

10-14-1948

October 14, 1948

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "October 14, 1948" (1948). *Arkansas Baptist Newsmagazine, 1945-1949*. 92.
https://scholarlycommons.obu.edu/arbn_45-49/92

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, OCTOBER 14, 1948

NUMBER 41



"Sow to yourselves in righteousness, reap in mercy." Hosea 10:12a

—Religious News Service Photo.

Denominational Papers

The value of church papers in the lives of American Christians is emphasized in statements by three prominent persons.

Statement by Charles P. Taft, president of the Federal Council of the Churches of Christ in America:

People today are more and more interested in the problems of Christian living in a world which is fearfully complex and confusing. They are eager for intelligent discussion of the basis of their religious faith, and are quite ready to devote time and real thought to it. This creates an unusual opportunity for the church press. At the same time it places upon church periodicals a very heavy responsibility.

Statement by C. Oscar Johnson, president of the Baptist World Alliance:

I am very happy to commend to all thinking people, and certainly to all Christian people, the importance of the observance of Church Press Month in October.

More and more I am convinced that one of the greatest strengths, as well as one of the prime weaknesses, in all our Christian endeavor is the church press. Its strength is because of the marvelous things that can be wrought and have been wrought through the medium of the publications that reach the homes and the families and individuals of our churches. Its weakness is in the fact that so many in our churches have never seen the value of having a religious paper coming into their homes.

Recently it has been my responsibility to participate in several large financial campaigns. The success which has been attained

could never have been reached without the aid of publications which carried inspiration and information to the people from whom we expected gifts. The medium of the printed page is one of the best known to any age. Especially is this true in our day.

Knowing as we all do, that the peace which we hope and pray for must rest upon a knowledge of Christ and His Gospel, I commend to all people of the churches of the world the importance of the church press, and I urge their co-operating in every possible way in the extension of its influence to thousands and thousands more homes.

Statement by Paul C. Emple, executive director of the National Lutheran Council:

It has been said, and it cannot be repeated too often, that an informed Church is an effective Church. The annual observance of Church Press Month by The Associated Church Press serves to emphasize this fact. In these days of stress, when Christianity is fighting for its very existence in many corners of the world, the need for greater interest and support of church periodicals is doubly urgent and important.

Our church papers are far more than a repository for dry statistics and records of routine church activities; they mirror the passing scene, the happenings that affect the lives of each of us. The church's interests are many and varied and penetrate into all phases of life, not only the spiritual, but the political, economic and social as well. To be informed about the church is to be informed about the world from a Christian viewpoint.

Christ in Gethsemane

Desire for Fellowship

A Devotion by the Editor

"Tarry ye here, and watch with me."

Obviously, we discover here Christ's desire for human sympathy and fellowship in the hour of His greatest suffering and there is a loneliness in deep sorrow and suffering which even Jesus did not escape, a loneliness from which the soul recoils, a loneliness which, in fact, no one can fully share. Yet it does help and gives a measure of strength to have those we love close. Jesus felt this most human desire, the desire that those nearest Him, those who had entered most sympathetically into His life experiences, might share His trial or at least give Him the support of their prayers in His presence.

But Jesus wanted more than mere sympathy for Himself. He wanted them to share His suffering for men. He wanted them to feel the burden which He was bearing. He wanted them to share His agony and soul for men.

"The son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." That is to be the guiding principle for His followers. As Jesus came to the climax of His suffering for others, He wants His disciples not only to witness His agony of soul, but to feel for themselves the burden which weighs so heavily upon Him. Because that burden must be transferred to their hearts, if His redemption is to be effective in the world after He has returned to the father.

This burden is the greatest achievement of Christian grace. We may grow tired and weary under our own burdens, but once we feel the burden of our Lord, we lose the weight of our own weights and accept the burdens of others as opportunities for service. We shall grow weary in His service unless we share His burden; we shall seek only the comfort of Christian experience unless we enter into His suffering; we will shrink from the responsibilities of the kingdom unless we are conscious of the weight of the sin of the world that bore Him down.

Jesus invites us to watch and pray with Him. We shall be assailed by the temptations to seek ease and comfort; only the burden of the Lord will nerve us to face the hard trying tasks. We shall be tempted to shirk the dangers of kingdom service; only the burden of the Lord will hold us true to His ideal. (See next week's devotional reading and Matthew 26:36-46).



Do You Read Your Denominational Paper?

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THE ARKANSAS BAPTIST

When Making Your Church Budget

For Information Write

Circulation Department, 206 Baptist Building, Little Rock

ARKANSAS BAPTIST

206 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist Association
B. H. DUNCAN, Editor
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Publication Committee: W. H. Hicks, Little Rock; O. C. Harvey, Arkadelphia; Wylie L. Paris; Boyd Eldridge Tyronza; E. M. Abell, J. Leroy Tedford, Corning.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917.

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

The cost of cuts cannot be borne by the advertiser except those it has made for its individual advertising. Resolutions and obituaries published at five cents per word. One dollar minimum.

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

From The Editor's Desk

It Seems Strange to Me, Too

An interesting little news item is reported from Vancouver, B. C. by the Religious News Service. The occasion was the meeting of the General Council of the United Church of Canada.

One of their ministers, Wesley Hunnisett, asked the Council for a "new Baptismal order in the case of infants who are very ill and likely to die." The reason which the minister gave for his request was, "I am frequently called to baptize babies that are gasping for breath and are almost at the point of death. It seems strange for me to ask the parents at 2:00 a. m. in a hospital to promise to raise their child in the nurture and admonition of the Lord, when they know it is about to die." "It seems strange to me," he said, and no wonder. There are several strange things about a situation like that. And one of the strangest is that a minister of the Gospel should be so regimented and so bound by ritual that he cannot adapt his ministry to the needs of those whom he serves, but must have a "new" order for occasions which are not adequately provided for in the old ritual.

The whole question of infant baptism is involved in this minister's perplexity. Visualize the scene in the hospital at 2:00 a. m. The distressed parents look pleadingly at the doctor as he turns away from the little bed. He answers their spoken or unspoken question: "There is no hope." Immediately they call the minister, who hurries to the hospital to administer the rite of baptism to a dying infant. He has but one ceremony for sprinkling an infant. He knows that his ceremony does not suit the case; it calls upon the parents to promise to rear their child in the nurture and admonition of the Lord. But the infant he is about to sprinkle is dying. His words don't fit, his ceremony is futile, his voice is a monotone, his movements are mechanical, and his service is perfunctory.

It is a scene of frustration, fear, hopelessness, and from which no satisfaction can be derived. After performing the service the minister, according to his own confession, has no profound consciousness of having rendered an appropriate and effective ministry.

Why did the parents want their dying baby baptized (sprinkled)? For the same reason that the first baby was baptized which gave rise to "infant baptism," it was thought that baptism had some saving efficacy, that, being baptized, the baby was more certain of salvation. There lurked the fear that without baptism, even the infant might be eternally lost.

For the same reason sprinkling was substituted for baptism. If the person was about to die, too ill to be baptized, he was sprinkled as a last resort, because it was feared that he

could not be saved without baptism. Sprinkling was found to be more convenient than baptism, and the substitution finally became permanent for both infants and adults.

"Baptismal salvation", underlies both "sprinkling" and "infant baptism"; it gave rise to both and is still the motivating idea in their practice.

The only complete satisfaction and assurance for the grief stricken parents, whose baby is at the point of death, is to put their trust in Jesus. Can it be claimed that sprinkling the dying infant is an aid to faith? Whose faith? Certainly not the infant's. If the parents must have their dying infant sprinkled to strengthen their faith, they are relying upon a mighty cheap substitute for complete reliance on Jesus. The contrast reveals the emptiness of infant baptism and the frustration of those who practice it.

On the other hand, New Testament baptism is beautiful and meaningful in its symbolism. Baptism symbolizes the believer's death to sin, the burial of the old life, and his resurrection to new life in Christ. It symbolizes the re-enactment of the death, burial, and resurrection of Jesus in the experience of the believer. Nothing but baptism can supply that symbolism; by no stretch of the imagination can sprinkling convey such a picture.

Next week we will discuss the baptism of Jesus, for upon the baptism of Jesus the whole doctrine of baptism is founded.

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Falacious Interpretation Of Time-Honored Principle

In the July 18 issue of "Our Sunday Visitor," a Catholic publication, a Reverend Richard Ginder discusses "Church and State: Co-operation without Union." Mr. Ginder quotes the first amendment to the Constitution of the United States: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ."

The writer interprets this amendment to mean that "it doesn't in any wise forbid the Government to favor all religions in general," but that "the prohibition is against any one form of religion being singled out for official preference." His conclusion is "if there is any American principle of 'separation of Church and State,' it must be of recent development."

The whole trend in recent Catholic propaganda concerning the question of separation of Church and State is indicated by this writer. The first amendment to the Constitution of the United States is interpreted to mean only that the Government shall not show any preference to any one particular re-

ligion. The correlary is that the Government may favor all religions, even to the extent of federal grants from public tax money. That is one of the ultimate aims of the present Catholic propaganda along this line.

The Catholic hierarchy is fighting all aid-to-education legislation which does not provide that parochial schools may share in that aid. The same Catholic hierarchy is fighting for aid-to-education legislation which does provide that parochial schools shall share in such aid.

The writer quoted above declares that the oft quoted "American principle of separation of Church and State" is of recent development; whereas, the fact is that the principle of separation of Church and State is as old as the first amendment and the Catholic interpretation is of recent development.

Not until the last few years has such an interpretation been offered to the American people. The absolute separation of Church and State, with no overlapping of functions and no financial interdependence or relationship, could not be so firmly fixed in the American consciousness, if it were of recent development. That principle has grown into the American consciousness over a period of 150 years.

Let us hope that it may not be uprooted now by a new and falacious interpretation of the first amendment to our Federal Constitution.

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"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone" John 6:15.

The greatest mistake, and the most foolhardy, the world is making today is the effort to take Jesus by force and reform Him and make Him into the kind of Christ the world wants—a Christ who will fulfil worldly ambitions instead of lifting our ambitions above the world.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "Christ-made Men," 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, 1:45 p. m.
- KELD—El Dorado, 3:30 p. m.
- KVRC—Arkadelphia, 4:00 p. m.
- KARK—Little Rock, 10:15 p. m.
- KUOA—Siloam Springs, 4:15 p. m.
- KWHN—Ft. Smith, 4:45 p. m.

Kingdom Progress

The First Church, Melbourne, reports an enthusiastic and growing Training Union which was organized early in the current year. The average attendance has reached 90 and a recent training school had an average attendance of 50. Mrs. Wilson Cook is the director.

D. C. Applegate assumed the pastorate of the First Church, Paragould, September 1. During September there were 19 additions to the church, not including those who joined the missions of the church. Attendance records are showing marked increase, both in the worship services and the other organizations of the church.

Pastor Charles F. Holland, First Church, St. Francis, reports a revival meeting in which W. G. Dove did the preaching. There were six additions to the church by baptism and one by letter. One young lady surrendered her life to do missionary work.

J. A. O. Russell, Dardanelle, has assumed the position of missionary of Woodruff Association.

Pastor R. L. Johnson and the Saline Baptist Church recently closed a revival meeting in which Associational Missionary E. H. Acuff did the preaching. There were nine additions to the church, five by baptism and four by letter. A Vacation Bible School was conducted in connection with the revival.

T. L. Parker, Booneville, Mississippi, assisted Pastor L. C. Edwards and the Pleasant Grove Church, Trinity Association, in revival services August 22-29. There were 36 professions of faith, five re-dedications, and five who joined the church by letter and statement.

Pastor R. O. Ekrut and the Strong Baptist Church recently had the services of C. W. Caldwell, superintendent of missions, in a revival meeting. There were six additions to the church membership. On the closing Sunday all previous records were excelled in Sunday School attendance and offerings to the church budget. The church gave \$160.30 as a special offering to State missions.

James A. Overton has assumed the pastorate of the First Church, Bentonville. For the past five years Mr. Overton has been pastor of the First Church, Mena. During his pastorate at Mena the church building was completely remodeled and a large educational building was erected. Sunday School and worship service attendance was doubled.

Mr. Overton has held pastorates in Kentucky and Tennessee. He served as State evangelist in Arkansas for several years. He attended Ouachita College and is a graduate of Southern Baptist Seminary, Louisville, Kentucky.

Rural evangelist M. E. Wiles recently closed a revival meeting at the Whiteville Baptist Church, White River Association, G. W. Johnson, pastor. There were six professions of faith, three baptisms, and ten re-dedications. The church gave a State Mission offering of \$80.

School of Church Music

The Flippin Baptist Church, D. M. Kreis, pastor, participated in their first School of Church Music, with Mrs. B. W. Nininger directing, the week of September 26. Although the people of the entire community were distraught over the tragedy concerning a desperado at large, more than 60 were enrolled in the school and there was an average attendance of 32.

Brother D. W. Stark and a large group of young people and adults from the Mt. Home church attended several sessions of the school.

One of the finest responses was given the teaching of hymns from the 200 high school students who met for 45 minutes every day in the chapel to sing. Mr. Holland, the school superintendent, expressed appreciation to Mrs. Nininger for training the boys and girls and for speaking to them about her European travels.

The Flippin church is already making plans for a two weeks' Summer Music School next year.

Youth Revival at Beebe

Pastor W. M. Burnett and the Beebe Baptist Church recently sponsored a youth revival which was community-wide in its appeal and in its results. All the churches of the community co-operated and five buses were operated to provide transportation for people of adjacent areas.

Irving Lee Bush, Clinton, Missouri, Baptist layman and youth leader, was general director, assisted by Pastor Burnett and Dr. A. Loyd Collins, president of the Junior Agricultural College of Central Arkansas.

Evangelist for the meeting was Jimmy Rhodes, a ministerial student at Southwest Baptist College, Bolivar, Missouri. Dale Allen, student at Central State College, Warrensburg, Missouri, was director of music.

Both morning and evening services were held at the Junior Agricultural College auditorium.

Pastoral Changes

G. O. Douglas from Plainview and Ola Churches, Dardanelle-Russellville Association, to Midway and Gaines Churches, Delta Association.

A. H. Mullins has accepted the pastorate of the West Side Church, Harmony Association.

A. L. Puckett has resigned as pastor of Greenlee Memorial Church, Harmony Association.

James A. Overton from the First Church, Mena, to the First Church, Bentonville.

R. P. Mitchell, West Plains, Missouri, has accepted the pastorate of the Donaldson Baptist Church and will assume his duties November 1.

W. E. Davis, Pleasant Grove, has accepted the pastorate of the Rehobeth Church, Moorefield.

Simultaneous Evangelistic Campaign In Hot Springs

Fifteen churches in the city of Hot Springs participated in a city-wide simultaneous evangelistic campaign, September 19-26. Four Baptist churches of the city—First, Second, Central, and Park Place—co-operated in the campaign.

Dr. Alfred Carpenter of the Home Mission Board, Atlanta, Georgia, was the evangelist at First Church, John L. Dodge, pastor.

There were seven additions to the church by baptism and seven by letter.

Dr. E. W. Westmoreland, Oklahoma City, Oklahoma, was the evangelist at Central Church, Clyde Hart, pastor. Three joined the church by baptism and three by letter. The result of this meeting. A revival was also conducted by Central Church at its mission house. There resulted in two additions by baptism and one by letter.

Dr. W. Leonard Stigler, Nashville, Tennessee, did the preaching at Second Church, L. Bayless, pastor. There were 17 additions to Second Church for baptism, eleven by letter, and three by statement.

Dr. A. L. McDaniel, Liberty, Texas, was the evangelist at Park Place Church, D. C. K. K. pastor. There were seven additions to the church by baptism.

The music for the revivals was under the direction of the music directors of the church, except Park Place, who had the services of the Parish, Montrose, with them. Norman Thomas was with the First Church; Ray McDaniel with the Second; Thomas Landers Jr., Central.

Liberty Association Hymn Festival

Mrs. Ralph Reasor, associational music director, writes concerning the Isaac Watts Hymn Festival held by Liberty Association at the First Church, Norphlet, September 19-20.

More than 150 people attended and participated in the singing of beloved hymns written by this great Christian, known as the Father of English Hymnody. Miss Peggy Robison was the accompanist and also the narrator of the special numbers rendered by the Small Youth Choir, which was directed by Mrs. Reasor. Miss Gloria Hatcher gave a beautiful graphical sketch of Isaac Watts. Loyal pastor of the Norphlet Church, presided and led in the invocation.

The Rye Hill Church, Concord Association, recently had the services of Rural Evangelist M. E. Wiles in a revival meeting, resulting in 12 additions to the church by baptism and six by letter. There were six re-dedications. The church, under the leadership of L. L. Gilliam, gave an offering of \$53.00 to State Missions.

During the five years that Harold C. Feldt was pastor of the First Church, there were 534 additions to the church membership. During the same period a total of \$82,000 was raised for all causes, \$17,000 of this amount going to missions. The Sunday School enrolment increased from 438 to 534. The Training Union enrolment increased from 139 to 304. The annual receipts had doubled during this period.

Under the leadership of Pastor Feldt many improvements were made in the physical facilities of the church; an Estey organ has been installed and an additional half block of property adjoining the church has been purchased for future expansion.

Who Will Be Next?

A splendid church budget subscription to the Arkansas Baptist has just been received from the Schuler Church, El Dorado. Congratulations and thank you. Who will be next?

The following churches have added to their church budget subscription lists: First, Jonesboro; Green Forrest; Bethel, Prescott; First, El Dorado; Monte Ne; Rison; Immanuel, Little Rock; First, Lake Village; Calvary, Fort Smith; Second, Little Rock; Caddo Gap; First, Clarksville; Galilee, El Dorado; Matthews Memorial, Pine Bluff; First, Strong; First, Batesville; Moore, Ben Hur; First, Benton; Lepanto; First, Crossett; Immanuel, Warren; Oxford; Union Grove, Huff; First, Morrilton; Baring Cross, North Little Rock; Geyer Springs, Little Rock; First, Sparkman; Ozark; Beech Street, Gurdon; Black Water, Manila; Glenwood; Mammoth Spring; Hebron, Little Rock; Gaines Street, Little Rock; First, Fayetteville; First, Harrison; First, Prescott; Brookland; Marked Tree; Pine Grove, Sweet Home; Lockesburg; First, Rogers; Capitol Hill, Little Rock; Smyrna, Mt. Vernon; and South Highland, Little Rock.

September 19 to October 3 was the date of the revival meeting of the First Church, Arkadelphia, J. G. Cothran, pastor. Dr. James S. Day Jr., pastor of the Southside Baptist Church, Lakeland, Florida, was the visiting evangelist. Mark Short Jr., Ouachita College student, directed the music. There were 53 additions to the church. One young man surrendered to the ministry, and others surrendered to definite Christian work.

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Baptist World Alliance Plans Aid to Displaced Persons

The Relief Committee of the Baptist World Alliance, meeting in Washington, D. C., has approved expenditure of almost \$200,000 this winter for European relief and aid to displaced persons.

Two full time men will be hired to assist in the entrance of displaced persons to the United States, Dr. R. Paul Caudill of Memphis, committee chairman, announced after the meeting. One will be located in Europe to help D. P.'s prepare papers and get necessary papers for entrance to the United States; the other will work in the United States as contact man with the U. S. State Department arranging, locating, and settling D. P.'s as they arrive.

The committee also approved establishment of refugee shelters in Paris to care for Romanian D. P.'s. A minimum goal of \$30,000 was set for the program which will be conducted under auspices of the Baptist Federation of France.

Considering other relief needs, the committee voted to continue operation of 25 feeding stations in Germany during the winter months and the purchase of \$6,000 of reconditioned shoes from a Missouri trade school for shipment to Europe.

Need was expressed for increased relief gifts from the churches if the relief program is to be carried throughout the winter. "Unless contributions substantially increase," said Dr. M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board, "we will not be able to respond to these requests for funds."

—Baptist Press,

Summer Mission Work Becomes Permanent Mission Program

Four mission revivals, four Vacation Bible Schools, a mission church remodeled, a mission pastor engaged, a new building started at a mission point, participation in three summer assemblies—Ridgecrest, Siloam, and Southwest District: That was the summer mission work of the First Church, Ashdown.

This program, planned well in advance, was inaugurated the first of June, and was launched by an all day service and "dinner on the ground." A special feature of the day's program was the dedication of a new baptistry and the remodeled auditorium.

John McClanahan, a junior at Ouachita and president of the Baptist Student Union of the State, was engaged as mission pastor for the summer mission program. Since the mission program has been made a permanent program of the Ashdown Church, Mr. McClanahan has been employed as full time mission pastor.

A "brush arbor" meeting was held in the Elmore community which resulted in the establishment of a permanent mission. A building is now under construction, made possible by the gift of a site and considerable building material, together with voluntary labor, by men of the community. The program of the Elmore mission is integrated with the program of the Ashdown Church. There have been five additions to the church by baptism from this mission.

A joint revival and Vacation Bible School was conducted at the Hicks Church, which resulted in nine additions to the church.

The mission home at Paytonville has been redecorated. A revival at this mission resulted in one addition to the church by baptism. A joint open air revival and Vacation Bible School on the west side of Ashdown resulted in three professions of faith.



Vacation Bible School at the Elmore mission, Ashdown.

Pastor Lawson Hatfield says, "You do not have to have great numbers or a lot of money to carry on a mission program. All you really need is a field that is white unto harvest and a willingness to work. Our church at Ashdown is an average small town Baptist Church. We are not rich. Our receipts for the year will exceed \$10,000. We give 20 per cent of undesignated receipts to the Co-operative Program. Other mission contributions will increase our total gifts for mission objects to 33 per cent. We contribute to the Honor Club, we are paying our quota on the Ouachita Million Dollar campaign, we cooperate in the mission program of the association.

"Now at the close of the summer we have much to thank God for. We find that He has led us to set up a permanent mission program as a result of our summer mission work."

An interesting item in Pastor Hatfield's report is that he and the Ashdown Church were inspired to launch their mission program by reading an article in the Arkansas Baptist last year about the mission program of another church. He expresses the hope that other churches may be inspired to undertake similar mission programs in their communities.

Sunday School Enlargement Campaign

Dr. Edgar Williamson, director of the Department of Religious Education for Arkansas Baptists, directed a Sunday School Enlargement Campaign for the Immanuel Church Fort Smith, September 26 through October 3. Dr. Braxton B. Sawyer, pastor, announced.

Dr. Williamson secured a faculty from over the State and a week of intensive work was outlined which called for re-organization and grading of the entire Sunday School. The Sunday School was re-arranged according to the grading system on the first Sunday in October. The first Sunday's results were a twenty-five per cent increase in Sunday School attendance, twenty per cent increase in the offering, and twenty-three additions to the church.

Serving on the faculty with Dr. Williamson were Rel Gray, pastor of the First Church Rogers; Mrs. Edgar Williamson, Mrs. Orv. Hamilton, Mrs. J. E. Humphrey, Mrs. Payton Kolb, and Mrs. A. T. Stringfellow, Little Rock and Mrs. T. H. Jordan, Van Buren.

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God will not look you over for medals, degrees or diplomas, but for scars.

—Paul E. Holdcraft.



Intermediates and Juniors of the Hicks mission, Ashdown.

★★★ Christian Horizons ★★★

United States Population Increase: According to the latest census bureau estimate, the population of the United States increased 11,744,000 between 1940 and July 1, 1947, a gain of 8.9 per cent. California showed the largest gain, 2,905,000, or 42.1 per cent. During the pre-war period from April 1, 1940, to June 30, 1941, Oklahoma lost 254,000 by migration.

Miami Manager Asks Churches End Gambling Games: Churches and religious, fraternal, civic, and patriotic groups in Miami, Florida, have been called upon by City Manager O. P. Hart to end gambling carried on in the name of charity.

At the same time, Police Chief Walter E. Headley warned that racket elements were infiltrating into bingo and slot machine games and were taking in a percentage of the profits.

Both Hart and Headley said that bingo and slot machines, while conducted by reputable groups, tended to create the gambling instinct among young and old.

Hart offered such groups the use of the football stadium and other municipal centers for the staging of entertainment in lieu of gambling.

Teen-Agers Urge Moral, Religious Training: According to Atlanta's young people, Atlanta, Georgia, the "old people" are holding them back—not from fun and frivolity, as you might suspect, but from the moral and religious training they know they need.

With challenging directness, a six-member high school student panel told the Atlanta Council of Church Women what they thought about the subject of "Moral and Spiritual Education Leading to a World Citizenship" at a Council forum.

Young people are "suffering a general let-down of morality brought on by low-type movies, the complexity of modern life, secluded automobile rendezvous, and liquor," the consensus of teen-aged speakers disclosed.

The churches hold the answer to problems of young and old, another student, John DeWeese, contended. "If the churches had succeeded in spreading Christianity, we would have had world citizenship long ago," he said.

Olive Longz, of North Fulton High, recommended heart-to-heart family talks, a family devotion period, and daily individual prayer.

"One of our greatest needs is adult leadership in youth organizations," Sarah Alice Griffin, of Druid Hills High said.

—*Religious News Service.*

United Lutherans Launch Tithe Movement: A church-wide movement toward "giving God's way" through the tithe has been launched in the United Lutheran Church in America by its Lutheran Laymen's Movement for Stewardship, with headquarters in New York.

In urging all synods and congregations to take up the tithing program, the ULCA stewardship office and the Laymen's Movement are giving every possible help. Staff members are carrying on intensive field service,

addressing conference meetings, workshops and rallies.

Members of the Lutheran Laymen's Movement act as field consultants on stewardship, advising in their own and neighboring congregations.

Clergy of Three Faiths to Screen Comic Books: A Protestant minister, a Roman Catholic priest, and a Jewish rabbi have been named members of a board of censors to screen crime comic books as part of an intensive campaign to keep objectionable literature from the hands of Oneida County children, Utica, New York.

Comic books, stressing crime and criminals, will be the board of censors' target. The board will review regularly the more than 280 comic publications circulated in this area for juvenile consumption. It is anticipated the board will create a "code of acceptance" for all comic books in the county.

The code is expected to require wholesome entertainment or education in comic books and in no case permit books that might in any manner lower the moral standards of those who read them.

—*Religious News Service.*

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In The World of Religion

President Truman has accepted the honorary chairmanship of the 1948 Bible reading crusade promoted by the American Bible Society. An effort will be made to enlist 1,000,000 persons in daily Bible reading between Thanksgiving and Christmas. "The Book of All Nations" will be the theme for 1948.

Demonstrations of radio and mass communication techniques being developed for use in missionary areas will be one of the features of the World Mission Assembly to be held in Columbus, Ohio, October 6-8, to be sponsored by the Foreign Missions Conference, composed of 108 foreign mission boards in the U. S. and Canada.

The Board of National Missions of the Presbyterian Church in the U. S. A. has approved a budget of \$5,340,000 for 1949. The money will be expended to maintain 4,100 mission projects in the U. S., Alaska, and the West Indies, and for the support of 2,900 missionaries.

The National Conference of Church Leaders on Family Life will meet at Cincinnati, Ohio, on November 29-30.

Msgr. Luigi G. Ligutti, secretary of the National Catholic Rural Life Conference, told the National Recreational Congress meeting in Omaha last week that "one of the worst indictments of American civilization is bringing a bar into the basement of the home as a setting for recreation."

Disciples of Christ reported 70 new churches and 200,000 new members during the past year.

Northern Baptists and Disciples of Christ have joined to publish a new Christian family magazine, *Hearthstone*, which will begin publication April 1. The two will also join in publishing a devotional quarterly, *The Secret Place*.

A Smile or Two

Fond Mother: "Well, Johnny, what the music teacher think of your playing the 'Morning, Noon, and Night Overture'?"

Johnny: "After I'd played a few bars, she told me to call it a day!"

Sunday School Teacher: "Why should you be kind to the poor?"

Pupil: "Because you never can tell some of them might get rich."

A little chap was offered a chance to spend a week in the country, but refused. Coaxing, pleading, arguing, promise of untold pleasures brought from him nothing but the born ultimatum: "No country for me."

"But why not?" his mother asked.

"Because," he said, "they have thousands of machines down there, and it's bad enough when they do it by hand."

Johnny: "Phew! It's awful hot for spring!"

Julia: "You ought to be thankful it's not worse. S'pose we lived in Arkansas. Would that be awful?"

Johnny: "Arkansas? Why?"

Julia: "You'd better study your geography lesson. The geography says Arkansas is famous for its hot springs."

A farmer was explaining to a city woman what a menace insects are to farm production how potato bugs ruin potato crops and borers destroy corn. The woman listened tentatively, then exclaimed: "And the dairy people, how the butterflies must be bothering them."

She: "My father takes things apart to see why they don't go."

He: "So what?"

She: "So you'd better go."

A sailor received a letter from home, and a comrade was surprised to see him pull out a blank sheet of paper and gaze intensely at it.

Being curious, he asked the reason.

The reply was: "You see, it's like this and the wife ain't speaking."

An irate enthusiast who had watched his home team go down in defeat, stopped the umpire as he was leaving the field.

"Where's your dog?" he demanded.

Dog?" replied the umpire. I don't own a dog."

"Well," said the irate man, "you're the blind man I've seen who didn't."

—United Mine Workers Journal

Mandy had been robbed and was taking to the court the circumstances of the case.

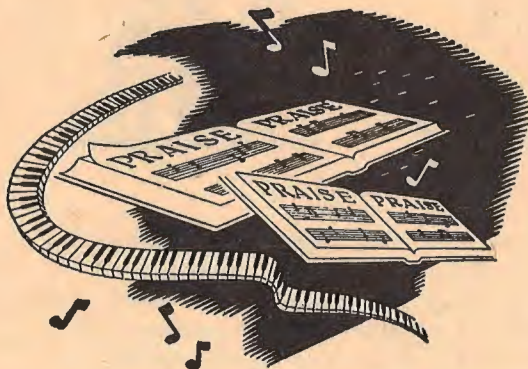
"Wal, suh," she said, "on this particular day, there was a big Republican parade going on. Ah was leaning out mah window and this guy sneaks up and slams the window down on mah neck and robs me!"

"Do you mean to say that while all these people were in the street, you let this fellow rob you without making an outcry?"

"Yessuh, Ah coulda out cried, but Ah don't want them people to think Ah was cheating at a Republican parade."

The Isaac Watts Bi-Centennial

*Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord,
Join in a song with sweet accord,
And thus surround the throne,
And thus surrounding the throne.*



By MRS. B. W. NININGER

The year 1948 marks the two hundredth anniversary of the death of the great English hymn-writer, Isaac Watts, who passed away on November 25, 1748. In this observance opportunity is given to all who love and revere the memory of so noble a person to take part in a celebration to emphasize the significant contribution of sacred music to the spiritual fiber of present day living. Although recognized as an outstanding theologian and educator, Watts is best known as a writer of hymns and metrical version of the Psalms. He has been rightly called the father of English hymnody. Alongside of Charles Wesley he ranks foremost in his contribution to lasting and worthy hymnody.

Isaac Watts Hymn Festival

Following the suggestion of The Hymn Society of America, I have planned a city-wide observance of this anniversary. The Hymn Festival will be held on Sunday afternoon, November 21, at Second Baptist Church, Little Rock, and will be participated in by singers from all the church choirs of Greater Little Rock. Arranged entirely of Watts' hymns the program is to be rendered by the congregation and by two large choirs, one adult and one youth. A male choir will also be heard in special interpretations. Rehearsals of Youth Choirs for the preparation of their contribution are being scheduled for the teaching of descants and other featured interpretations.

Watts—The Man

Isaac Watts was born in Southampton, England on July 17, 1674. Being brought up in the home of a dissenting schoolmaster during the reign of Charles II, he was denied admittance to either Oxford or Cambridge Universities. Consequently he attended grammar school in Southampton for ten years and then went to Stoke Newington special Academy for Dissenters. He grew into a well-educated and well-poised individual, studying avidly such subjects as mathematics, literature, philosophy, natural history, and modern languages.

At the age of 22, Isaac Watts began his career as a minister, first as assistant to Dr. Isaac Chauncey at the famous non-conformist Chapel at Mark Lane, London, and later as the regular pastor. However, ill-health made it imperative for him to retire from active pastoral duty. Upon invitation he spent the next 35 years as a guest in the country home of one of his parishoners, Sir Thomas Abney. Watts remained a bachelor his entire lifetime. He was very much in love with Miss Elizabeth Singer, herself a poet and great admirer of his work. When he proposed

marriage to her, however, she bluntly refused his offer saying that she could not endure his ungainly physical appearance. Although this must have been a bitter experience for so sensitive a soul, it is a matter of record that the two remained staunch friends throughout the years.

Watts—The Writer

Notwithstanding the fact that over a period of years Isaac Watts produced an amazing number of literary writings dealing with such subjects as logic, astronomy, poetry, and theology, undoubtedly his monument should be built upon his fine hymns and sacred songs. At an early age he was outspoken against the clumsy music sung in church. His stern father chided him with the remark, "Try then to produce something better." This he forthwith began to do. Even his early attempts at writing church music were remarkably successful, and throughout his life he produced a prodigious amount of worthy poems of this character.

Characteristics of Watts' Hymns

What are the distinguishing characteristics of the hymns which were written by this great man? To be sure they magnify Christian faith in all of its expressions. Human frailty and the universal need for the guiding influence of God's might is aptly brought out in his masterpiece, "O God, Our Help In Ages Past."

A perfect example of reverential awe is to be found in the hymn, which above all others he wrote is considered by many critics as the world's greatest hymn, "When I Survey The Wondrous Cross." Here is a tender and gripping word picture of the vicarious death of the Savior on the cross. In direct contrast to this mood may be sensed the joyousness of such hymns as "Joy to the World," and "Come, We That Love the Lord." His own buoyant faith and confidence in the unerring leadership of God in his every experience shines through all his works and particularly in the missionary hymn, "Jesus Shall Reign."

Watts' Contribution

It may truly be said that Isaac Watts made at least three major contributions to English hymnody.

First: He popularized hymn-singing in the regular services of worship.

Second: He stimulated hymn-writing in England. Some of his disciples are Philip Dodridge (1702-51), Simon Browne (1680-1732), Thomas Gibbons (1720-85), Samuel Medley (1738-99), and Ralph Erskine (1685-1752).

Third: His hymns have been universally accepted and rate deservedly among the world's greatest church music literature.

"The Times Are Out of Joint"

By HUGH A. BRIMM

A recent news item in a Trade Journal of the distilling industry calls attention to the fact that the president of the American Distilling Company served as Secretary of the Bishop's Committee which was active in the campaign to build a Protestant-Episcopal Home for Boys in New York State.

The home was to be used as a small scale "Boys' Town" for wayward and underprivileged youth.

The question in our mind is this, To what extent does the President of the American Distilling Company and also Secretary of the Bishop's Committee feel that his business is making necessary a Home for "wayward and underprivileged youth."

Time and time again we are reminded that if those who profess to be Christians would have no part in the manufacture, sale, or use of beverage alcohol the industry would soon go bankrupt.

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An Open Letter to . . .

The Federal Council of Churches

In the Moody Monthly

Gentlemen:

One year ago I joined the editorial staff of "Moody Monthly." In the course of my duties I have read carefully hundreds of magazines, news releases, and bulletins from every imaginable Christian movement and organization. Scarcely a day has passed without me reading some bulletin from one of your many agencies. Many of them have contained valuable information and have been prompted by high motives and sincere purpose. But one thing has been notably lacking. There have been bulletins regarding international goodwill, race relations, civil liberties, church unity, the problems of mental illness; bulletins on Communism, on labor relations, on the Marshall plan, on social hygiene, on anti-Semitism—on everything, it seems, but the Gospel.

I have not seen one word on the central Christian message that "Christ died for our sins, according to the Scripture." Not one word concerning the edict of Christ, "Ye must be born again." Not a paragraph, not a line on the possibility of redemption from an eternal hell through saving faith in the Lord Jesus Christ, without which there is no Christian message and no true premise for social action.

Why this startling silence?

Sincerely,

—Walden Howard.

—000—

Finish every day and be done with it. You have done what you could, some blunders and absurdities crept in—forget them as soon as you can. Tomorrow is a new day. You shall begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.

—Emerson.

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Law sets up the minimum standard of living; grace enables one to reach the maximum standard of living.

—000—

A mother's prayers are the inalienable right of every child, without which the child cheated out of its richest heritage and is not given a fair start in life.

A Call to Prayer



"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers. Because prayer is man's greatest means of tapping the infinite resources of God. Invoking by prayer the might and mercy of God is our most efficacious means of guaranteeing peace and security for the harassed and helpless people of the earth."

—J. Edgar Hoover.

By DR. ROBERT G. LEE, President
of the Southern Baptist Convention

Our world is a sick world—disillusioned, war-scared, head-dizzy, body-weary, sin-smitten,—a world in despair. Human philosophy is bankrupt. Nations, weary and wicked, walk on the edges of abysses. Men and women everywhere are bewildered and distracted by the problems and difficulties of life. Some leaders "loose wild tongues that hold not God in awe."

There are so many problems that cannot be solved, so many dangers that cannot be averted, so many burdens that cannot be borne by human strength and wisdom, ingenuity, and genius. What we need is what God can do. What God can do will be done for us when God's people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, importunate prayer. Only through prayer can we have the spirit to co-operate in a world-wide program—and deepen our own spirituality.

It is the conviction of all who have proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God. There is no such thing as unanswered prayer when the basis of our beseeching is found within that sovereign will.

The needs of the world are so many and varied and complex, the evils that threaten to lead our greatest graces to the grave and leave the world no copy so strong, defiant, daring. Apart from the right kind of prayer there is little hope for us to achieve what God wants us to achieve.

Jesus said: "Men ought always to pray and not to faint." Andrew Murray said: "In relation to his people God works only in answer to their prayers." Jowett said. "I'd rather teach one man to pray than ten men to preach." Spurgeon said: "Cares are manifold; therefore let your prayers be manifold, for prayer is the sword that will cut the Gordian Knot if it cannot be untied."

By these words we learn that great is the law of Intercession. Abraham interceded for wicked Sodom, Moses for wayward and complaining Israel, Samuel for the nation changing its form of government, Elijah for an apostate nation in disaster and for the Zarephath widow in poverty and sorrow, Paul for the churches he founded, Jesus for the disciples he called.

Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that

prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray—and when we take time, really pray.

Let us remember that Goodell said: "He who prays most, helps most"—that Pierson said: "Every step in the progress of missions is directly traceable to prayer"—that Eugene Stock said: "He who faithfully prays at home does as much for foreign missions as the man on the field"—that the poet said: "The place where we can reach the store of hoarded gold and free it for our Lord, the place where God himself descends and fights for us is the place of prayer."

So, praying myself, asking prayer for myself, I call upon all our Southern Baptist people in all of our churches to pray.

You can pray. You may muzzle a man so that he cannot articulate a syllable, but you have not made it impossible for him to pray. You may cast a man into a dungeon and load his limbs with chains, keeping him from all manner of communication with his fellow men, but you cannot keep him from having conversation with God. And what is more, and better still, you cannot keep God from coming to the help of his people—to the help of his people against their foes, for God has promised to be—in our behalf—an enemy to our enemies. The door has never yet been forged, the dungeon never yet constructed, the adversary never yet so mighty, that can exclude God from His people.

Prayer is the highest of all our privileges as followers of Jesus. Of that privilege no human power can deprive us. Let us prize it highly and prove it thoroughly in these serious days.

I am asking, please, that all of our churches, all of our Seminary and college faculties, and homes set aside October 27 as a day of prayer among Southern Baptists.

Let there be prayer at sunup, at noonday, at sundown, at midnight—all through the day. Let every Southern Baptist institution, every Mission Board, every Missionary Society, and every circle of that society, every W. M. U. organization, every Baptist Brotherhood, every Sunday School class, every group of deacons observe October 27 as a day of prayer.

Let us all pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches that they may fill their God-appointed missions. Let us pray for all agencies of our Convention that they may have the wisdom which is from above. Let us pray for our missionaries at home and in foreign lands. Let us pray for ourselves that

International Baptist Seminary To Be Open

Richmond, Va.—(BP)—The Baptist Foreign Mission Board has purchased property in Zurich, Switzerland, overlooking the Lake Zurich, for an international Baptist seminary to be opened in September, 1949.

Dr. Jesse D. Franks, relief representative Europe, reported by long distance telephone that the property was purchased for \$240,000. Situated four kilometers from downtown Zurich, it includes a 40-room mansion built by a wealthy resident in 1927, two servant houses, suitable for faculty residences, and seven acres of ground to provide space for additional buildings as needed.

"Such property in the States would cost Board \$2,000,000," Dr. George W. Sadler, Board secretary for Africa, Europe, and Near East, reported. The site had been selected in August by Dr. Sadler and Dr. Theron Rankin, executive secretary.

The founding of this seminary is one phase of the Foreign Mission Board's advance program. Bible schools and ministers' training institutions in Italy, Spain, and the Balkans have served the Baptist churches in preparing pastors of limited educational background but young men and women, college and university graduates, have demanded a theological school of postgraduate standing.

"Southern Baptists can make no more significant contribution to the stabilization of the world and the Christianization of Europe than an educated ministry," Dr. Rankin asserted. "After two world wars, both originating on that continent, we are convinced that Europe is a Christian mission field. The evangelization of those nations will be accomplished by Europeans, not Americans, and our duty is to help train Baptist leaders for Baptist churches."

Dr. and Mrs. John Allen Moore of Tupelo, Miss., and Macon, Ga., formerly missionaries to Yugoslavia, and Dr. and Mrs. John D. Watts of New Orleans and Atlanta, recent appointees of the Foreign Board, are now in Europe for language study and occupancy of new plants. Professors of European background and training also are being considered for election to the faculty.

we may not lose the word CONCERN out of our Christian vocabulary. Let us pray, nations in distress, for our own nation, those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders, for all heretics that they may hold no malice, for our tongues and pens that we be not hurtfully critical. Let us pray that Southern Baptists will, keeping their eyes on Jesus, be knit together in love and holy purpose—never be guilty, as was Ephraim, of "being armed with bows, turning back in the day of battle."

As Southern Baptists, let prayer be our portion. Let prayer be our pastime. Let prayer be our passion. Let prayer be our practice. Let pastors and leaders and Christians in churches by the thousands write me that will make October 27 a day when you call those under your leadership to their knees—because "Christ's soldiers fight on their knees." Let us be found at the Throne of Grace, not only with holy boldness but with serene confidence—knowing that God is faithful to perform that which he has promised, and that God is able to do exceeding abundantly above all that we ask or think, according to the power that in us worketh.

Proposed Amendments

By J. F. QUEEN

Several weeks ago an article appeared in the Arkansas Baptist stating that at our next Baptist State Convention, which meets with the Immanuel Church, Little Rock, November 16-18, a proposed amendment to the by-laws of our constitution of the Arkansas Baptist State Convention would be offered. The last paragraph under No. 3, and the second paragraph under No. 4 of the by-laws state that the members of the Executive Board and the members of boards of trustees of institutions respectively, serving one term of three years, are not eligible for re-election until one year has elapsed. The amendment to be offered to each of these paragraphs is to change the wording of "one term of three years" to "two terms of three years."

On account of losing some of our very valuable men from our boards who have handled endowment funds and other trust funds of institutions the following paragraph will be presented, to be added to paragraph 4, or Trusteeships:

"The Board of Trustees of any one of the institutions of the Convention may have the authority to elect others than members of the board to be trustees of endowments or other trust funds of the institution." This paragraph shall not be interpreted to mean that such election would make the trustee of endowment, or other trust funds, a member of the board of the institution.

There may be two objections filed against serving two terms on a board before becoming ineligible for re-election. The first would be that we have not had time to see if the one term of three years will be helpful or hurtful to the interests of Arkansas Baptists. Four years ago and before the amendments were made to our by-laws the Baptist State Convention began the practice of not re-electing board members for the Baptist State Hospital. We are now experiencing the handicap of this policy. Every member of a board can testify that he does not learn as much as he should know about an institution in a short period of only three years. About the time he is worth the most to an institution or mission program, under the three year period, he must cease to be a member. At the beginning of a new year one third of the members of a board is entirely new, one third has only one year experience, and only one third has only two years' experience. If our leaders of the Southern Baptist Convention saw the dangers to our South-wide institutions and to our mission programs by limiting the term of office of its board members to three years, it is reasonable that we might suffer the same dangers to our State institutions and mission programs, if we limit the term of office of our board members to three years.

A second objection that might be filed against the proposed amendments is that it would tend to perpetuate membership on the boards; and further, if these amendments should be made, it would not be long until other amendments would be offered to strike from the by-laws all limitations on tenure of office, leaving us in the same position we were in when board members were perpetuated in office indefinitely. It has been a common practice among our Baptist people to make the mistake of keeping some board members on a board too long. This policy has injured our institutions and our mission work in the past. But many are asking, why is it necessary to hurt our institutions and missionary endeavors again by swinging too far to the other extreme by limiting the tenure of office to only three years?

The Measure of Missions

By MRS. OTTO WHITTINGTON

Evidently in the beginning of man's history, the Lord God, looking down through the ages, saw the selfishness of the human heart. He saw how a niggardly spirit would dwarf a life and darken the heart to the exclusion of the sunshine and blessedness of giving, resulting in a sordid and stunted personality.

So the three most important things about which He gave commandments are our hearts, our time, and our money. He reserved for Himself our whole hearts, one seventh of our time, and one tenth of our money. He asks for the heart first—the giver before the gift—then the gifts of time and money follow in natural sequence. God knew that we would be stingy with our time and money, so the Sabbath and the tithe were instituted to represent God's claim upon our time and our earnings.

Time and money represent life, and when we bring them to the Lord they represent US—our very personalities. When we squander these resources the progress of the kingdom of God is greatly retarded.

If Southern Baptists would give one seventh of their time and one tenth of their income to the Lord, the Kingdom interests in the

home-land would receive a tremendous impetus, and the cause of missions, which is the hope of the world, would move forward to reach the multitudes who wait in darkness. Southern Baptists cannot afford to default this great task, to allow sin and selfishness the home base to so weaken our efforts that the Gospel will be fruitless on our mission fields.

Our home-land needs the Gospel. Shall we Christians be traitors to the most wonderful land on earth? Southern Baptists are not lacking in numbers or in wealth. May the Lord arouse us to complete dedication of ourselves and all we possess.

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"As I study international problems in the present crisis, I feel more than ever the need of intensive missionary activity. Indeed, the magnitude of the present crisis is largely a measure of Christian inadequacy in the missionary field."

—John Foster Dulles.

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Would anybody be inspired to follow Jesus by observing the lives and listening to the conversation of many Christians?



Mars drafts men—
God calls for
Volunteers

THE THREAT of war, result of man's sinfulness, demands the drafting of men for enlistment of maximum military might.

THE IMMENSITY of God's program likewise demands the full strength of every citizen, but the love of God calls for volunteers. "Thy people offer themselves willingly," said the Psalmist.

The Prince of Peace calls for volunteers to the stewardship of life. God's Book teaches that we should love and serve Him with all our heart, mind, and soul.

The Prince of Peace calls for volunteers to the stewardship of time. God's Book clearly sets forth the seventh day as a day of rest after six days of labor.

The Prince of Peace calls for volunteers to the stewardship of money. God's Book clearly sets forth the tenth, a tithe, as a minimum standard of the Christian's giving to Kingdom causes.


DARE any Christian, saved by the blood of the Son of God, do less than God's minimum standards? The call is for volunteers.

EVERY BAPTIST ENLISTED



Rise Up O Men of God!

BROTHERHOOD



209 Baptist Bldg.
Little Rock
NELSON F. TULL
Secretary

Initiated Act Number 2, to be considered by the voters at the general election in November, is an extremely vicious and cunning effort on the part of the liquor interests to change the local option laws of our State so that local option elections can be held only every two years, and then at the general election only.

Rise up O Men of God! Arkansas has been gradually drying up. Where people have been informed and local option elections have been held, in nearly all of them the dry forces have won. The liquor interests are seeking to stop the march back toward decency and righteousness on the part of the citizens of Arkansas. Hence Initiated Act Number 2.

Of Arkansas' 75 counties, 35 are now bone-dry. Two other counties have voted out hard liquors and beer. And in addition, 20 townships and eight towns within wet counties have voted bone-dry.

If Initiated Act Number 2 is voted in in November, there can-

not be another local option election held in Arkansas until November, 1950. The march of decency will be stopped in its tracks for two years. Then local option elections will be submerged in and overshadowed by the issues of the general election.

Every Christian man must accept his share of the responsibility of informing decent people about this poisonous effort on the part of those who traffic in the bodies and souls of men to keep our State in subjection.

Rise up O Men of God!

Brotherhood Revival At Eureka Springs

The First Church, Eureka Springs, held a few days Brotherhood revival recently. There were 32 additions to the church, 26 coming by baptism.

During the revival the church voted to send a strongly worded letter to the prosecuting attorney of the district, to the sheriff of the county, to the mayor and to the chief of police of the city. The letter demanded that these law enforcement officers confiscate all slot-machines and punch-boards and other gambling devices in the city and county. The men of the church led in taking this action.

No church can have the power of God upon it if the church tolerates wickedness without protest. We thank God for the action taken by the Eureka Springs Church, of which W. T. Coston is the fine pastor.

We believe that it is impossible for a church to stand for the right without standing against everything that is wrong.

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The Rose of Sharon

By ROBERT G. LEE

Zondervan Publishing House, \$1.50

How infinitely fitting that, as this great writer of sermons to the everyday people assumes the presidency of the Southern Baptist Convention, his newest collection of messages should be displayed in our Book Stores. Dr. Lee's ability to create a striking parable out of a simple experience makes his message intensely practical and down-to-earth.

—Bill and Pen Lile Pittard.

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H. E. WILLIAMS, President

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

President

MISS LAVERNE ASHBY

Young People's Secretary

MRS. C. H. RAY

Executive Secretary and Treasurer

A Reminder of District Conferences

We want to remind you of the eight District W. M. U. Conferences to be held in the near future. Mrs. J. A. Abernathy, missionary to China, will be the inspirational speaker. Check the date and place of your District Conference, announce it at every meeting and urge your women to attend in large numbers.

Schedules For District Conferences

Northwest—October 19, Fayetteville, First Church.

West Central—October 20, Ft. Smith, Immanuel.

Southwest—October 21, Murfreesboro.

Central—October 22, Little Rock, Second.

East Central—October 28, Wynne.

Northeast—October 29, Joiner.

North Central—November 3, Heber Springs.

(Note: This meeting date changed from Nov. 2).

Southeast—November 4, Pine Bluff, Second.

Reports For Third Quarter Due

Reports for the third quarter are now due. We urge every W. M. U. organization to be prompt in reporting for these statistics are needed to prepare the W. M. U. report for the State Convention which meets November 16, Immanuel Baptist Church, Little Rock. Your co-operation in this matter will be greatly appreciated.

Good News From Gladys Keith

Miss Gladys Keith of the Rachel Sims Mission, New Orleans, writes: "We have just poured the first load of concrete for the new building. We wanted you to know this. We had 2,008 in Vacation Bible Schools with 215 professions of faith. We have 13 boys and girls in college, six of whom finish next year."

Teaching Helps Available

Teaching helps are now available free upon request from your State W. M. U. Office for the new series of graded books on Foreign Missions. Order these now and plan for your study at an early date. The following books in this series are available from the Baptist Book Store now: **Light For the Whole World; Torchbearers In Honan; Carved On Our Hearts; Three Pairs of Hands; and Whirligigs In China.** Other books in the series will be announced as soon as released from the press.

Dixie Jackson State Mission Offering

We are happy to report a total of \$4,532.32 for the Dixie Jackson Offering for State Missions to

date, October 5, 1948. This offering is designated each year supplement the State Missions funds and goes definitely for that purpose. Do not be confused about your Dixie Jackson Offering for State Missions, for this offering always goes for this purpose.

We have reached more than one-third of our State W. M. U. goal. We hope to far exceed our goal. Please help us achieve victory. Please remit to your State W. M. U. Treasurer, 209 Baptist Building, Little Rock, Arkansas at your earliest convenience, be sure to designate the amount for each organization.

Important Announcement

Packages containing the program material for the observance of the Season of Prayer for Foreign Missions are being mailed to all presidents of missionary societies. Included in the package each president are the free copy of the W. M. U. year book, State guide book and a questionnaire requesting the names and addresses of the young people director and all local counselors and the number of circles in each society.

As soon as this questionnaire has been filled in and returned to the State W. M. U. office, copies will be sent for the named officers and chairmen.

If, for any reason, the president fails to receive this important material, please write your State W. M. U. office and a duplicate package will be sent immediately. The person receiving this package is not now serving as president, please pass it on to your successor at once. We shall greatly appreciate your co-operation in seeing that this material is placed in the hands of the proper person.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
Sunday School Superintendent
RALPH W. DAVIS
Training Union Director

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

Baptist Building, Little Rock



Featured Speaker For
Library Conference



Dr. Jerome O. Williams

Dr. Jerome O. Williams, secretary of the division of education and promotion of the Sunday School Board, will be one of featured speakers in the forthcoming series of "Conferences Church Library Success" in State.

BAPTIST BOOK STORE sponsoring the Library Tour that each section of Arkansas be reached by a church library emphasis program. This is a marvelous opportunity for the librarians and pastors to gain new insight into the purpose and possibilities of the church library.

New Superintendent of Cradle Roll Work, Baptist Sunday School Board

Mrs. W. L. Blankenship has accepted the position as superintendent of Cradle Roll work in the Sunday School Department of the Baptist Sunday School Board, effective October 1.

Mrs. Blankenship was educational director in the Georgia Street Baptist Church, Atlanta, Georgia, before accepting the position as Cradle Roll superintendent. Before this she was the director of educational activities in the Atlanta association for a number of years, and for several years associated with Dr. T. W. Tipton as leader of Junior Sunday School work.

Mrs. Blankenship worked with Arthur Flake in a number of earlier South-wide Sunday School clinics, and has had wide experience in enlargement campaigns, training schools, and various other types of Sunday School work. She has had a wide experience in all phases of elementary work and is well known throughout the Southern Baptist Convention.

1949 ARKANSAS BAPTIST ASSEMBLY

THERE WILL BE ONE ASSEMBLY

Assembly Dates: July 5-13.

The first session of the 1949 Arkansas Baptist Assembly will be held Tuesday night, July 5; the closing session, Wednesday night, July 13.

Check these dates NOW and begin to make your plans to attend the 1949 session of YOUR Arkansas Baptist Assembly.

Announcement

Announcement has been made by South-wide agencies granting credits for Study Course work in both Sunday School and Training Union, that complete interchange of credits on comparable subjects is now in operation.

It is understood, of course, that this interchange of credits as between Sunday School and Training Union will be granted to all those fifteen years of age and above, and will involve all of the books in the following subjects: the Bible, doctrine, evangelism or soulwinning, stewardship, missions, Christian homemaking, the church, and denominational life.

It is understood, that a worker taking one of the books on which interchange of credit would be allowed, receives only one credit. The worker selects the department, Sunday School or Training Union, in which he desires the credit.

Superintendent of Nursery Work, Baptist Sunday School Board

Mrs. H. R. Jones, formerly superintendent of Cradle Roll and Nursery Work in the Sunday School Department of the Baptist Sunday School Board, has accepted the position as superintendent of Nursery Work in the Sunday School Department of the Sunday School Board, and she began work September 16.

Mrs. Jones is well known by all Southern Baptist Sunday School workers, by her position in the Southwestern Seminary, through her writing, and also her connection with the Sunday School Board.

Mrs. Jones is recognized as the foremost leader in the Nursery Sunday School work.

New Installation Banquet Program

Copies of the Installation Banquet Program for Young People's

Departments and classes which appear in the October issue of the Sunday School Builder, can be had by writing to your State Sunday School Superintendent, Dr. Edgar Williamson, 212 Baptist Building, Little Rock. Write for your copy now.

Attention!

Associational Training Union Officers

The State Planning Meeting for Associational Training Union Officers which was scheduled for November 8 has been cancelled.

On November 1 there will be a meeting at First Church, Little Rock, for four key associational workers who have been selected from each association. These four will include the missionary and three others who will come in the interest of Sunday School, Training Union, and Music.

In connection with this November 1 meeting, there will be a conference for all sixteen men who will form the eight teams to conduct forty Training Union Rallies in Arkansas during the week of December 6-10.

Notice

State Sunday School Convention Postponed

Due to several conflicting events and to circumstances beyond control, and after consultation with State Sunday School Convention President, Frank Shamburger, it has been decided to postpone for one year the State Sunday School Convention scheduled for Monday and Tuesday, October 18 and 19, 1948.

President Shamburger and other State Convention Officers will continue in office until the 1949 Convention, which will be held Monday and Tuesday, October 17 and 18, 1949.

Figures To Inspire

October 3, 1948

Little Rock, Immanuel	1182	398	6
Including Missions	1463	564	8
Ft Smith, First	1122	407	12
Little Rock, First	956	413	4
El Dorado, First	901	249	7
Hot Springs, Second	744	215	4
Pine Bluff, First	729	233	1
N. Little Rock, Baring			
Cross	692	303	8
Including Missions	753	336	
Fayetteville, First	603	250	6
Including Missions	634	279	
Arkadelphia, First	558	238	11
Little Rock, Tabernacle	535	147	1
Benton, First	531	168	
El Dorado, Second	511	197	1
Camden, First	510	137	9
Including Missions	746	242	
Hope, First	509	131	3
Paragould, First	470	211	2
Including Missions	622	276	
McGehee, First	466	135	
Including Missions	505		
Magnolia, Central	465	145	8
Including Missions	518		
Malvern, First	465	88	
Including Mission	502		
Hot Springs, Central	446	111	3
Including Mission	497		
Fort Smith, Immanuel	443	153	23
Warren, First	413	99	
Ft. Smith, Calvary	407	83	4
Russellville, First	405	115	1
Including Missions	459	154	
Hot Springs, Park Place	393	140	8
Ft. Smith, Grand Ave.	387	115	2
Springdale, First	386	240	2
Including Mission	521		
Fordyce, First	369	232	
Hot Springs, First	359	70	
El Dorado, Immanuel	357	189	5
Including Missions	389		
Rogers, First	354	116	2
Paris, First	349	147	2
Conway, First	349	54	5
Hamburg, First	320	134	2
Cullendale	314	134	
Siloam Springs, First	307	189	5
Stuttgart, First	298	102	1
Including Mission	346		
Smackover, First	295	137	2
Little Rock, South			
Highland	292	144	6
Monticello, First	285	131	
Texarkana, Calvary	252	113	2
Harrison, First	250	102	
Including Missions	364	133	
El Dorado, West Side	238	82	1
Ft. Smith, Southside	238	53	1
Dumas, First	237	106	
Including Mission	299		
Ft. Smith, Bailey Hill	228	104	
Jacksonville, First	226	136	6
Including Mission	281		
Pine Bluff, Second	221	103	7
Ft. Smith, Oak Grove	212	106	4
Greenwood, First	212	100	
Monticello, Second	152	104	1
Pine Bluff, Matthews Memorial	148	107	4
Strong, First	146	45	3
Little Rock, Hebron	142	75	
Bentonville, First	142	65	6
Sylvan Hills, First	139	75	
Grannis	127	70	
Little Rock, Woodlawn	125	70	1
Eureka Springs, First	125	53	21
Warren, Immanuel	123	80	
Little Rock, Reynolds Memorial	119		1
Little Rock, West Side	108	44	5
Douglasville, First	107	61	
El Dorado, Parkview	107	56	
South Texarkana	103	64	
Hot Springs, Lake Hamilton	100	52	2
Little Rock, Capitol Hill	86	43	
Ft. Smith, Bethlehem	75	29	5
Sweet Home, Pine Grove	64	40	
Little Rock, Tyler St.	52	27	
Little Rock, Bellview	47		1
Douglasville, Second	46	44	9

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DR. L. T. WALLACE
Professor of Greek, Philosophy and Ethics
Ouachita College

What others have said about it:

"Dr. Wallace is a careful, faithful student of God's Word, and an effective teacher in the realm of Christianity. He has written a noble volume. . . . He makes out his case by a 'Thus saith the Lord.' The book is accurately scriptural. . . . It is good for study, for teaching, and is delightfully readable. The reader will be blessed by following every line of it."

—Dr. L. R. Scarborough. (Written before his death, but owing to the World War, the book could not be published at that time.)

"The work as a whole will be acceptable to the great body of our people, and will be recognized as a standard of value. It should, and will, have a wide circulation. The author deals with the Word of God as final authority, and then gives his interpretation in a positive and pleasing way. . . . So far as I know, no one has produced a book so well suited to the needs of young ministers and Christian workers. It has a unique place in religious literature. . . . There is an interesting blending of the doctrinal and practical."

—Dr. A. U. Boone.

"I could not attempt to enumerate the worthwhile things I have got out of a study of 'Principles of the Kingdom.' Of the many, however, I mention only a few. It has given me a clearer conception of 'The Kingdom' and a conception of its underlying principles that I never had before. . . . I have been led to see the deeper things, to get below the surface."

—Robert Scales, pastor, First Baptist Church, Durant, Oklahoma.

"The things that have impressed me most in 'Principles of the Kingdom' are the author's originality and his frank, and yet fair, method of dealing with controversial points. . . . The book is valuable for building sermons, for a deeper study of the Bible, and in answering heresy."

—R. Y. Bradford, Former Chaplain.

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—Dr. J. W. Jent, formerly Dean of Oklahoma Baptist University.

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To Be Rome or Moscow

By JOHN W. BRADBURY

According to reports received from Australia, Msgr. Fulton J. Sheen, American orator of the Roman Catholic Church, has made

the statement that "in the future there will be only two governments in the world—Rome or Moscow." This prophetic expression indicates the political ambition of the Roman Catholic Church. The statement evoked considerable objection from Protestants in Australia. In a letter written in behalf of the Church Action in Australia Anglican Bishop W. G. Hilliard of Sydney, and Rev. S. W. McKinnon, a Presbyterian minister, the state, "We can assure our distinguished visitor that Australia generally will decline to choose either alternative suggested him. As citizens, they prefer the British Commonwealth of Nations and in the realm of religion will continue to identify themselves with those groups within the Christian church which commend their convictions."

Spokesmen of the Roman Catholic hierarchy are becoming quite bold concerning their historical objectives. It serves, however, to notify all non-Catholics, as well as those Catholics who love religious freedom, that there is a concerted move toward the establishment of a political religion having authority over the lives of citizens of various countries. That day were ever to come, would prefer to be in heaven.

—The Watchman-Examiner
—000—

A formal religion, without the dynamic of a vital experience with God, is likely to confirm one in irreligion or in a state of unperfected spiritual inadequacy.

—000—

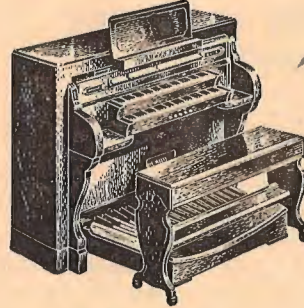
Zacchaeus was neglected those who had already found Jesus; no one had ever thought to invite the publican to come to the Lord. Could the same thing happen today?

—000—

The testimony of Phillip was simple, "We have found" the Messiah. And if any one doubts, may "come and see" for himself.

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Mission Possibilities

Everywhere I go, whether in the beautiful Ozark mountains or in the alluvial delta; whether in the strictly rural sections or in the fast growing towns and cities, I am deeply stirred over the great opportunities for mission work.

A few weeks ago, a long distance phone call came. Hugh Cantrell was on the line. He was not on his pastoral field at Stephens, but was ten miles in the country from Parkin, Arkansas. He was there for a revival meeting in Gladden Church. "Could you come up here?" as asked. "I want to show you this field." Glancing quickly over my schedule I answered, "Yes, I'll be there the first of next week."

I went, and Brother Hugh carried me over that section of the country. We checked the car speedometer as we drove in every direction. To the north it was ten miles to Parkin. South of the church it was 8½ miles to the nearest Baptist church. Traveling west it was 9 miles to the nearest church, and east there was no church, as I recall, nearer than Earle. Practically all the people are white and many are land owners.

We did not take a census, but some of the local citizens and

Department of
MISSIONS
C. W. Caldwell, Superintendent

Brother Cantrell estimated that, within a radius of four miles, there are approximately 1,000 people. There are no other churches in the community.

The Gladden church has almost been closed. They have had no pastor. Interest in keeping the church alive has been low. However, some very choice souls are saying, "We are going to try one more time to make it go." Brother Cantrell was encouraging them. Their great need is a pastor. One who will live on the field; one who is qualified to put on a progressive program; one who will really work, and one who lives a consecrated life before the world. Such a man could take that whole country for Christ and Baptists. But the church is weak and cannot pay a salary that is necessary to get such a pastor.

I was asked, "Can the Mission Department give any financial help

if a pastor is secured?" I had to answer that it would be impossible to help any this year. We have \$12,000 in our budget for Pastoral Aid and every penny of it is already being consumed by the churches we are now helping. I stated that we could probably help some in 1949. Some of the churches being helped now will get on their own by then, making it possible to turn that aid to other weak churches.

In Liberty Association

One afternoon, while I was in Strong, Arkansas, engaged in a revival meeting, L. R. Mitchem came by. He said, "If you can spare about two hours I want you to go with me. I want to show you something." We were soon on our way. "First," he said, "I'll carry you to some of my country churches and then I want you to see some places where there are similar possibilities."

We saw the Knowles Chapel church which had been remodeled at the expense of about \$4,000. The church is now full time. Then we visited Liberty Church. A few years ago the general impression over the association was that it was "hopeless." Now they have a new house with five Sunday School rooms and preaching every Sunday. The Sunday School and Training Union are both doing great work. Both of these church-

es have been brought to the front by Brother Mitchem. Liberty Church now has as pastor, Walter Parks, who is a student in Ouachita College. Brother Mitchem sees the Knowles church full time and preaches all over the county Sunday afternoons.

We visited in the community of New London and Norris. New London church worships in a school house and Brother Mitchem preaches there on Sunday afternoons. I had the privilege of preaching there on Sunday. Norris church has been considered about dead. The report is that the Landmark preacher is now preaching there. These two churches have the possibilities of a great Pastoral Field, but they will need to have help. What has been done at Knowles and Liberty churches can be done in them under right leadership.

It was my privilege also to visit Strong to preach at Lapile with Pastor Ekrut, pastor of the Strong church, goes on Sunday afternoons. I learned that the church there had about given up until a Presbyterian layman helped them reorganize a Sunday School. Now the church is alive and growing under the help of Brother Ekrut.

Yes, everywhere I go I see mission opportunities. By the help we are trying to do something about it. Pray for the workmen.

Arkansas Drys Face Crisis!

LOCAL OPTION LAW IN DANGER!

ATTENTION, ALL DRYS!

Initiated Act No. 2 is strictly a wet bill. It is purely and only for the interest of the liquor people. If voted into law, it would destroy our present local option law. It must be defeated!

Please, every pastor and every Christian layman and woman, join prayerfully and vigorously from now until November 2nd to get all drys deeply concerned, so that every possible dry voter in Arkansas will be sure to vote against Initiated Act No. 2.

Mark your ballot as follows:

~~FOR INITIATED ACT NO. 2~~

AGAINST INITIATED ACT NO. 2

Funds Seriously Needed NOW!

Will you please do these four things:

1. Be sure to vote Nov. 2, 1948, against Act No. 2.
2. Urge your friends to do the same thing; and if possible telephone others, and use your car in taking dry votes to the polls.
3. Pray earnestly for victory for the RIGHT!
4. Rush a contribution to us. We must advertise in newspapers, etc., throughout the state, and that will cost cash money!

Will you send \$50.00, or \$200.00, or \$25.00, \$1.00, or \$10.00, or \$100.00? NOW? The need is great and urgent! Will you help?

Be sure to vote!

Mark your ballot as follows:

~~FOR INITIATED ACT NO. 2~~

AGAINST INITIATED ACT NO. 2

Keep this page. It will be a reminder to you; and it will show you how to vote

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CLYDE C. COULTER, Superintendent

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Waldon Building, Little Rock

Read Gal. 6:9

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Yes, proper home lighting can bring new seeing comfort for all your family, a good thing to remember, now that Fall brings earlier twilight hours.

Arkansas

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Why Not Reverse The Order

By L. M. KEELING

There is not a single precept example in the New Testament the annual call of pastors. The method of calling pastors is man in origin and in practice supercedes and ignores the leadership of the Holy Spirit in the of pastors.

In His word, God says, "The Holy Spirit hath made" the pastor, bishop, or overseer of a church of Christ (Acts 20:28). When a pastor is called to a church, the Holy Spirit does not indicate either the pastor or the church how long He wants that pastor to serve that field. It is purely human and presumptuous for a church to a time limit for a pastorate. The pastor is a man of God, a praying man, a Spirit-led man, the Holy Spirit will indicate first to him when he should leave a pastorate. When a church puts a pastor on trial for one year, either the church or a designing group of deacons are saying to the Holy Spirit, we are reserving the right to say when the pastor should

Since the annual call of a pastor is on a purely human level, why not our churches reverse the order for a number of years and call pastors indefinitely and elect deacons annually? Why should churches elect deacons for life, matter how disqualified they are nor how unfaithful they may be to pastors and churches, and never call them to an account before the churches for their deaconship.

Baptist preachers should organize and refuse to accept an unscriptural annual call to a church. The annual call of pastors is defeating both pastors and churches. This practice makes the pastor an annual target for the Devil. In 12 months the Devil will direct many of his fiery darts at any pastor who accepts an annual call.

No pastor can plan anything definite, nor lead a church in a worthy undertaking in one year. If the pastor is to be on trial annually before the church, it is nothing but fair and right that every one in the office of deacon should also be called to account annually for his faithfulness and loyalty to the pastor and church. When this is done, some will be removed from the office of deacon in our churches, and a new dawn will dawn for both pastors and churches.

It is suggested that April be designated as Training Union Study Course month, and October as Sunday School Study Course month, and that a church School of Missions be placed in the church calendar.

—000—

There are some things which men cannot afford to lose, once lost they cannot be recovered.

Law In The Bible

By MRS. ROLAND LEATH

In the Old Testament the Hebrew word for law is "torah," meaning to show or to point out. We might, then, consider the true meaning as "direction." Isn't law direction, either human direction or divine direction? This is a timely subject for there exists today the world over an utter disregard for law—God's law and man-made law. This is an age of lawlessness. Surely there is a great need for mankind to realize that law is ordained of God; He is a God of order; His word is the source of all law which exists in our civilization.

Usually when law is mentioned one thinks of the Ten Commandments; that phase of the law, known as the Decalogue, is only one part of the law of God. When the law was given to Moses, God included, along with the commandments, the judgments, which governed the social life of His people, Israel, and the ordinances, which governed the religious life of Israel.

Divine law is revealed in the opening of God's Book. "In the beginning God created the heavens and the earth." Natural and moral laws in operation throughout God's creation are of God. Man lives under the law of sin and death but, thanks to God's mercy, concurrent with this law is that of substitution which makes it possible for the Lord Jesus Christ to be the substitute for sinful man. "By our natural birth we belong to the old creation; by the new birth we become members of the new creation, through a personal faith in Christ."

Our lesson today deals primarily with the Law given by God to Israel at Mount Sinai — a Law which was to be obeyed because of man's love for God (Deuteronomy 6:5).

The Law at Sinai

By reading again the record of the journey of the Israelites from Egypt to Canaan in the book of Exodus we can visualize the scene of the giving of the Law and the circumstances surrounding it. There were many provisions of the Law and God expected compliance to these laws by the children of Israel. He had the right to demand this of them because of what He had done and was doing for them. For years these people had been slaves; they were not capable of governing themselves. They were given the Promised Land where they might develop their national life. He gave them what they needed — laws to enlighten, instruct, and guide them. They had little conception of the Holiness of an Almighty God, nor did they know what God required of them. Therefore He gave them laws to reveal Himself to them and to

Sunday School Lesson For October 17, 1948

Deuteronomy 6:5, 20-25;
Leviticus 19:9-14, 16a, 17, 18.

guide them in righteous living. The ultimate purpose was to point men to Christ for, as Paul expressed it, the Law was meant to be "a school-master to bring us to Christ, that we might be justified by faith."

God wanted Israel to teach their children His Word and to instruct them concerning their past history and their relationship under God's leading. They were to know why God gave the testimonies, statutes, judgments, and commandments; and why He expected obedience from the people. They were to be taught that the Law was a guarantee of security and prosperity and happiness for an obedient people. The keeping of the Law was their righteousness before God in that time.

What a difference there would be in our nation if children of our generation were taught the fundamental truths of Christianity! If parents would teach children the walk of faith which leads to the acceptance of Jesus Christ as personal Savior and then teach them the walk of righteousness and obedience, our homes, our churches, and this whole nation would experience a new day!

The Practical Standards In the Law

In the passage from Leviticus we find certain standards which God set up in the Law for the personal guidance of his people in their relationships with one another. You recognize at once the underlying truths of the Ten Commandments in these standards. Before these aspects are given God reminds Israel of His Holiness and His demand that they, His covenant people, be holy even as He. "Ye shall be holy, for I the Lord your God am Holy."

Here we find God's care for the poor, the needy, the stranger. Knowing the human heart, He commands the Israelites to be unselfish and generous. They were not to grasp every straw, every grape for themselves, but were to leave a bit for those who had no land of their own, no field, no

vineyard. The last sentence of verse ten tells us a mighty truth. He, Jehovah, was sole owner of all they used, and as owner he had absolute right to command them to care for those who needed help. It was this law of God which later brought Ruth, the Moabitess, who gleaned the fields of Boaz, into the genealogy of Christ. All the practical standards of living are important and lend themselves to our practical application today.

Space forbids a lengthy discussion so we merely note the others. A Holy God demands honesty and truthfulness from His people. "Ye shall not steal, neither deal falsely, neither lie to one another." His Name must not be used falsely but honored and revered. The neighbor must be dealt with fairly and the laborer justly paid. Those weak unfortunates must be kindly treated and cared for and led to know God. Lastly God imposes the test of love upon His people. "Thou shalt not hate thy brother . . ." "Thou shalt not avenge nor bear any grudge . . . but shalt love thy neighbor as thyself. I am the Lord."

Jesus and the Law

We left off with the highest

point of Old Testament Law regards human relationships. Love is truly the "fulfilling of the Law." We who know the love of Christ Jesus can realize the meaning of that last commandment we listed as probably the Israelites of old never did know it. Jesus quoted Deuteronomy 6:5 and the last part of Leviticus 19:18 when he answered the lawyer's question to the great commandment. He put love for God first and love for neighbor next, and combined them to make the "New Commandment" which He gave to His followers. Jesus came to fulfill the Law and teach men the supreme obligation, Love.

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Tentative Program....

Arkansas Baptist State Convention

November 16-18, 1948

All sessions to be held at Immanuel Baptist Church, Little Rock, except on Wednesday night. This session will be held at the Robinson Memorial Auditorium.

Tuesday—10:00 A. M.

- Convention Song Leader—Roland Leath
- 10:00 Call to Order—President Brown.
- Devotional.
- 10:15 Enrolment.
- 10:20 Welcome Address.
- 10:30 Response.
- 10:40 Address—President Brown.
- 11:05 Introduction of new pastors.
- 11:15 Announcements.
- 11:20 Centennial Sermon.
- 12:00 Recess.

Tuesday—1:30 P. M.

- 1:30 Devotional.
- 1:45 Miscellaneous Business.
- 1:55 American Bible Society.
- 2:10 Report of Steering and Planning Commission.
- 2:30 Relief and Annuity.
- Address—Dr. Walter Alexander, executive secretary, R. and A. Board.
- 2:50 Congregational Singing.
- 2:55 W. M. U.
- 3:20 Home Missions Address—Dr. J. B. Lawrence, executive secretary, Home Mission Board, Atlanta, Georgia.

Tuesday Night—7:00 P. M.

- 7:00 Devotional.
- 7:15 Announcements.
- 7:20 Report of the Brotherhood Department.
- 7:45 State Missions.
- 8:15 Congregational Singing—Congregation Standing.
- 8:20 Address—Dr. R. G. Lee, President Southern Baptist Convention.

Wednesday—9:00 A. M.

- 9:00 Devotional.
- 9:15 Reading of Journal and Miscellaneous Business.
- 9:25 Organization.
- 9:45 Bottoms Baptist Orphanage.
- 10:00 Report of Centennial Commission.
- 10:30 Report of the Executive Board.
- 11:25 Special Music.
- 11:30 Co-operative Program and Stewardship.
- 12:00 Recess.

Wednesday—1:30 P. M.

- 1:30 Devotional.
- 1:45 Hospitals.
- 2:10 Southern Baptist College.
- 2:25 Central College, Board of Trustees Report.
- 2:55 Ouachita College, Board of Trustees Report.
- 3:25 Seminaries.
- 3:35 Address—E. D. Head, President Southwestern Baptist Theological Seminary.
- 3:50 Address—Roland Q. Leavell, President New Orleans Baptist Theological Seminary.
- 4:40 Adjourn.

Wednesday—7:00 P. M.

- Robinson Memorial Auditorium
- 7:00 Devotional.
 - 7:15 Pageant.

Thursday—9:00 A. M.

- 9:00 Devotional.
- 9:15 Announcements—Reading of Journal.
- 9:30 Miscellaneous Business.
- 9:45 Report of Nominating Committee.
- 10:00 Congregational Singing—Congregation Standing.
- 10:05 Social Service Report, Including Prohibition, Etc.
- 10:20 Report of Arkansas Baptist.
- 10:40 Song—Congregation Standing.
- 10:45 Report of Religious Education Department.
- 10:55 Address by Dr. T. L. Holcomb, Executive Secretary Sunday School Board.
- 11:25 Sermon—Dr. Otto Whittington.
- 12:00 Recess.

Thursday—1:30 P. M.

- 1:30 Devotional.
- 1:45 Obituaries.
- 1:55 Resolutions.
- 2:05 Southern Baptist Convention Relief Center.
- 2:20 Radio Commission's Report.
- 2:45 Address on Evangelism.
- 3:20 Address—Dr. Duke McCall.

Thursday Night—7:00 P. M.

- 7:00 Devotional.
- 7:15 Report on Foreign Missions.
- 7:30 Dr. M. T. Rankin, executive secretary, Foreign Mission Board, Richmond, Virginia.
- 8:00 Congregational Singing—Congregation Standing.
- Announcements.
- 8:10 Address—Dr. C. O. Johnson, President Baptist World Alliance.
- 9:00 Adjourn.

As soon as we hear from the men and women, who have been assigned parts on the program, we will have the program published and printed for distribution.

Church Treasurers Should Follow Instructions

The Treasurer is an important office in a Baptist church. He is trusted with the task of sending missionary money to the proper sources along with the responsibility of paying local church bills.

Sometimes a church treasurer finds himself embarrassed because of having more bills to pay than the church's bank account will provide for. In that event he has but one choice and that is to follow the instructions given him by the church. If the congregation has designated a certain per cent of all funds to missions, the treasurer has no right to appropriate that percentage to any other pur-

pose. It should not be done even on a temporary basis. His only recourse is to send designated money to whatever agency is ordered to receive it, then go to his congregation and say, "I need more money with which to pay local bills."

Not long ago I heard of a church treasurer who disregarded the instructions of the church to send 10 per cent of all undesignated funds to missions and decided for herself just how much money should be sent each month. His decision was always less than the 10 per cent. No church treasurer has any right whatsoever to send more or less to missions than the church authorizes.

Speaking of the church treasurers—I heard of one the other day who had the same question about the church's percentage to missions. Some people have about tithing. You know there are still some people who say they believe in tithing, but only after all expenses have been paid. This particular church treasurer interpreted the action of the church which had voted to send 10 per cent of all undesignated funds to our missions program to mean that 10 per cent should be sent to all local needs were met. Needless to say their remittance to missions is negligible.

Speaking further of church treasurers I wish well to say that for the most part they are a fine group. They do a lot of work without pay. They learn a lot about the stinginess of some Baptists and still remain religious. Some of them have the fine grace of remaining perfectly calm in the midst of those who do the most and do the least.

—Baptist and Reflect

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More Baptisms

As we write these lines, three associations have already had their 1948 meetings. The St. Van Buren Association had an interesting meeting, and they reported approximately 50 baptisms during the year. They have had services of a splendid missionary, Chester Ten. Brother Roten is now taking up the pastorate as pastor at Leslie.

White River Association reported 106 baptisms, and they enjoyed a good meeting. Claude Crigler is a valuable leader, and serving as associational missionary. The P. Kreis reported 56 baptisms in Flippin where we helped to build a mission church three or four years ago—missions pay.

Trinity Association met this year in Harrisburg. The attendance was good, and fine reports came in. Louis Gustavus is the associational missionary. He has done a magnificent work. The meeting was held in the new commodious church house in Harrisburg where John Collier is the pastor. More than 100 baptisms were reported.

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There are just three steps from death to life as illustrated in the story of the prodigal son: he came to want—spiritual awakening; he came to himself—spiritual sanity; he came to his father—spiritual action.