	356	141	
Hot Springs, Central	348	127	28
Including Missions	390	159	
Rogers, First	332	104	
Pine Bluff, Southside	328	133	4
Including Missions	370	163	
Camden, First	317	134	
Fort Smith, Calvary	313	65	
North Little Rock, First	312	104	1
Sloam Springs, First	300	175	1
Hot Springs, First	282	77	
Hamburg, First	280	175	1
Fort Smith, Grand Ave.	279	95	2
Conway, First	278	81	4
Malvern, First	275	79	
Little Rock, Baptist			
Tabernacle	254	101	5
Mena, First	244	87	
Including Missions	308	115	
Bauxite, First	229	128	
Fordyce, First	227	105	
Greenwood, First	203	76	
Fort Smith, Oak Grove	184	61	10
Stamps, First	172	88	
Smackover, First	160	75	1
Fort Smith, Bailey Hill	150	59	2
Cullendale, First	140	76	
El Dorado, West Side	138	85	
South Fort Smith, First	128	49	
Eureka Springs, First	99	31	
Pine Bluff, Matthews Memorial	96	64	
North Little Rock, Grace	82	37	
Fort Smith, Bethlehem	57	10	
Texarkana, Trinity	47	36	
Tuckerman, First	43	34	1
Desha, First	32	35	
Vilonia, Beryl	26	27	

terest many of the church members, other adults, and young people who are not at present enrolled in the Sunday School.

A quickened interest in the total Bible teaching program of a Baptist church.

Pastors and other church leaders desiring copies of the tract outlining this special program of Bible study may have them by writing to the State Sunday School Secretary, 203 Radio Center, Little Rock.

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Christians Urged To Remain Firm In Circle Of God's Will

By R. PAUL CAUDILL

The author of I Peter describes himself as "Peter, an apostle of Jesus Christ," and the epistle is addressed to "the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1).

One does not read far in the epistle without the realization that both the writer and the reader anticipate severe persecution. "But even ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled" (1 Peter 3:14).

The epistle, therefore, presents a ringing call to right living. "Those whom the heathens scorn as 'Christians' must live, and, if need be, suffer, as men would who are like Christ, being holy, gentle, courteous, loyal, giving no occasion for real offense" (Dummelow).

The Grace of Christ

Tradition tells us that both Paul and Peter were slain in the persecution that followed the great fire at Rome in 64 A. D.—the fire which Emperor Nero was suspected of having caused. At any rate, following the fire he is said to have put to death a very great number of Christians in the hope that he might quiet the people. It was in the persecution that followed, we are told, that Paul and Peter were put to death.

The role of the Christian in such a setting would, therefore, be a serious undertaking. That is why Peter admonishes "the elect" to gird up the loins of their mind, and to "be sober" and set their hope "perfectly on the grace that is to be brought under you at the revelation of Jesus Christ."

Christians are to understand that God's grace is sufficient unto every need, and that as the days may demand shall their strength ever be. Certain trials and continued persecutions are certain to be the lot of all who maintain a steadfast faith in Jesus Christ. But the inheritance of Christians is "incorruptible, and undefiled" and is one that fades not away, being reserved in the heavens (1 Peter 1:4). God's power is sufficient to guard "through faith"

Sunday School Lesson

For November 9

1 Peter 1:13-16; 3:8-12; 4:1-5

His own unto the consummation of the salvation which has been prepared for them through the ages.

Children of Obedience

Peter impresses upon his readers the necessity of living lives of obedience. Jesus himself had set the example: "and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:7). Obedience is to be the ruling passion of the Christian's life, and the Christian is not to fashion his life according to the former lusts which prevailed in the time of "ignorance". And Peter adds, "like as he who calls you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15).

The chief problem today lies in the fact that too many so-called Christians are trying to take Christianity in their own hands and make of it what they will rather than what God's word declares it must be. That is why there are many church members divided on moral issues. They have not brought their minds and hearts to the point of absolute obedience to the teachings of Christ.

There is only one Christ, and only one set of Christ's teachings. These teachings do not present a double standard. And until Christians resolve to be obedient, just as was Christ, yea, "even unto death," they will hardly be able to resolve their differences on moral issues. The implications of

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this truth are manifest as one thinks of the differences of opinions today with reference to beverage alcohol and many other prevailing social sins.

Christian Behavior

In verses 8 through 12 Peter puts the issue squarely up to the Christian. If he would "love life, And see good days" then there are certain standards to which he must adhere. There is no alternative; "Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called."

In a word, the behavior of the body of Christians is to be such as to make them more considerate of others than of themselves. They are to hold fast together in the brotherhood whatever the cost, and to be patient "towards those without." Through this attitude of peacemaking they are to fall heir to the inheritance promised them in the Psalm (34:12ff.). The whole Psalm promises salvation in persecution, and describes just the situation in which Peter's faith sees his readers—in danger, but with the angel of the Lord encamping round about them, and always working out a blessing for them if they trust in Him.

Note especially that Peter enjoins the Christian to "turn away from" evil. He is, on the other hand, to do good. He is to seek peace and pursue it, remembering that the eyes of the Lord are upon the righteous, "And his ears unto their supplication: But the face of the Lord is upon them that do evil" (1 Peter 3:12). The new


Israel is made of Christians who are both Gentile and Jews, and they are the spiritual descendants of Isaac (Gal. 4:22ff).

The closing verses of the lesson (4:1-5) constitute a further exhortation to Christians that they may move in the circle of God's will. Peter reminds his readers that they have lived the heathen life long enough and should have learned its wretchedness. Let suffering come, for in it there comes rest from sin. The only thing that matters is that the Christian be Christlike in the suffering. Through faith the Christian must remain steadfast unto the end.

—000—

A sergeant in Egypt tells this incident about himself: "There was a private in the same company who was converted in Malta before the regiment came to Egypt. We gave that fellow an awful time. One terribly wet night he came in very tired and very wet. Before getting into bed, he got down to pray. My boots were heavy with wet mud, and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. That was his reply to me, and it broke my heart. I was saved that day."

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QUARTERLY REPORT

(CONTINUED FROM PAGE FIFTEEN)

Table with 2 columns: Church and Pastor, Designated Contributions

PULASKI COUNTY ASSOCIATION

Main list of churches and pastors in Pulaski County Association with financial details

RED RIVER ASSOCIATION

List of churches and pastors in Red River Association with financial details

Summary table for Pulaski County Association showing Undesignated Cooperative Program Contributions and Designated Contributions

ROCKY BAYOU ASSOCIATION

List of churches and pastors in Rocky Bayou Association with financial details

STONE-VAN BUREN ASSOCIATION

List of churches and pastors in Stone-Van Buren Association with financial details

TRI-COUNTY ASSOCIATION

List of churches and pastors in Tri-County Association with financial details

TRINITY ASSOCIATION

List of churches and pastors in Trinity Association with financial details

Summary table for Tri-County Association showing Undesignated Cooperative Program Contributions and Designated Contributions

WASHINGTON - MADISON ASSOCIATION

List of churches and pastors in Washington-Madison Association with financial details

WHITE COUNTY ASSOCIATION

List of churches and pastors in White County Association with financial details

WHITE RIVER ASSOCIATION

List of churches and pastors in White River Association with financial details

WOODRUFF COUNTY ASSOCIATION

List of churches and pastors in Woodruff County Association with financial details

UNASSOCIATED

Summary of unassociated churches and financial details

*CORRECTION—Our report of receipts for second quarter showed Foreman Church, Little River Association, \$100.00 Cooperative Program Undesignated Contribution. This gift was designated, and should have been entered in the Designated Contribution column.

B. L. B.