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February 19, 1948

Arkansas Baptist State Convention

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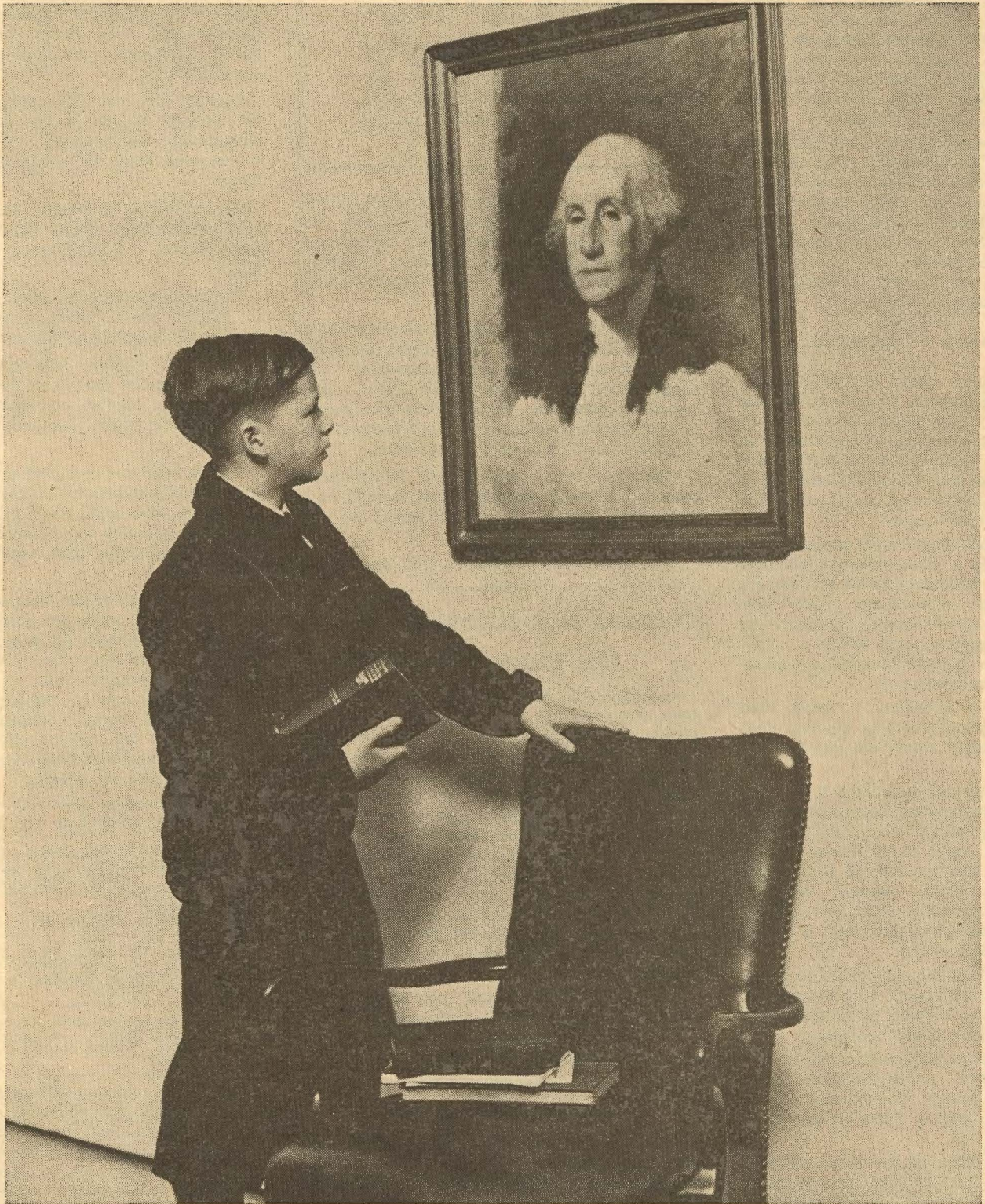
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, FEBRUARY 19, 1948

NUMBER 8



—Photo by H. Armstrong Roberts

"America Will Be Safe in His Hands"

Brotherhood Marches On!

NELSON F. TULL, *Secretary*

Below is a letter from one of Arkansas' most gifted and capable young pastors, Brother Lloyd A. Sparkman, of the Southside Baptist Church, Pine Bluff:

"Dear Brother Tull:

Southside men are on the march. Friday night, February 7th, the Charter meeting of the Southside Baptist Brotherhood was held. Fifty-one men were present. All committees were set up with full membership. Every man was given a job. Already they are at work. Activities Vice-President Justin Compton has met with his chairmen and set them to their tasks. Enthusiasm is high. Officers elected and installed are as follows: J. E. Short, President; M. R. Hunter, Membership Vice-President; Horace Henderson, Program Vice-President; Justin Compton, Activities Vice-President; B. G. Mosley, Secretary-Treasurer; Alton Bush and Allen Meeks, Choristers; Bill Pool and Carleton Harris, Pianists.

We think the secret of the great beginning was the excellent ground-work laid. Adequate study and careful preparation were made. Your coming and very lucid explanations made all the difference in the world. These are wonderful fellows here in our church. It is a joy to be their pastor.

I felt that you would want to know about the results. Blessings on you.

Sincerely,
Lloyd A. Sparkman."

The following is a report of the Brotherhood of the First Baptist Church of Siloam Springs for 1947. The report was made by the president, Fay Kennedy, to the church at the close of last year. It is printed in this column because it shows the activities of a particular Brotherhood and its contribution to the program of its church.

"The Brotherhood meets one evening each month. We have a thirty-minute business session, at which time committee reports are given and business is discussed. Then follows the thirty-minute program arranged by the program committee; and after the program we have a thirty-five minute fellowship period with refreshments.

"Although our Brotherhood is small, with only twenty members enrolled, we feel that we have accomplished much for our Lord in the year of 1947.

"The Brotherhood has organized three missions and is holding services regularly at each mission on Friday night. The first mission was organized in April at Robinson, where recently we have had an average attendance of thirty-five each Friday evening. We have definite plans to turn the Robinson mission into a full time Baptist church, with a pastor on the field, during 1948.

"The second mission was organized in October, at Martin school house. The attendance there is smaller, an average of fifteen being present at the Friday night services.

"The third mission was organized at Sequoyah in December. An arrangement committee is working toward the opening of another mission at Prairie View in the near future.

"We find the people in the rural districts hungering for the Word of God; and we thank God that we have the privilege of taking the Word to them.

"Every Friday night the Brotherhood meets at the church, divides into three groups to go to the different missions. A man who can

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "The Meteor of Light Series" by B. H. Duncan.

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

KLCN—Blytheville, 8:00 a. m.
KHOZ—Harrison, 8:30 a. m.
KCLA—Pine Bluff, 8:30 a. m.
KTFS—Texarkana, 8:45 a. m.
KFFA—Helena, 1:30 p. m.
KWFC—Hot Springs, 1:30 p. m.
KGIH—Little Rock, 10:15 p. m.
KELD—El Dorado, 3:30 p. m.
KVRC—Arkadelphia, 4:00 p. m.
KUAO—Siloam Springs, 4:15 p. m.
KWHN—Ft. Smith, 4:45 p. m.

lead singing is sent along with each group. There are two ministers in our church who are members of the Brotherhood. These help the pastor preach at the missions. However, we have laymen who can bring a Gospel message.

"During 1947 we had six professions of faith in the mission services. That alone has made our Brotherhood program worthwhile. The Brotherhood also sponsored two revival meetings during the year; and in addition, the men of the Brotherhood have donated many hours of labor on our new church building.

"We are proud of our 1947 Brotherhood record; and we are praying that we will have more and greater things to report to the church at the end of 1948.

"We covet your prayers to that end."

—000—

Dances Not Allowed On Ouachita Campus

Recently the Arkansas Gazette carried a news item stating that there was to be a Valentine Formal Dance on the Ouachita campus. This led people to believe that there are dances on the Ouachita campus. In commenting on this report, Dr. J. R. Grant, president, says, "There are no dances, formal or informal, on the Ouachita College campus. The affair is known as the annual Valentine formal. It is a party at which students appear in their best clothes and engage in social activities in a formal manner. Ouachita is owned and operated by the Arkansas Baptist State Convention, which does not sanction dancing."

Dr. Grant further stated that there are no fraternities or sororities at Ouachita.

The above statement was carried in the Arkansas Gazette on February 11.

—000—

Pastoral Changes

Wilford Lee has resigned as pastor of the First Baptist Church, Crossett to accept the pastorate of the Baptist Church of Lealand, Miss.

J. F. Bow, pastor of the Green Forest Baptist Church has accepted a call to the Baptist Church of Success, Ark. Bro. Bow has been pastor in Green Forest for the past two years.

"Was Gandhi a Christian?"

By LOUIE D. NEWTON

Time and time again, since the tragic assassination of Gandhi I have been asked, "Was Gandhi a Christian?" I have listened to the statements on the radio that he was the greatest living Christian, and I have read many similar statements in the newspapers.

Sorrowfully, I have to cite his own words to Mr. A. W. Baker, a lay preacher, after Mr. Baker explained the plan of salvation. "Is this be Christianity I cannot accept it. I do not seek redemption from the consequences of my sin. I seek to be redeemed from sin itself, or rather from the very thought of sin. Until I have attained that end, I shall be content to be restless." Page 131, Mahatma Gandhi—His Own Story, MacMillan Company. Thus the most influential man in the world spoke.

Gandhi did say: "I regard the Sermon on the Mount as one of the greatest religious statements ever uttered. If only everyone would seek first the kingdom of righteousness!"

But there is no record, that I have been able to find, that he ever believed on the Lord Jesus Christ. "I shall be content to be restless."

But why, someone is asking, did he not turn to Christianity? Perhaps it was the way Christians treated him. He indicated as much.

But how, another will ask, could a man live like Gandhi lived, and not be a believer? How could a man so marvelously embody the teachings of Christ, and not accept Him as Saviour?

I have read again a half dozen volumes on his life and work since his tragic death. I marvel that anyone could think and talk and serve like that, and not be a Christian. How anyone could pray like that, and not be a Christian.

What, let me ask you, even as I ask my own heart, what if some Christian had been at his best rather than his worst at the crucial moment when Gandhi might have been won? What, let me again ask, if those so-called Christian teachers in the seminary at Gori had mediated Christ to Stalin, when he was studying for the priesthood? What might have been the story today, had Gandhi and Stalin been won to Christ?

ARKANSAS BAPTIST

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MRS. LESLIE W. BUCHANAN.....ED. ASST.

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Across the Editor's Desk

Protestant Call For Freedom

(Editorial in the *Watchman-Examiner*
January 29, 1948)

A timely warning has been sounded to the American people by the new nation-wide organization known as Protestants and other Americans United for Separation of Church and State. The time has come to mobilize patriotic and religious citizens throughout the nation into a "front and concerted resistance to the encroachments" which the new organization condemns with strong words and resolutions. It is affirmed that this movement is not controlled by a motive of religious intolerance. It is a frank facing of the fact that "one of the long-range purposes of this Church (the Roman Catholic Church) is to secure total support of its extensive system of parochial schools from the public treasury."

The First Amendment

The manifesto declares: "The plain meaning of the First Amendment to the Constitution which forbids Congress to make any law 'respecting an established religion' has been obscured by specious propaganda tending to confuse in the public mind the clear-cut line of separation which the amendment draws between the church and state. We shall endeavor (1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to repress the specific violations which have recently come into force, and (3) to resist further encroachment upon this constitutional principle. It is no part of our purpose to propagandize the Protestant faith or any other, nor to criticize nor oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism." The manifesto further states that "we are not deceived by the disguise under which the appointee to this ambassadorship (referring to the appointment of Myron C. Taylor as envoy to the Vatican) was labeled as the President's personal ambassador." There is also added that "our controversy is not with any church, Roman Catholic or any other. Our controversy is with those lawmakers and law administrators who would yield to the demand of any church for a relation to the state which the Constitution forbids."

The day following the publication of the manifesto, representatives of the Knights of Columbus issued a wordy fulmination charging the signers of the manifesto with "bigotry" and "intolerance," designating them as "wolves in sheep's clothing." No attempt whatever was made to answer the manifesto in its practical phases, as would be expected. The Knights would rather shriek intolerance than discuss whether or not principle of vast importance to the American people is being violated.

Signers of Manifesto

The signers of the Protestant manifesto are Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School; Dr. Charles Clayton Morrison, editor emeritus of *The Christian Century*; Bishop G. Bromley Oxnam, Methodist, New York; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Louie D. Newton, president of the Southern Baptist Convention. None of these gentlemen in any sense whatever could be classed as intolerant.

The ideas which are being introduced into this country to employ public money for sectarian purposes and to cause our government's foreign policy to be influenced by the Vatican are innovations of a menacing nature. True patriotism will be best served by public and political representatives defending the great principle of separation of church and state. All political aspirants who make concessions to the Roman Catholic bloc—or any other sectarian bloc—in this country should be marked men, and our distrust of their policies should be made known unto them. Unless we do this now, sectarian pressure may make it impossible for us to vote for a candidate in the forthcoming presidential election who has not already pledged himself to some form of violation of separation of church and state. This is the issue of the year, and we must face it courageously with clarity and fairness.

Liquor or Bread, Which?

Does it not seem strange that, while men and nations are struggling with hunger which threatens the life of little children, the aged, and infirm, and while short rations reduce the energy and efficiency of the worker, millions of bushels of grain should be diverted to the manufacture of alcoholic liquors?

All limitations are taken off American distillers and they may use as much grain for the manufacture of spirit liquors as they desire. At the same time our government asks the American people to reduce their consumption of bread so that we may ship wheat to the needy nations of Europe.

But that is not the whole story. The European nations, which are depending so heavily upon American aid to raise their standard of living and increase their ration of bread, are themselves using millions of bushels of grain for the manufacture of liquors.

But the manufacturers of liquor will go on making their deadly stuff, even though children are starving and workers are undernourished and production of essential goods is slowed up.

Somebody is being held responsible for this situation, and somebody will have to give an account to an holy God for taking bread from the starving and turning it into liquor.

FINISHED AND UNFINISHED

A Devotion by The Editor

We are constantly coming to the end of things. But with each end we reach there is also a beginning. Life is continuous; there may be stages, accomplishments, reverses or sharp turns, but if we live there is no complete cessation! This is the meaning of immortality, though death ends one phase of our existence, we begin at death another phase of life.

Someone has said that it takes but few words to say that a thing is finished, ended, done. But it takes a book of words to tell what is finished, and how, and why. And then when everything is explained and the explanation ended, what seems to have ended, if the event is significant enough, proves not to have ended at all.

Jesus came to a time in His experience when He said, "It is finished." But we know from the subsequent events, from the testimony of the disciples, and from the record of Christianity, that with the completion of whatever Jesus had in mind, He entered upon a greater work, into a wider realm, a more far reaching ministry to the human race.

A thing is finished when it is entirely achieved and entirely fitted to its purpose. Jesus had brought His best and His all to the work of salvation. He had spared nothing in the accomplishment of His life work. And it was now finished, complete, and would never have to be done again.

What He had been, and done, and sought, had brought Him to the cross. His life work was finished. There were no flaws in the completed task. Love and goodness had become the revelation of the divine nature, and the divine redeeming purpose. No one would ever have to die on any cross again to reveal what love is or what it can do for sinful and depraved humanity.

There is a sense in which the cross was not the end. The cross, instead of becoming a terminal, became a point of departure. Time begins anew and life begins anew for every penitent heart at Calvary's Cross. "The descent from the cross" will never be finished so long as sin-burdened hearts lose their burdens at the cross, so long as devout spirits bow in devotion at the foot of the cross.

It has been said that the world will never be done with the cross until the cross is done with the world. "There is a power in love and goodness, raised to the power of the cross, with which every other power must deal and before which every other power in the long last is powerless." Hatred and evil and ill-will never finish anything. Love and goodness, brought to completion at the cross, have the power to shape victoriously all the unfinished continuity toward its appointed end.

We are to take up the work of Christ at the cross and carry it on from there. We cannot begin elsewhere. Where the work of Christ in the flesh ended, our work in the flesh begins, and any other starting point for us becomes pure presumption.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Day of Prayer

Mrs. W. C. Newberry, president of the W. M. U. at Light expresses appreciation for the program material for the Community Missions Day of Prayer. Her organization observed the Day of Prayer the latter part of January and reports a very inspirational program. The program material was prepared by Mrs. F. E. Goodbar, State Community Missions Chairman.

News from Chile

"Our second copy of Good Housekeeping has just come and it is hard to say which of us enjoy it most. Allen loves to find different things in them. Tonight we had a cake that I got the idea of from a picture in the issue that came today. This American contact really gives us a lift. I want to thank you again and again not only for the magazine but for the Arkansas Baptist which you can be assured that we read every word of every line.

"Hugo is spending most of his time studying these days. We plan to leave soon for Temuco and he wants to be able to understand what will take place in the Chilean Baptist Convention. He is also to speak there to the encampment of all missionaries to Chile. All denominations come together once a year for a get-together and English is spoken, so that is why he can speak to them."—Ruth Culpepper.

Clear Creek Rally

Mrs. Roy Van Horn, superintendent of Clear Creek Association reports a good meeting of her association recently regardless of the ice and snow. Five churches were represented. The Rev. W. L.

Yeldell, pastor at Clarksville, brought a wonderful message. Mrs. Van Horn plans to visit in the churches in her association to help promote W. M. U. work as soon as possible.

Missionary Round Tables

We are very anxious to have a complete report on the number of Missionary Round Tables for the past year. We would also be glad to receive the names of missionary societies where every member has read a mission book in 1947. Please send all this information to the W. M. U. office at once.

Southern Baptist Relief

Thousands of Southern Baptists contributed clothing, bedding, and shoes to the Southern Baptist Relief Center in New Orleans during the month of December. The Reverend Clovis A. Brantley, Director, gives the following information:

"Approximate number of pounds received 648,434, number pounds baled and wrapped for shipping, 282,000, at an approximate cost of 8c per pound to receive, store, process and ship. By working a day and night crew in the processing department, about 15,000 pounds of clothing are being processed per day and shipped overseas without delay.

"Each bale of clothing carries copies of the scriptures printed in the language of the country to which the clothing is consigned, the scriptures being furnished by the American Bible Society. In addition to these Gospels, all future shipments will carry tracts furnished by the LeTourneau Evangelistic Center.

Baptists are urged to go through their closets and send to the New

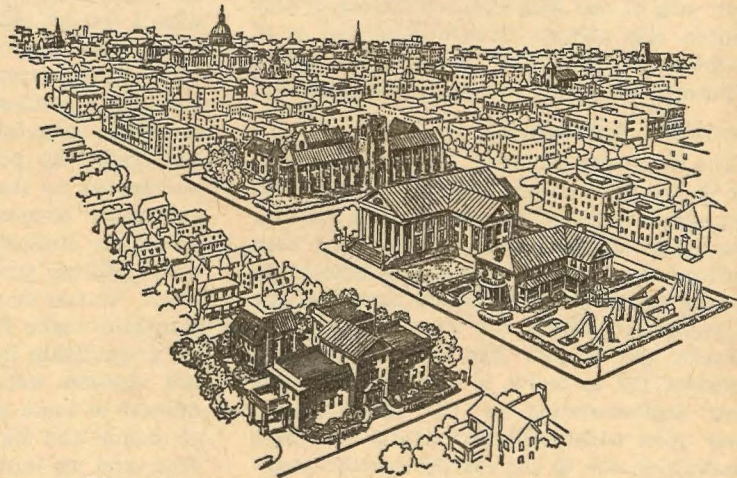
Orleans Center all garments they can possibly spare. Shoes, stockings, bedding, clothing, blankets, felt hats to make children's shoes, leather purses filled with needles and thread are some of the things needed so badly. In purchasing a new suit or a new dress, please remember our unfortunate friends and send your used clothing to the Southern Baptist Relief Center, 740 Esplanade Ave., New Orleans, La. The number of duffle bags necessary for shipment to New Orleans may also be had upon request."

Mission Study Reported

Mrs. Clyde H. Finley, mission study chairman of Concord Association sends an interesting report on mission study for the past year. There were 77 classes held, 70 among the women and 7 in auxiliaries for young people. The largest number of classes was reported from the First Church, Ft. Smith, 34 having been completed. Mrs. Finley indicates that perhaps there were many others not reported to her. We are grateful to Mrs. Finley for this splendid report and for the fine work she is doing.

Southern Baptists Can Make This Dream Come True!

Baptist Centers of Evangelism in Strategic Cities of the World



The Foreign Mission Board of the Southern Baptist Convention fosters evangelism abroad through local bodies of baptized believers. Wherever a church shows courage and initiative in witnessing to its community with all its resources, the Board offers help to minister more effectively to that community. Because Christ went about teaching, preaching, and healing, each church attempts to witness to their faith in the same way.

Many a Baptist congregation in countries where public education and public health services are unknown supports a school and a dispensary. As the church grows it gives birth to daughter churches, and with

their help the school becomes a college, the dispensary a hospital, and the Vacation Bible school perhaps a home for homeless children. A strong center of Christian evangelism develops.

Southern Baptists have assumed a share of the job of evangelizing twenty-five nations by gifts of men and money to such centers of indigenous Christianity. From Christian institutions, where missionaries work shoulder to shoulder with fellow Christians, new-born men and women and boys and girls go forth to witness to the reality of God in human life.

Continue to give

through the **CO-OPERATIVE PROGRAM**

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SECOND SEMESTER

February 2, 1948

East Texas Baptist College

A few rooms available for both young men and young women. Applications should be made at once to:

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C. W. CALDWELL, *Superintendent*

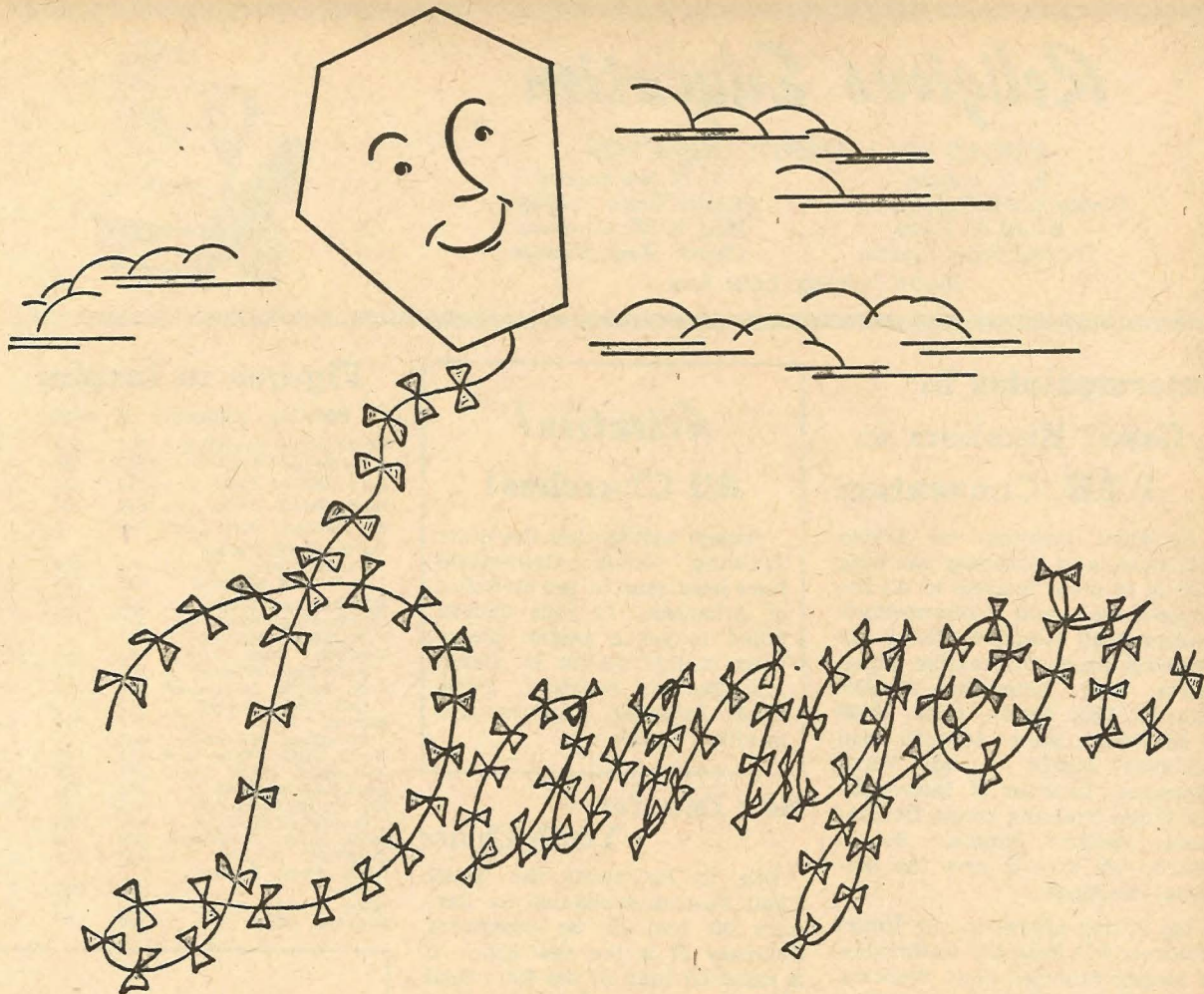
Announcement has been made over in Texas that a fine consecrated Baptist couple have made a gift of \$15,000 to the Baptist State Convention to be used as a loan fund for rural churches in building new houses of worship. This shows that people are getting interested in strengthening our rural churches. The money given cannot be used for any church except a rural one. It will not be a gift to the churches but a loan which may be paid back to the foundation and then loaned to others.

After the moving picture on rural missions was shown in Little Rock a leading attorney in the state stated that it was his desire to build, not only a country church house, but a pastor's home and help to pay the pastor's salary as a memorial to his brother who was killed in the recent war. So, not only is there interest in the state of Texas in behalf of the rural churches, but in Arkansas as well.

Many associations in the state have already set their dates for Simultaneous Evangelistic Crusades in 1949. Likely the majority of the associations will engage in such crusades during the first year of the second century. The organization should be set up right away. The associational leader and missionary should go to the Ridgecrest Conference June 1-8. Arkansas is limited to 70. Several missionaries have already written giving the names of those who are attending and asking for reservation. Has this been done in your association?

Have you started that local mission to be sponsored by your church? From time to time we are going to give a write-up in this column in regard to the churches over the state which have begun new missions during this year. Let us hear about the one you have organized. If you would like to have any help from anyone in the Mission Department, feel free to write for it. The film of local mission work certainly stimulates interest along this line. It should be kept busy.

Your Superintendent of Missions will attend a Southwide meeting in the interest of church-centered missions at Toccoa, Georgia, February 24-27. This conference is sponsored by the Home Missions Board. All missionaries in the cities and others promoting local missions will be there to discuss ways and means of establishing more missions and reaching more people for the Lord. Dr. Vaught, of Immanuel Church, will be on the program. We will also show the film prepared by our Mission Department on local mission work.



**Don't Fly Kites
Near Electric Wires!**

We were all young once . . . and we know how much fun a fellow can have flying a kite . . . And while we don't want to take away a bit of that fun, we DO want to give you fellows some tips on flying your kites safely.

First, don't EVER fly kites in any area where they might come into contact with wires. That's Rule No. 1.

Second, don't use wire on your kite—good strong cotton string is much better and much safer.

Third, if your kite DOES get tangled in wires, by all means DON'T climb a pole in an attempt to recover it. Just keep your kite out in the open and you'll have lots more fun—with safety.

Arkansas

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Fellowship of Believers

By MRS. ROLAND LEATH

Sunday School Lesson For February 22, 1948

Acts 2:37-47; Ephesians 4:16
February 22, 1948

in their hearts, meaning they were pierced through with the truth from the Spirit from which there is no escape, no denial. They asked "what shall we do?" Peter did not compromise in his message: neither did he fit his answer to what he thought might please his listeners, but in a straightforward manner said, "Repent"—that is, change your mind about Jesus, leave self and with sorrow toward God for your sins accept this Messiah, then, be baptized everyone of you in the name of Jesus for the remission of sins and ye shall receive the gift of the Holy Ghost." A person is not truly baptized until he is born again. No one can know true Christian fellowship who has not experienced this divine procedure.

Peter revealed the great plan of salvation when he told them this promise was for them, their seed, Gentiles, all who will accept. He urged that they would be different from this "untoward" or "crooked generation," those unbelieving Jews whom Peter knew would never repent. Many are the "untoward" people about us in our land today from whom the Lord calls us to "come out from among them" and be different. After this "acceptance" and baptism we are ready to experience oneness in Christ.

Living in The Glow of Christian Fellowship

The next step in the lives of these converts is that they energetically learned of the truths and blessings that were now theirs for they learned of "the Apostles' doctrine." Many people never learn of the doctrine. Never know anymore than they do on the day of conversion if they live for years in the church. How barren are

The famous "World Book Encyclopedia" is an excellent tool for preachers.—Otto Mathis, El Dorado, Ark. Adv.

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their lives of the knowledge of the Word of God and how empty of the fellowship which could be theirs. This was not the case of these 3,000 new-born souls; they did not have the Bible; they had the doctrine of the Apostles which was no less than the teachings of Jesus.

Let us look at the love and fellowship of these Christians who steadfastly learned of their Lord. It was a miracle to the sin cursed world of their day that they loved one another. If a Christian wants to be lonely he can do so, but these people of different backgrounds, interests and positions were drawn together in this new bond. They did not return to those who would not believe, but stayed with those new friends in Christ and learned to work for Him. That is the only way for a Christian to be happy.

In verses 44 and 45 we see this group of believers had all things in common, even to the selling of their possessions. Very apt is the interpretation of Dr. W. R. White concerning this phase of their lives: "This was not compulsory or done under pressure. The policy did not last through the apostolic era. It met an emergency and served a purpose. It was love meeting a crisis the best way it knew." Certainly there was nothing communistic, as we know it today, involved in this life of these people. How happy they were as they praised God, kept close in singleness of heart and enjoyed their friendships. As a result of their abounding joy in the Lord, souls were saved daily (Acts 2:47).

Basic Unities Which Maintain This Fellowship

In the first 6 verses of chapter 4 of Ephesians, the Apostle Paul gives us a perfect picture of wholesome Christian fellowship. We have been looking in on the first century Christians, seeing them as they lived the actuality of their profession of faith. The

Christian life surely does not end with repentance and baptism for we are cautioned to walk carefully in order to show forth that inward change which we possess. Paul, the prisoner for the sake of Christ, calls upon us to consider our vocation or calling as God's children. When he speaks of "walking worthily", we realize he is saying that we are to live everywhere, everyday in such a way as to honor the Lord. Congenial Christians working together for the Lord is the church's strongest appeal and best advertising. It is our business as Christians to aid in the unity of believers. By persistent effort, by being willing to 'give and take,' by being courteous and thoughtful of others, by praying without ceasing, unity can be maintained even among diversities of opinions and personalities.


Paul gives the basis for such a worthy walk. It is the seven unities which he lists (vs. 4, 5, 6.) "There is one body, one spirit"—that is, we of the church make up the body of Christ in the one hope which is ours through the spirit. "A Christian who is filled with the Holy Spirit is never factious, disagreeable, or fond of contention"

The second group of these unities constitutes the instruments of our fellowship is One Body: "One Lord, one faith, one baptism." Recognizing Christ as the Head of the Church and Lord of each individual life, Christians are brought into harmony and respect one for the other. Our one faith in the saving power of the Risen Lord is that which makes us brothers, regardless of creed, nationality, sect, or denomination. The final unity spoken of by Paul is the fact of one God and Father over all. This is the great truth upon which all the five mentioned rest. What a privilege to have fellowship with the Father and our fellowman.

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B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

If We Will

YOU KNEW YOU WOULD DIE in six years and leave your wife a widow, would it not be a gloriously blessed thing if you could leave a \$40.00 per month pension for all the years of her widowhood—
for HER

YOU HAD \$2,000 LIFE INSURANCE and you knew it would last your family only two years after your burial expenses were paid, wouldn't it be a gloriously blessed thing if you knew \$40.00 or more in pensions as long as she lives in widowhood would come each month—
for HER

YOU THOUGHT YOUR WIDOW would have to ask your brethren to give the support through the R&A Board which you could have provided through the **WIDOW'S SUPPLEMENTAL ANNUITY PLAN**, wouldn't you be ashamed—
for HER

YOU KNEW YOUR WIDOW would worry "year in and year out" about her "living", wouldn't it be a gloriously blessed thing if you could give her the assurance that a permanent income for her distressing years had been arranged for—
for HER

YOU HAD SOME PRECIOUS CHILDREN and you knew that your widow might have to "park them" with a disinterested "child sitter" while your widow works, would it not be a gloriously blessed thing if you knew that as long as she lives \$40.00, or \$50.00, or \$60.00 would come each month from the Relief and Annuity Board—
for HER

YOU HAVE NOT SIGNED YOUR AGREEMENT to enter the Widows Supplemental Annuity Plan won't you do so at once—
for HER

If we raise the enlarged budget for 1948 we must increase our giving. If the Baptist membership in the churches would give undesignated as much as twenty-two cents per month each, we would come out at the end of the year with banners flying high. Of course, some of us are giving much more than that amount. Some cannot give that much. There are children who are members of the churches who are not in a position to give that much, but there are others of us who can, and are giving much more than that. If we could average twenty-two cents per member per month we would give our \$516,660.00, and more during the year, even though "we can't locate all our members."

Some churches are leading their members to give that much and more. Other churches falling far below this figure.

Three months ago, we tried to contact leaders in the various associations asking if they could lead their associations to give an increased amount for Cooperative Missions in 1948. We received some fine responses. We do not have the latest figure on membership in all the churches, but the latest figures available are listed in the first column of the following table. The second column in the table represents the amount received in our office for Cooperative Missions during 1947. The Third column in the table represents what we pray that we may receive from the churches in the various associations during 1948. Will you help us in getting the churches of your association to set this goal and try to reach it?

Break down the figure given for your Association and ask the churches if they are ready, each to carry its part of the load.

Association	Church Members	Our Prayer for 1948		
Arkansas Valley	4,382	\$20,000.00	Greene County	5,738
Bartholomew	7,735	20,000.00	Harmony	10,837
Benton County	3,694	10,000.00	Hope	7,365
Big Creek	733	1,000.00	Independence	2,418
Black River	2,564	6,500.00	Liberty	12,783
Boone-Carroll	2,790	7,500.00	Little River	4,201
Buckner	2,413	6,000.00	Little Red River	1,996
Buckville	649	1,000.00	Mississippi County	8,498
Caddo River	1,747	4,000.00	Mt. Zion	6,473
Carey	2,636	7,000.00	Newton County	97
Caroline	4,400	11,000.00	Ouachita	2,157
Central	8,087	28,000.00	Perry County	925
Centennial	2,007	7,000.00	Pulaski County	21,084
Clear Creek	3,401	9,000.00	Red River	5,656
Concord	14,808	40,000.00	Rocky Bayou	865
Current River	2,262	6,000.00	Stone-Van Buren	1,718
Dardanelle-Russellville	3,465	9,000.00	Tri-County	5,759
Delta	4,823	13,000.00	Trinity	4,033
Faulkner	3,183	8,000.00	Washington-Madison	3,729
Gainesville	2,097	5,000.00	White County	3,046
			White River	1,484
			Woodruff County	1,390
				3,000.00