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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, OCTOBER 21, 1948

NUMBER



—Religious News Service Photo.

Books of Lasting Spiritual Value — Page 2

Religious Book Week — October 24-31

Books of Lasting Spiritual Values

By MISS BLANCHE MAYS

Books of lasting spiritual value should be a part of the wholesome reading of every American family. Every home should plan to include in its budget some money for the purchase of such books so that the books can be read, re-read, marked, thumbed, and discussed; so that they will become a part of the lives of the members of that family.

Certainly the best seller of all books, the **Book of Books**, will be a part of the home. The mother and father will read it so that the children will feel that such reading is as much a part of the family life as the meal around the table.

Then as the children are ready for their own books, the mother can read to the very small child such books as **My Bible Book** and **My Prayer Book**. **Bible Friends to Know** and **Just Like Jesus** are written so that the child will enjoy hearing them read aloud. **A Child's Grace** will teach the child to talk to his heavenly Father. **God Gave Me Eyes** will teach the child concerning God's gifts. **Small Rain** will introduce Bible verses to the child in his own realm of thinking.

The mother will find great help in the four books by Mary Alice Jones—**Tell Me About God**, **Tell Me About Jesus**, **Tell Me About the Bible**, and **Tell Me About Prayer**. These are written in the language of the child; his questions are anticipated and answered in these attractive books.

When the child reaches school age and begins to read, Egermeier's **Bible A B C Book** should be placed in his hands, for he will want to use his newly acquired knowledge. Then to read along with his own Bible, the parents will want the child to have Egermeier's **Bible Story Book** or Hurlbut's **Story of the Bible**.

As the parents plan the reading for the home, they will want to remember that the books which they select should do several things: They should give patterns for daily living, ideals, ideas for stimulating thought, and knowledge which will be put to use. It is up to the parents to plan so that they receive the best books of all times in their homes.

For the young person in the home the reading should include such books as **In His Steps**, **I Dare You, Quit You Like Men**, **Silver Trumpet**, **Youth Makes the Choice**, **Youth Conquering for Christ**, and **Accents of Life**.

The library in the home needs to have **Pilgrim's Progress**, **Character of Jesus**, **Bush Aglow**, **Quiet Talks on Prayer**, and many other similar books.

It is the responsibility of the parents to make provision in the home for such books so that the members of the family will have easy access to them, and will want to read because of the interest created on the part of the parents in their discussion of such books.

Books of lasting values should be in every home.

—OO—

A faith that is weakened by difficulties is not worthy to be called Christian faith.

—OO—

Since we must meet God eventually, it is the part of wisdom that we get acquainted with Him now.

Encourage Good Reading

By JOHN W. BRADBURY

Whoever restrains, by counsel or example, a child, a young person, or an adult from reading corrupt or deceiving print is engaged in the holy work of turning "many to righteousness." A bad book or magazine may foster vice in weak and potentially dangerous minds. No one can be immune from the infection unless determined to have nothing to do with that which infects.

One cannot read the corrupting productions of evil minds and keep a pure heart. Our subsiding moral standards as a nation reveal the awful consequence of our indifference. Debasing books and journals do not produce a people of ideals.

On the contrary, a good book or magazine may be and often is the means of begetting or confirming ideals, or purifying one's views of life, of sowing seeds of virtue and truth which grow into a fruitful harvest of noble character and service to others. Those who encourage good reading are missionaries of greatness, clean thinking, and high ideals. They walk where the mental air is clean and where conversation is refreshing. They have no dull moments, for their company is the great minds of the ages. Their lovely friend is a choice book, feeding but never quarreling, always handy but never a bore, unlocking new empires where the citizens behave like happy rulers, ever creating new horizons to invite the soul higher.

"Bring . . . the books, but especially the parchments," wrote Paul to Timothy. He was evidently alone. But he knew he never would be lonely while he had the divine oracles.

—The Watchman-Examiner.

—OO—

New Broadman Books

Gospel Song and Hymn Playing: by Blanche Lee Riddle; Cloth, \$75; Paper, \$50.

Points for Emphasis 1949: by Hight C. Moore; price \$60.

Broadman Comments, 1949: by R. Paul Caudill; price \$2.00.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "Isaiah's Consecration," 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.

Christ in Gethsemane

The Scene

A Devotion by the Editor

"Then cometh Jesus with them unto a place called Gethsemane."

This is one of the most dramatic scenes in all history, a scene which we approach reluctantly as if we were obtruding or spying upon a struggle which is too terrible to witness, an experience too intimate for unhallored eyes to behold. And yet Jesus invited disciples to the garden with Him; He invited them to watch with Him during this hour of the most intense suffering of His life. He will not shut the gate on us but will permit us to the sacred precincts of His last desperate struggle with the tempter and scene of His ultimate triumph over His eternal foe.

Immediately following the conclusion of prayer, recorded in John 17, Jesus went to the garden of Gethsemane, where He frequently resorted, there to talk with His father and receive strength to meet the ordeal which was ahead of Him.

To avoid interruption, He left eight of His disciples at the gate. If the traitor should come with the officers these disciples would serve as a sort of buffer or at least to Him warning of their approach. The other three, Peter, James, and John, He invited to accompany Him further into the garden. This was a mark of special privilege and favor. Those three who constituted the inner circle were with Him on the mount of transfiguration and it was John who leaned on His breast at supper.

Stationing them well within the garden and urging them to watch and pray with Him, Jesus went on a little further, "as if He could not fight the battle in their immediate presence." Prostrate upon His face, being in the agony of soul, He prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Repeating this prayer the third time, He stood and came forth to meet His fate with the light of victory in His eyes.

We cannot know fully the meaning of the experience in Gethsemane. What He went through with there is beyond the power of the human mind to understand, or of human language to describe. Eternity alone will reveal the full meaning of Christ's agony in the garden. But we can understand something of its significance and it is our privileged search for such truths as the mind of man can comprehend. (See next week's devotion reading and read Matthew 26:36-46).

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist

B. H. DUNCAN, Editor

MRS. LESLIE W. BUCHANAN, Editor

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

From the Editor's Desk

The Baptism of Jesus

Our appreciation and understanding of the ordinance of baptism will be greatly enhanced and enriched by a return to the scene of the baptism of Jesus. We will not go far wrong in the observance of the ordinance of baptism, if, by carefully studying the account of His baptism, we faithfully follow the pattern which He sets and enjoins.

The scene of His baptism is beautiful in its simple dignity, and the event is so simply and plainly described that there can be no ground for variation from the original pattern.

The fame of John the Baptist had traveled fast for that day, and it was known throughout Palestine that he was baptizing people in the river Jordan. However, he was making stern demands of those who offered themselves for baptism. He didn't baptize just anybody. He demanded evidence of repentance from sins by those whom he baptized.

It was, perhaps, when the popular interest in John's preaching and baptizing was at its height that Jesus came "from Galilee to Jordan unto John, to be baptized of him." It is not surprising that John hesitated. He had been demanding repentance of others, but in the presence of Jesus, John himself is penitent and humble and reticent. If baptism were to be administered on the condition of repentance, how could this fact be reconciled with the purpose of Jesus to be baptized? Since baptism presupposes a state of sinfulness, and since Jesus is sinless, is there not an incongruity, a contradiction in the baptism of Jesus?

But Jesus answered: "Suffer it to be so now (allow it in this instance): for thus it becometh us to fulfil all righteousness." In this way, in this manner, it is befitting for us to fulfil all righteousness.

From the subsequent life and teachings of Jesus, and from the teachings and practice of His followers, it is obvious that Jesus meant to say that His baptism was in perfect conformity to and agreement with the symbolism of baptism as administered by John, though John himself may not have understood that agreement at the time.

Although Jesus had no personal sin, He took upon Himself the sins of the world and "bore our sins" in His own person, being "made sin for us." In His baptism, Jesus confessed the sins of the world and prophesied His own death to redeem men from sin.

Sin brings death; and when people die they are buried. The first requirement in the fulfilment of righteousness is that the penalty for sin shall be fully met, and that penalty is death. Since Jesus is prophesying His death for sin, baptism is the perfect picture of His burial.

But in order to fulfil all righteousness, sin itself must be conquered and life must triumph over death. Death may satisfy the

penalty for sin, but it is wholly negative and provides no positive elements of righteousness. Therefore a life must be found which can absorb the full penalty of sin, even death itself, and still survive, and so rob sin of its power to kill.

Only Jesus could do that. And in Him the requirements of absolute righteousness are fully met by His personal sinlessness, His death as the penalty for the sins of others, His triumph over sin and the grave in His resurrection. It was all pictured and prophesied in the baptism of Jesus, His death, burial, and resurrection.

The whole scene is re-enacted in the baptism of the believer. Believers' baptism is the public declaration of faith in Jesus who died for our sins, was buried, and rose again for our justification. But baptism is more than a declaration of faith; it is the symbol of what the believer has already experienced.

By the ordinance of baptism the believer not only declares his faith in the crucified, buried, and risen Christ; but he says, this is what happened in my own experience. My old self is crucified "with his affections and lusts," I am "crucified with Christ," and since I am "dead to sin," I must be "buried with Him by baptism into death." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Therefore, I am raised to walk in newness of life with Him.

There is no way to estimate the loss sustained by Christian denominations which have substituted sprinkling for baptism. Although retaining the original word, baptism, they have substituted a different act which bears no kinship to the act of baptism. Sprinkling completely destroys the symbolism of baptism; and that which is substituted for baptism is held forth, not as a symbol, but as a means of grace, the ground of salvation.

What has happened to baptism is a striking example of what happens to any New Testament doctrine when men begin substituting their own convenience for practices enjoined in the Scripture and their own ideas for the truth is taught in the Bible.

There is something said in the closing verses of the Revelation about adding to and taking from the "words of the book of this prophesy." Christian denominations as well as individual Christians should hesitate long and think seriously before they presume to change the teachings of any part of God's Word.

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Disunity at Amsterdam

We rejoice in every achievement of the forces of Christianity. We would not say one word to discredit any worthwhile undertaking by Christian forces. Whatever success the

World Council of Churches may have achieved at Amsterdam should cause rejoicing among all Christian people. We should be ready to recognize any Christian accomplishments this organization in the future.

But since Southern Baptists have been severely criticized for not joining the World Council of Churches, nor even sending an observer to Amsterdam, it may not be out of place to call attention to at least one or two features of the Amsterdam meeting.

This meeting was planned and promoted to bring the non-Catholic Christian world into an organized union with the hope of promoting the greater essential of spiritual unity. But disunity was manifested at the Amsterdam meeting. The most pronounced incident which revealed the inherent disunity in the Amsterdam meeting was the different point of view expressed by John Foster Dulles of America and Joseph L. Hromadka of Czechoslovakia. Mr. Dulles told the Amsterdam meeting that "the Soviet Communist regime is not a regime of peace, and, indeed, it is not purport to be. . . . It rejects the premises that alone make possible the permanent organization of peace. . . . There says Stalin, no such thing as 'eternal justice'. . . . Human beings have no rights that are God-given and therefore not subject to be taken away by men."

Mr. Hromadka declared, "Even the enormous wealth and the atomic power of the American nation must not deceive us. . . . Western nations have ceased to be the exclusive masters and architects of the world. He further declared that Communism represents "much of the social impetus of the modern church from the Apostolic age through the days of monastic orders to the Reformation and liberal humanism."

These two points of view are obviously irreconcilable. There is no middle ground in which real unity may be established.

It was also proposed at Amsterdam that both Communism and Capitalism be condemned. This proposal caused such disunity that the matters refer to each separate denomination to take whatever sides on this issue it might deem wise.

This proposal would condemn the Capitalism of America which out-produced all nations of the world during the war which since the war has provided billions upon billions for relief and rehabilitation of the war ravaged countries of the world. Whereas, Communism thrives upon promises of misery, frustration, and despair. It has provided nothing for the rehabilitation of the world. Instead it has waged a relentless campaign of aggression ever since the end of the war and is today the one and only real threat to the peace of the world.

And yet, the Amsterdam meeting would condemn both Capitalism and Communism in the category of condemnation.

We would only suggest that those who have been so harsh in their criticism of Southern Baptists would think these things through.

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Christian people will never be able to draw the attention of lost men to Jesus unless they do something genuinely Christian which attracts the attention of lost men to them.

Kingdom Progress

Dr. V. E. Boston has accepted the pastorate of the First Church, West Memphis, where he has been serving as supply pastor since July 20. Dr. and Mrs. Boston are graduates of Southwestern Seminary, Fort Worth, Texas. Dr. Boston was also graduated from Union University, Jackson, Tennessee.

Since completing his seminary work, Dr. Boston has held pastorates at Winona, Mississippi; Clarksdale, Mississippi; and Memphis, Tennessee, where he was pastor of the Temple Baptist Church for ten years. He has been active in denominational work, was a member of the Tennessee Executive Board of the Tennessee Baptist Convention, a trustee of Union University, a member of the Mississippi State Board of the Mississippi Baptists, member of the Mississippi Orphanage Board, the radio committee of the Southern Baptist Convention, the Southern Baptist Sunday School Board, and chaplain of the Baptist Hospital, Memphis, Tennessee.

R. O. Ekrut, half time pastor of the Lapile Baptist Church, recently led the church in revival services. There were nine additions to the church, including three adults for baptism and six by letter and statement.

Ouachita's Influence

Dr. A. M. Witherington, Ouachita College, received the following letter from Dan Thomas, who until recently was assistant pastor of the First Church, Arkadelphia. Thomas and wife are now in the Baptist Seminary at Louisville, Kentucky.

Dear Dr. Witherington:

Since leaving Arkadelphia we have had a two weeks' vacation, conducted two revivals, and one Vacation Bible School, furnished a five-room house, and gotten settled in the Seminary.

I feel that I would be ungrateful to the Baptists of Arkansas if I did not express to someone my appreciation for Ouachita College. I have been associated with several colleges during the past few years. I graduated from two Baptist colleges, Campbellsville and Georgetown. While I was at Campbellsville I was president of the Baptist Student Union. During the time I was at Georgetown, I was State president of the Baptist Student Union of Kentucky and also with many colleges throughout the South.

In all my contacts I have not found a campus that was more Christian than Ouachita College. During my period of work at the First Church, Arkadelphia, and during my association with Ouachita College, I found that the teachers there are not only devoted to their scholastic duties, but to Christianity and the interest of Baptists. I sincerely believe that Ouachita College has the most active and wide-awake Baptist Student Union that I have ever been permitted to observe. I believe that this is responsible for your superlative student body and for the general Christian atmosphere that prevails on Ouachita's campus. It is my prayer that Arkansas Baptists will join together in making Ouachita a bigger and even a better college.

Your devoted friend,
Dan Thomas.

Announcement was made in the September 30 issue of the Arkansas Baptist that those desiring hotel rooms for their stay in Little Rock during the State Convention November 16-18, should make reservations early. Very few reservations have been made. Don't wait any longer. Make your reservations now.

The names of the best hotels are as follows: Albert Pike, Lafayette, Sam Peck, Grady Manning, and Marion.

T. H. Jordan, pastor of the First Church, Van Buren, recently assisted Dale Cowling and the Baptist Church at Paradise, Texas, in revival services, which resulted in 21 additions to the church, six by letter and 15 by baptism. P. A. Stockton, Little Rock, directed the music and worked with the young people.

Associational Missionary M. T. McGregor and Mrs. McGregor led the South Texarkana Baptist Church in a Sunday School and Training Union Rally Week October 4-8. Pastor Orlin M. Allen reports there were 21 Sunday School awards and 14 Training Union awards made for study courses taken during this Rally Week. E. B. Perkins is Sunday School superintendent and Albert Witmer, Training Union director.

J. W. Buckner, new pastor of the First Church, Crossett, and his family were recently honored at a community-wide reception. Guests were entertained by the Baptist Youth Choir and a reading by Mrs. Frank Owen. John Anders was master of ceremonies.

Mr. Buckner accepted the pastorate of the First Church in September, coming from Jonesboro, Louisiana.

Pastoral Changes

P. C. Church, student in Ouachita College, has accepted the pastorate of the Trinity Church, Little Rock. He was formerly pastor of the Callon Baptist Church.

Claude Stripling has recently resigned the pastorate of the Bradley Church to enter Southwestern Seminary, Fort Worth, Texas.

W. L. Leach, pastor of the Marshall Baptist Church for the past five years, has resigned his pastorate to accept a call to the First Church, Hermitage.

William Travis, Arkadelphia, has accepted the pastorate of the two missions of the First Church, McGehee - Chickasaw and Trippe Junction. During the past eighteen months Mr. Travis has served as pastor of the Riverside Mission of the Immanuel Church, Little Rock.

Robert J. McMillan has accepted the pastorate of the First Church, Judsonia, and will begin work there October 24.

Baptist Student Convention Is Highly Successful

Over 350 out-of-town students joined Baptist students at the University of Arkansas for what adult leaders called the greatest student convention ever held by Baptists in Arkansas. Following the registration day noon, the meeting opened on a high note with welcome addresses by Dr. Lewis J. Bates, president of the University of Arkansas; Walter L. Johnson, host pastor; and J. H. Bates, University of Arkansas Baptist student secretary.

Joel Sorenson, Baptist youth leader, Sweden, and Dr. Frank H. Leavell, State wide student secretary, Nashville, Tennessee, brought challenging messages. Marlin Bates reported on student mission work in Hawaii during the summer.

Other highlights of the convention were Testimonies of the Summer Field Workers; the leadership of Ralph W. Davis, Training Union Director; special music by Ouachita College and Southern Baptist College choirs; a Youth Rally on Saturday with Jackie Robinson, Olympic basketball player of Baylor University, as the principal speaker; testimonies of Christian business men; conferences, and messages by Dr. J. H. Graves, president of the Oklahoma Baptist Convention; Dr. Ben L. Bridges, executive secretary of Arkansas Baptist State Convention; and Dr. Walter L. Johnson, Church, Fayetteville.

State Officers Elected

Paul Johnson, son of Dr. and Mrs. W. L. Johnson, First Church, Fayetteville, a senior at the University of Arkansas, was elected State Baptist Student Union president. He is on the University of Arkansas Board of Council, is a major in Music Education and heads up the mission work being conducted by the Baptist students of the University of Arkansas.

Other officers elected are: First vice president, Bill Towery, Arkansas State College; second vice president, Miss Johnnie A. College of the Ozarks; third vice president, Dorothy Ladd, Arkansas State Teacher's College; secretary, Carroll Blewster, University of Arkansas; reporter, Miss Helen Higgenham, Baptist Hospital; Ridgecrest chairman, John McClanahan, Ouachita College; hardship chairman, Ruth Dowell, Central College; and music chairman, Tom Lander, Ouachita.

President H. D. Bruce of East Texas Baptist College, Marshall, Texas, did the preaching in a recent revival with the Second Baptist Church, Marshall, Texas, where Dr. S. Bates is pastor. There were 18 confessions of faith, seven additions by letter and 17 teen re-dedications. Mr. and Mrs. Royce Bates of East Texas College had charge of the music.

Men's Suits and Shoes Are Urgently Needed

Men's suits and shoes are the two most urgently needed relief items at the present time, according to the Southern Baptist Relief Committee. All types of clothing, clothing, shoes, vitamins, bicycles, and even rags are needed, but the greatest need is for the heavy shoes and men's suits. Your cash contributions through your office to the Relief Committee designed for world relief and your clothing to the Southern Baptist Relief Center, 601 Olympia Street, New Orleans 19, La.

Tabernacle Church Loses Pastor



L. H. Roseman, pastor of the Baptist Tabernacle Church, Little Rock, since 1937, has resigned to become pastor of the West Batesville Church, Batesville.

During his ministry at Baptist Tabernacle there have been 1,446 additions to the church, with 574 coming by baptism. Total gifts to all causes from the church have increased from \$6,136 to \$32,598. Many improvements have been made on the church property, notably: complete re-decoration of all buildings inside and out, side walk around buildings, new baptistry, and cooling system. He has led the church in the construction of the first unit of a new educational building, which was used for the first time on September 19. The church has purchased a Hammond electric organ, moving picture machine, typewriters, mimeograph machine, and other office equipment. One full time and several part time employees have been added to the staff of the church.

It was with deep regret that the Baptist Tabernacle Church accepted his resignation.

New Church Makes Progress

By Victor H. Coffman

The South Side Baptist Church was organized the afternoon of Sunday, May 23, with 190 forming the organization by letter, promise of letters, and 11 coming by baptism. The church meets in the Peabody School for our Training Union, Sunday School, and worship services. We now have 440 members; a large per cent of these are tithers.

Our new building is now under construction. It will be 100 feet long and 50 feet wide, a two story brick building. The lower floor of this first unit, which is the educational building, will be used for a temporary auditorium.

Our church organization represents the full organized work of the State and Southern Convention, having a W. M. S. with a good Y. W. A., two G. A.'s, two R. A.'s, and a Sunbeam Band, a thoroughly departmentalized Sunday School and Training Union. There are over 400 enrolled in our Sunday School, and the W. M. S. and its auxiliaries have a total enrollment of over 80. Our evening services are broadcast over the 5,000 watt station, KWHN, every Sunday evening. The church is also building a new six room parsonage. We are contributing monthly to the associational work and Co-operative Program in a nice way. The church was received into the Concord Association on September 30.

Who Will Be Next?

Webb City Baptist Church has just sent a splendid budget subscription to the Arkansas Baptist. Thank you and congratulations! Who will be next?

The following churches have added to their church budget subscription list: Humphrey; Immanuel, El Dorado; Tyrone; First, Fort Smith; First, Russellville; First, Heber Springs; First, Conway; First, El Dorado; Immanuel, Pine Bluff; First, McGehee; Viola; Magazine; Oden; First, El Dorado; Central, Magnolia; Hartford; Parkview, El Dorado; First, Jonesboro; First, Forrest City; Central, Jonesboro; First, Grandview; Genoa; Mansfield; First, Cullendale; First, West Memphis Almyra; Unity, Arkadelphia; Richwood, Arkadelphia; Park Place, Hot Springs; First, Helena; First, Star City; First, Eureka Springs; New Hope, Omaha; Immanuel, Little Rock; First, Monticello; First, Little Rock; Second, El Dorado; South Side, Pine Bluff; Central, Hot Springs.

A part of the Home Coming Day program of the Hebron Church was the ordaining of W. D. Burkett, R. A. Graham, and Marshall Phillips into the office of deacon. These brethren will serve along with six others in caring for the work of the church. The council was composed of W. C. Rowe, pastor of Capitol Hill Baptist Church, E. A. Ingram, missionary of the Pulaski County Association, Tom Anderson, retired minister and member of Hebron Church, the pastor, W. Dawson King, and the following deacons: Henry Johnson, R. C. Lowe, R. B. Milner, Paul Anderson, W. L. Carlton, Roy Dial, Lofton Lewis and W. Lindsey.

Brother Rowe delivered the charge to the church and deacons, Dr. E. A. Ingram read the Scripture portion, and R. B. Milner led the ordaining prayer.

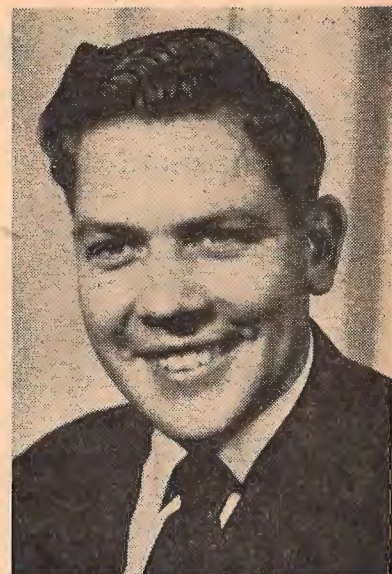
First Church Stuttgart, Mission



The First Church, Stuttgart, operates a mission with a full program, at the Stuttgart Air Base for the benefit of the eighty families now living there in Riceland Homes, a housing project supervised by the Stuttgart Chamber of Commerce.

The mission is now more than a year old and is continuing to grow. During the first year of its operation personnel from First Church carried on the work. However, the church has employed a Ouachita student, Richard Besancon, to live at the Base and give his full time to the work. Under Brother Besancon's leadership the work has been greatly strengthened. It is the purpose of the Stuttgart church to continue the work under the leadership of a student pastor just as long as the need warrants.

New Pastor at Paragould



D. C. Applegate is the new pastor of the First Church, Paragould. He came on the field September 1, from the Louisiana Street Church, Memphis.

The Applegates are at home in Arkansas and especially in Greene County and Paragould. Brother Applegate had previously spent seven years as pastor of various churches in Greene County, and Paragould is Mr. Applegate's home town. They have one child, Sharon Kay, age 15 months.

They say that it is a great joy to be in Arkansas again and to have the privilege of serving with the First Church of Paragould. First Church, Paragould, has recently called Brother Basil Goff as mission pastor. The church has three missions and Brother Goff will serve as full time pastor of the mission.

Roger A. Butler, pastor of the First Church Bauxite, recently held a week's revival at the Memorial Church, Mt. Pleasant, where J. Melton is pastor. There were eight additions to the church, four by letter and four by baptism. There were many re-dedications. Memorial Church is completing a new building which they hope to occupy in the near future.

Baptist Church For Deaf Dedicated: Baptist Church for the Deaf was dedicated in Los Angeles, with Leon E. Hilton, pastor, conducting the services in the sign language.

A feature of the services was the playing of hymns on a piano, which the deaf members in the audience "heard" by vibration.

Mr. Hilton, together with his wife and two children, have studied the sign language in preparation for their work at the new church, although each of them hears and speaks normally.

Golden Gate Seminary Opening

The fall semester enrollment at Golden Gate Baptist Theological Seminary, Berkeley, California, includes students from 21 states and China and Ireland. There are 42 students that give Texas as the state of their nativity. Next to Texas in number is Oklahoma with eight, Missouri with seven, and Arkansas with six.

Those listing Arkansas as their native state are: Alexander J. Hyatt; Will Edd Lafford; Walter L. Phillips; Miss Jo Ann Richardson; Edmond Walker; and Ben Wofford.

★ ★ ★ Christian Horizons ★ ★ ★

"We have committed the Golden Rule to memory; let us now commit it to life."

Sells Quarter-Million Business to Enter Church Work: Ray Hausted, 35, of Medina, Ohio, is a man who sold a business worth \$250,000 in order to devote all his time to religious work.

"I guess you'd say I had to," he said when asked why he'd taken the step a year ago. "You see, I made a bargain with the Lord years ago. I told Him that if I ever prospered in business, I'd give it up as soon as I'd made a stake and devote my full time to His work."

In Cleveland to promote a series of lectures sponsored by the Seventh-day Adventist Church, Hausted said he had never regretted the move.

"My friends thought I was crazy to do it," he grinned. "They couldn't understand why I'd be willing to give up a prosperous business to work for the Lord. But my wife and daughters knew. They've given me 100 per cent support and encouraged me in every way possible."

Hausted said he goes about his religious duties just as he used to carry on his business concern, "hustling every minute."

Facts of Interest: Careless smokers were responsible for 130,000 fires during 1947, according to the National Fire Protection Association. Percy Bugbee, manager of the organization, said most of the fires were caused because cigarette manufacturers mix potassium chlorate, a chemical used in making gunpowder, with the tobacco to make it burn faster.

Of the \$1,330 per capita income the U. S. citizen will receive in 1948, the U. S. Chamber of Commerce has estimated the following per capita expenditures: \$339 for food; \$113 for new clothes; \$108 for housing; \$168 for taxes; \$58 for alcohol; \$41 for autos; \$30 for tobacco; \$22 for recreation; toys, \$13; \$12 for newspapers, magazines, and books; \$11 for religion and welfare; \$9 for movies.

Christian Herald to Sponsor New Book Club: Formation of a new book club to be known as "The Family Book Shelf" was announced by The Christian Herald, undenominational protestant monthly. Dr. Daniel A. Poling, president and editor of The Christian Herald, said the book club is being launched as "a crusade, a counterattack against indecent books."

"With The Family Book Shelf," he said, "we shall make available books that will not be objectionable to the American reading audience who want to buy wholesome reading of distinction."

Dr. Poling stressed that the new club will not be a religious book club or geared to any specialized field, but will aim to supply books for the entire family.

Church Organizes Non-Singing Choir of Baby-Sitters: Young parents who are members of the Calvary Presbyterian church choir, Long Beach, Calif., no longer have to worry about who'll take care of their youngsters during choir practice.

Robert B. Shattuck, pastor, has organized an auxiliary non-singing choir whose members act as baby-sitters for the singing members of the regular choir. Non-singers are called to baby-sitting duty once a month.

Boston Catholics Stage Youth Parade: Eighty thousand children, representing every parish in the Boston archdiocese, took part in a Catholic Youth Parade viewed here by 1,500,000 spectators. Police called the parade the largest procession of young people ever held in New England.

Archbishop Richard J. Cushing was in the reviewing stand, watching the marchers, 88 musical units and 80 floats. The parade was six hours long.

Included among the marchers were delegations from all 350 Catholic churches, the Boston College freshman class and the student bodies of Regis, Emmanuel and other colleges. Hundreds of priests were also in line.

—Religious News Service.

Christianity In Japan: Dr. Sherwood Ed- dy, of New York, prominent YMCA worker, left Tokyo for Korea, China, and India after a three weeks' stay in Japan. He announced that as the result of a series of youth meetings 3,000 Japanese students had signed pledges to "make a serious study of Christianity."

Baptist Leader Opposes U. S. Recognition of Spain: Persecution of minority groups in Spain "continues to an alarming degree," Dr. Stanley I. Stuber, chairman of the Commission on Religious Freedom of the Baptist World Alliance, declared in a statement opposing U. S. recognition of the Spanish "Fascist government."

Recently returned from a three months' tour of Spain, Czechoslovakia, and eight other European countries, Dr. Stuber asserted that "recognition of the Fascist government of Spain by the United States is too great a price to pay in order to gain a military advantage over Soviet Russia."

"Having had a taste of Fascism in Spain, in the form of religious persecution of Protestant churches," Dr. Stuber said, "I am greatly troubled by those U. S. Congressmen, generals, and big business men who are openly advocating a military alliance with Spain, as well as official recognition."

—Religious News Service.

Warns Northwest May Become Pagan: Pointing out that a "scant" 25 per cent of the population of the Northwest are members of any church, Dr. Newton E. Moats, pastor of the First Methodist church, Seattle, called upon every church member to "transform the character of our community."

Dr. Moats, who spoke at the centennial observance of the First Methodist church in Portland, warned that unless church members rose to the opportunity, the Northwest would be "pagan, not Christian; secular, not religious."

He said that about 1,000,000 newcomers to the Northwest were at one time members of churches in their states of origin, and called for a re-orientation of Northwest community life in a few years. Every church member, he added, must take part in that re-orientation.

—Religious News Service.

A Smile or Two

A preacher visited a school, and put question to a class of little girls: "If all good people were white and all the bad people were black, what color would you be?"

Some answered "White" and others "Black." But little Mary replied: "Please sir, I'm streaky."

The milliner who says the currently styled women's hats are "pretty much alike" is wrong on three counts, viz: They are pretty, they aren't much, and they are alike.

"Bill told me I was the eighth wonder of the world."

"What did you say?"

"I told him not to let me catch him any of the other seven."

"What's the trouble with that young student?"

"Oh, he just got a shine and then remembered they were his roommate's shoes."

A preacher stopped at a fish market and said to the clerk: "Throw me a dozen of those mackerel—one by one."

"What for?"

"I've got to say I caught them and I lie about it."

It is estimated that there are over 1,000,000 American women overweight—round figures of course.

The young school teacher had just finished telling a small boy the story of a lamb that had strayed from the flock and been eaten by a wolf.

"You see," she said, "had the lamb been obedient and stayed in the flock, it would have been eaten by the wolf, would it?"

"No ma'am," answered the boy. "It would have been eaten by us."

"Which platform for the Boston train?" old lady asked the porter.

"Turn left and you'll be right," he answered cheerfully.

"Don't be impertinent," she said.

"Oh, very well, then," retorted the porter. "turn right and be left."

"I understand your wife is quite ill."

"Yes, she had a slight cold; tried to cure herself by reading a daily health hint and is suffering from a typographical error."

A gentle Quaker heard a strange noise in his house at night. He found a burglar busy at work. In plain sight of the visitor he walked quietly with his gun to the door and said:

"Friend, I would do thee no harm for world and all that is in it, but thou stand where I am about to shoot."

The burglar didn't linger.

He thought it safer to write to the girl rather than asking for her hand. He was an excellent lover, but a poor speller, and his note read: "I want your daughter—the flour of your family."

"The flour of my family is good," replied the old man. "Are you sure it isn't my daughter you are after?"

Whose Is the Bible?

By DR. W. A. CRISWELL, *Pastor*

First Baptist Church, Dallas, Texas

"The Bible Is a Catholic Book." I can hardly believe my eyes, yet there it is. "The Bible is a Catholic Book." The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible being a Catholic book would be historically ridiculous were it not tragic in the effect it may have upon some of the people who will read the advertisement.

After all, where did the book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church toward it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New. The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is our Old Testament. To them in ancient days were committed "the oracles of God." The historian Josephus might still say of them what he wrote over 1,800 years ago, "After the lapse of so many centuries, no one among the Jews has dared to add to or take away or to transpose anything in the sacred Scriptures." The Canon of the Old Testament seems to have been largely closed soon after the time of Ezra the Scribe who flourished about 450 B. C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament Scripture is a mystery indeed.

There remains the New Testament. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated. The Canon of the New Testament are received and accepted Books revealing the mind and will of our Lord Jesus Christ, and they are accounted so not by one sect only but by practically all the Christian peoples of all time. The churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sects, the Roman Catholic sect—even the Unitarian sect, all testify to the Canon of the New Testament which we have in our Bible.

The Scriptures of the New Testament were written by the Apostles and by close associates of the Apostles. The Books were loved and read and carefully preserved by the early Christians through the years. God himself in the passing of time impressed upon the minds and hearts of his children the worth and the inspiration of these writings. The ancient councils merely approved what was already received among the Christian people as the inspired Word of God.

No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the churches. Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so to-



day. In our New Testament you will find the book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

Holy Spirit Directed Compilers

The gathering together of the New Testament Scriptures occurred during the two or three centuries after Christ and it was done by the Holy Spirit through the minds and hearts of the early Christian people. The books of Canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the Gospel message of Christ was preached. All this occurred before there was such a thing as a Bishop of Rome pretending to be the Pappa (Pope) of all the heritage of the Lord. During those days the church at Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the Patriarchs of Jerusalem, Antioch, Constantinople, then they were the bishops of the West. For the modern Bishop of Rome and his papal sect to lay claims to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it? Their record is full of shame and bigotry and intolerance. Instead of being a friend of the Bible the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds and hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution, and the reading of the Scriptures. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Balliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384 but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon.

"Rome Never Changes"

It is their own avowal that "Rome never changes." Pope Pius VII in 1816 issued a Papal Bull declaring that organizations for the distribution of the Scriptures are a "filthy instrument for the undermining of the foundations of religion." His successor, Leo XII, in an encyclical epistle dated 1824, mournfully complains of Bible Societies "which violate the traditions of the fathers (! ! !)" and the Council of Trent for circulating the Scriptures in the vernacular tongue of all nations." This particular Pope continues: "In order to avert this pest, our predecessors have published several constitutions tending to show how pernicious for the faith and for morals this perfidious institution (the Bible Society) is." From another of the Bulls of the Bishops of Rome is this sentence: "It does not belong to the people to read the Bible."

The first three centuries of the Christian era saw imperial Rome cast to the wild by those found in possession of the holy books. After the development centuries later of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies they are such. Their consciences testify against them. But never for ages they have despised the Word and exalted their own tradition; have they not been able to destroy the oracles of God that condemn them. We may with Josephus, "After the lapse of many centuries, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and Apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

—Baptist Standard

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Yes, I Tithe

Yes, I tithe because, in the first place, Lord said the tithe is his,—Lev. 27:30. I fail to pay to him that which belongs to him. The Bible says that I have robbed him,—Malachi 3:8. It seems that the Lord instituted tithing to prevent covetousness, for covetousness is a grievous sin. If I keep all of my increase, there is danger that I will soon come a lover of money and be a covetous man.

In the second place, I tithe because the Lord's kingdom work needs the money. I know that religious workers would have their spiritual powers weakened if they depended upon secular work to support them, so he ordained that religious workers (the Levites) should have no land, but should have a tithe,—Numbers 18:21, Nehemiah 13:10-11.

In the third place, I tithe because Jesus said I should do it, Matthew 23:23.

—Dr. B. L. Bridgman

ONCE MORE WE KEEP THEM

*Just One Day's Pay from Every
Baptist in Arkansas Will Enable
Us to Fulfil our Obligation to Them!*

As we come to you for our 1948 Thanksgiving Offering to the dependent children in your orphanage, we think you should realize one important fact: WE BAPTISTS ARE SIMPLY NOT DOING OUR PART IN CARING FOR OUR CHILDREN.

This year your orphanage has cared for a total of 104 children—but we have turned away 93 others because of our lack of room and lack of funds! But look at the facts—One person out of every ten in Arkansas is a Convention Baptist, yet we Convention Baptists care for only one dependent child in 200. This means that we are caring for only one-twentieth of our own Baptist dependent children!

So won't you really do your part THIS year to help us realize our goal? "ONE DAY'S PAY" is not just a slogan—it's what we really need, NOW, from every Baptist in Arkansas.



THANKSGIVING

* BOTTOMS BAPTIST ORPHANAGE

ASK YOU TO IN YOUR HEART!



**“Keep Them In
Your Heart...**

**One Day's Pay
Your Part”**

OFFERING

MONTICELLO, ARKANSAS

WOMAN'S MISSIONARY UNION

Dixie Jackson Offering For State Missions

The report of the Dixie Jackson Offering for State Missions to date, October 12, is encouraging, the total amount being \$6,399.83. The Dixie Jackson Offering through the missionary organizations of the churches is specifically designated for the work of the State Mission Department. The State Mission Offering through the Sunday School and church on October 24 is being designated for the Baptist Honor Club. These explanations are given to clear up any confusion that may exist concerning these two offerings.

The Riffeys Sail for Brazil



The Riffeys Sail For Brazil
Dear Mrs. Ray:

We are ready to sail for Brazil for our third term of service tomorrow, October 8, aboard the S. S. Brazil of Moore-McCormack Line. Our baggage has been delivered to the company, our documents are all in order and tonight we are writing to our family and friends. It has been a happy furlough. We have had busy months of study, and travel through several states. As we told our churches about Brazil and the work that is so dear to our hearts, we have found a lively interest on the part of every group to which we have spoken. We regret that it was not possible to reach more churches and more people. Some invitations came too late to be accepted because of time needed for preparation for our return.

We enjoyed the classes at the Assembly. Each of us thought that his group was the best. We would like to have had opportunity to have brought a personal message to every man, woman, and child in attendance there. Such a wonderful group of young people need to be challenged with missionary opportunities around the world. In fact, as I saw so many manifesting a desire to do the Lord's will, I thought, "Oh, that each mission field of our Southern Baptist Convention might be presented to them now, so that with information they might be faced with a definite call." High resolves should not be made and allowed to fade away. I wish that this

phase of our Assembly life might be studied by all organizations concerned, Sunday School, Training Union, Brotherhood, and W. M. U. After all, world missions is a part of our whole church program.

We return to Brazil better prepared for new duties because of the special scholarship granted for study in the music department of Southwestern Seminary last term. We are indeed grateful for it and trust that we shall be able to teach at least the rudiments of music to all who may enroll in the Extension Course of the Rio Baptist Seminary. John is anxious to be back with his students again. There are 157 men who are enrolled at the present time but this number will probably be increased when the institutes are begun again.

Joan had a good summer and made many friends in Arkansas. We are happy because of this for we are typical Arkansans. She is in her sophomore year at Baylor University and quite busy in Training Union, Y. W. A. and mission activities.

We appreciate the co-operation of the W. M. U. Department and every courtesy extended us by all we met while at home.

—Prudence A. Riffey.

Margaret Fund Students

We have three Margaret Fund students from Brazil attending Ouachita College at Arkadelphia. They are Thomas O. and Betty Ann Berry, whose parents are Missionary and Mrs. W. H. Berry of Rio de Janeiro, and Betty Jane Sullivan, whose parents are missionaries at Para, Brazil. Mrs. J. E. Short, Pine Bluff, is our State Margaret Fund Chairman and will be happy to give any information as to what you may do for these students while they are in school in Arkansas.

W. M. U. Guide Books Ready For Distribution

Guide Books are now available in any quantity you may desire at the following prices: 10c each, 12 copies \$1.00, 30 copies \$2.00. Please send remittance with order.

First Church, Mena Does Mission Work



Dallas Avenue Mission of First Church, Mena.

James A. Overton, pastor of the First Church, Mena, tells of the organization and marvelous growth of their mission which was organized last October. It is as follows:

"Our mission building was started in June, 1947. We purchased three lots in the center of a large section of our city where there was no Baptist church. By October, the beginning of the new Sunday School year, the building was near enough to completion that we could use it, and we organized a Sunday School October 5, 1947. There were 60 present for the organization. That same day we had morning and evening preaching services and organized a Training Union. We have published a bulletin, and had our regular mid-week services continuously since the organization. Until the

District Conferences In Progress

This week four District Conferences are being held. Northwest District at Fayetteville, First Church; West Central District at Ft. Smith, Immanuel, Southwest District at Murfreesboro; and Central District at Little Rock, Second Church.

Only two conferences will be held during the last week of October because the quarterly meeting of the State W. M. U. Executive Board will be held on October 26. Northeast District will meet at Joiner, Thursday, October 28, and East Central District at Wynne, Friday, October 29.

The last two District Conferences will be held as follows: North Central District, Wednesday, November 3 at Heber Springs, and Southeast District at Pine Bluff, Thursday, November 4. Clip the date and place of your District Conference and plan for the largest attendance possible from your church. Important group conferences will be held and Mrs. J. A. Abernathy of China will be the missionary speaker.

first of April this year, our associate pastor and myself held services. I would go and preach the morning and he would go and preach at the evening service. April 1 our church called Dea Newberry as mission pastor.

"During the year our Sunday School attendance has grown steadily until we are averaging about 90 each Sunday. We had 41 additions to the church through this mission, 15 of them by baptism. This mission is ready self-sustaining financially. Our building is of brick with hardwood floors and fluorescent lighting throughout. A fine baptistry has been built, and one of the ladies of our church recently finished a beautiful picture of a scene for the baptistry. The building is planned so that an additional building can be built at the back and fit in with the rest of the building. Our building you see it in this picture cost only \$100. We owe only \$6,100 on it.

"We had a splendid revival for the mission, also a Vacation Bible School. We believe that this mission project was one of the best things our church has ever done.

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No Liquor Ads In The Magazines

So often people ask, "Which magazines do you read without alcohol beverage advertisements?" Here are some:

Saturday Evening Post, Country Gentleman, Ladies' Home Journal, Good Housekeeping, Pathfinders, The Parents' Magazine, The Christian, Scholastic, Etude Magazine, Capper Publications, The Christian Herald, National Geographic, Science and Mechanics, Popular Mechanics, Radio Magazine, Scientific American, The Reader's Digest, Progressive Farmer, Farmer, Better Homes and Gardens.

—Cop

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
 Sunday School Superintendent
 RALPH W. DAVIS
 Training Union Director
 Baptist Building, Little Rock

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



Twins Adopte

By DUKE McCALL

Like sunshine and flowers—flowers and bees—like bees—honey, the twin slogans adopted by Southern Baptists at Memphis naturally belong together.

The link which binds sunshine and flowers and bees and honey together is not so much on cause and effect as it is on interdependence. Likewise "Every Baptist a Tither" will enable each church to be "Fifty-Fifty by 1950" in its division of funds between local objects and the Co-operative Program. "Fifty-Fifty by 1950" gives an unselfish reason for compelling church members to be "Every Baptist a Tither."

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No sin is small. It is against infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.

Little Rock, Calvary	219	
Dumas, First	215	92
Including Mission	272	
Jackson, First	217	108
Calvary, Texarkana	209	95
Greenwood, First	208	103
Alma, First	193	102
Mt. Ida, First	164	178
Ft. Smith, Mill Creek	145	50
Monticello, Second	138	99
Little Rock, Hebron	136	72
Bentonville, First	124	49
Pine Bluff,		
Matthews Memorial	116	81
El Dorado, Joyce City	118	89
Grannis	108	63
Hot Springs,		
Lake Hamilton	103	52
No. Little Rock Grace	98	36
Douglasville, First	95	42
Ft. Smith, Bethlehem	82	42
El Dorado, Parkview	81	56
Little Rock,		
West Side	78	35
Plainview, Little Rock	74	58
Little Rock,		
Capitol Hill	68	28
Trinity, Texarkana	67	56
Douglasville, Second	50	37
Sweet Home,		
Pine Grove	48	40
Little Rock,		
Tyler Street	40	41

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New and Used

Prompt Service for Tuning, Rebuilding, Modernization, Addition, Chimes.

ARKANSAS ORGAN CO.

P. O. Box 491, N. Little Rock, Ark.
 Phones: 5-0415-5-0746

Good News

The following good news has just come from V. E. DeFreece, missionary of Greene County association. "We have just re-checked, and we find that thirty of our thirty-six churches have Training Unions, and another will be organized before the association meets. We are having a meeting of all Training Union directors within the association at Brown's Chapel church on the night of October 19. This is a planning meeting for our work next year." When Greene County association meets this fall, only five churches will be without a Training Union, and the goal for next year should be one hundred per cent of the churches with Training Unions.

The only way that we can check up on the number of Training Unions in Arkansas is from the information that is put in the associational letters from the church to the association each fall. We are urging all churches to fill in the Training Union blank on the annual letter that goes to the association so that we can have a complete list of all of the Training Unions in Arkansas.

Concerning Vacation Bible Schools

Arkansas' goal for Vacation Bible Schools in 1948 is 500 schools held. To date, a little more than half this number have reported schools held. A total of 288 reports have been received at this office.

This office, in co-operation with the Baptist Sunday School Board, is anxious that not one school be overlooked in reports. Pastors, Vacation Bible School principals, Associational Vacation Bible School leaders, and other interested workers are urged to check up now, and if your Vacation Bible School has not been reported send it in at once.

We feel sure that many schools have not been reported. If you do not have the necessary report blanks, please write to your State Sunday School Secretary, Dr. Edgar Williamson, 212 Baptist Building, Little Rock. They will be sent to you by return mail. "We're headin' for the last round-up of Vacation Bible School reports. Help us to get the last one in."

Enrolment Increased Through Extension Department

Southern Baptists are to add 600,000 new members to the present Sunday School enrolment this year. Fifty thousand or more of them must be reached through our Extension departments. We can certainly do this because it is only an average of two for each of our 26,000 churches.

But half of our churches do not have Extension departments. If your church is one of these, now is a good time to organize a department, thus providing for this helpful ministry.

An Extension department in your church will:

1. Provide Bible study opportunities for those who cannot attend Sunday School.

2. Discover prospects for other departments of the Sunday School.

3. Intensify the Sunday School visitation program.

4. Utilize additional church members in service.

5. Help to establish and strengthen Christian homes.

6. Aid in establishing family worship through the distribution and use of *Home Life*, a Christian family magazine.

7. Strengthen the financial program of your church, and develop more members in scriptural giving.

Order a set of the beautiful colored Extension posters free of charge from the Baptist Sunday School Board, Nashville 3, Tennessee, and plan to organize or enlarge your Extension work.

Important Announcement

Workers with Intermediates in the Training Union, and Intermediates themselves, will be interested to know that the 1949 Intermediate Sword Drill Rules and materials are now ready for distribution. A supply of these Rules is now on hand, and will be mailed out upon request. Write to your State Training Union Director, Rev. Ralph W. Davis, 212 Baptist Building, Little Rock, for copies of this material.

BOOKS, BIBLES, NOVELTIES

Welcome visitors, where customer gets best for less in Books, Bibles, and Scripture Novelties. Gifts for all ages and seasons. Write for free catalog. **TABERNACLE BAPTIST BOOK STORE**, 608 South 15th St., Waco, Texas.

Figures To Inspire

October 10, 1948

Church	S.S.	T.U.	Add.
Ft. Smith, First	1659	418	67
Little Rock, Immanuel	1107	405	8
Including Missions	1399	596	9
El Dorado, First	854	221	2
Fayetteville, First	758	235	5
Including Mission	787	255	
Pine Bluff, First	715	224	6
Hot Springs, Second	691	205	1
Benton, First	527	176	2
Camden, First	514	129	4
Including Missions	722	268	
Hope, First	508	133	
Arkadelphia, First	490	148	3
Magnolia, Central	487	141	2
Including Mission	551		
Little Rock,			
Tabernacle	478	150	
McGehee, First	453	118	1
Including Mission	476		
Russellville, First	452	171	7
Including Mission	501	196	
Ft. Smith, Calvary	436	106	38
Warren, First	425	101	
Fordyce, First	421	200	1
Ft. Smith, Grand Ave.	413	110	13
Paragould, First	399	190	
Including Missions	569	259	
Ft. Smith, Immanuel	392	139	4
Little Rock,			
Gaines Street	391	280	16
Including Mission	487		
Malvern, First	384	75	4
Including Mission	430		
Little Rock,			
Pulaski Heights	382	94	
Hot Springs, Central	378	105	
Hot Springs, Park Place	376	136	
El Dorado, Immanuel	375	185	5
Including Mission	399		
Springdale, First	361	202	3
Including Missions	507		
El Dorado, Immanuel	375	185	5
Rogers, First	360	144	4
Siloam Springs, First	352	195	2
Cullendale	338	118	
Smackover, First	330	178	8
Paris, First	326	163	1
Hot Springs, First	318	47	
Norphet, First	312	176	6
Ft. Smith, South Side	311	64	
Hamburg, First	310	110	2
Conway, First	301	51	4
Stuttgart, First	300	120	
Including Mission	345		
Ft. Smith, Bailey Hill	284	104	1
Little Rock,			
South Highland	282	152	1
Monticello, First	279	128	7
Harrison, First	260	107	
Including Mission	345	144	
Pine Bluff, Second	259	93	6
Ft. Smith, Oak Grove	240	120	4
El Dorado, West Side	235	78	

Religious Book Week

October 24 - 31

New Books For Your Reading:

- The Accents of Life: by R. L. Middleton ----- \$1.50
- Masterpieces of Religious Verse: compiled by James Morrison ----- \$5.00
- The Christian Outlook: by Kenneth Scott Latourette \$2.50
- The Creator and the Adversary: by Edwin Lewis ---- \$3.00

We pay postage on these books. Please include sales tax.

BAPTIST BOOK STORE
 303-5 West Capitol Avenue
 Little Rock, Arkansas

Build and Equip now under

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Plan



Church
Finance

and continue to build as long as you can reach your possibilities.

The method contemplates the issuance of 5 per cent semi-annual interest coupon bonds maturing serially over 13 years.

They build and equip the church and at the same time constitute a safe, dependable investment for the members and others.

Full information furnished on request.

J. S. BRACEWELL,
1406 Sterling Bldg.,
Houston, Texas.

A New Book

Principles of the Kingdom

By

DR. L. T. WALLACE

Professor of Greek, Philosophy and Ethics
Ouachita College

What others have said about it:

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—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.

"'Principles of the Kingdom' is the most practical and sane deliverance on the Kingdom that I have ever read or heard."

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

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"The Unbrotherliness of the Sons of God"

By M. THERON RANKIN

Some advocates of church union take every available occasion, and create many others, to cast slurs and aspersions on denominations. The quotation which I am using as my title is a typical illustration of such slurs. It is a quotation from the recently published book—*Let's Act—Now!*—written by Richard Terrill Baker. I quote the paragraph on page 37 in which it occurs:

"Take this matter of the church's divisions, the unbrotherliness of the sons of God. To the naked eye the holy, catholic, apostolic church looks like a figment. There are Romans and Anglicans, Copts and Syrians and Orthodox, and Baptists and Presbyterians and Lutherans and Methodists. Seventh Day Adventists and a whole slate of a la carte offerings to suit every taste. That's not good. But no one is more sure of how un-good it is than the Christian themselves, and no one is doing more to reunite the broken Christian family than the earth's leading churchmen."

I am referring to this quotation particularly because it represents a factor that stands squarely in the way of true Christian unity today.

The book—*Let's Act—Now!*—was published in connection with the plan for the various mission boards of the United States and Canada to make a simultaneous announcement of their denominational programs of world missions. The invitation to the special meeting in Columbus, Ohio, where this simultaneous presentation was made, was issued in the name of the denominational mission boards of North America. Certainly all of us had reason to assume that this occasion would not be used to make apologies for the existence of denominations. Even so, Mr. Baker makes his apology for the "unbrotherliness of the sons of God."

This development is typical of what so often occurs when denominational agencies come together in an undertaking in which it is felt that all can co-operate. Some "ecumaniac" comes forth to use the occasion as an opportunity to promote schemes for organic church union, to turn co-operation into a means of achieving corporation of all churches. I could give instance after instance in which this has occurred.

Among the advocates of church union—not synonymous with Christian unity—it has become "the style" to inveigh against denominations as "the church's divisions." To do this has become a "flashbutton" to indicate "the earth's leading churchmen."

Such "unbrotherliness of sons of God" is not good. Furthermore, it is not true. Denominations cannot justly be labeled as constituting "the church's divisions." The tendency to do is in itself a major cause of division among us.

Until the so-called ecumenical movement positively and specifically makes its circle of Christian unity large enough to give respect and appreciation to denominations, it cannot rightly claim to be ecumenical. Until it does it will remain a sectarian movement, standing for sectarianism of church unity. Numerous statements made by leading exponents of the ecumenical movement give the impression that the amalgamation of all denominations into one organic church is the objective of this movement. A constant stream of such statements comes from the pages of *The Christian Century*. An expression from another source found on the back of the issue of the booklet, *Christian World Facts*, stated in the following words:

"While denominational distinctions will only slowly be erased, there is increasing determination to unify and co-ordinate plans and projects in the *World Mission of the Church*."

The denominational distinctions of Southern Baptists will not be erased, either slowly or rapidly. They are based on deep beliefs that we hold about the Bible. The author of *Let's Act—Now!* speaks with naive disregard of the history of church history and the history of Christian theology when he says on page 38:

"In the first place, there has been any disunity within the church from the point of view of basic ideology. The church unity has had to do with a superstructure, the organization."

We are only being superficial when we try to ignore the differences that do exist among us. Basic beliefs concerning the Bible. The disunity that has to do with the organization grows out of these differences in basic beliefs; Christian unity will not be achieved by any attempt to ignore them or to set them aside by the use of platitudes.

It is circumstances such as these that make it most difficult, at times well-nigh impossible, for the sons of God among Southern Baptists to be as brotherly with other sons of God as we earnestly desire to be.

—OOO—

Grudges are an expensive luxury. Regardless of how grave the offense may be, it is far better to forgive than to seek revenge.

—Earl Rine

The Arkansas Baptist In Every Home Every Week

Circulation of all Roman Catholic papers in the United States is now reported at 13,495,580, a

the pressing of their propaganda depends on getting their publications into the hands of their people, and they see to it that these publications are made available to their members.

The lesson is obvious. If Baptists are to keep their people informed, and if the program of our churches is to go right on, and it will because thousands of churches are coming to see it, then the churches themselves must assume the responsibility for putting denominational literature into the hands of their members. The church that goes to sleep at the switch need not be surprised if the train takes off into the siding.

We believe that the Co-operative Program ought to finance the placing of the State Baptist paper in every Baptist home in the state.

—Russell Bradley Jones in the *Western Recorder*.



26.7 per cent increase during the last two years. They have 396 publications. They know that

What of the Jews?

The above heading is the title of a book written by Dr. Jacob Gartenhaus and published by the Home Mission Board.

Dr. Gartenhaus, for many years missionary to the Jews under the Home Mission Board, is qualified as few other men are to discuss the Jews. He writes out of his experience as a Jew, as a Christian, and as a missionary to the Jews. He writes on the basis of his study of the Bible, his study of the "Jewish Problem," and his study of world conditions.

There are five chapters in the book as follows: The Jewish Problem; The Jew in History; Why Christ for the Jew; A New Approach to an Old Problem; A New Day for the Jew.

You should have a copy of this book. Order from the Home Mission Board, 161 Spring Street,

God is not often the God of the spectacular. He works best through the commonplace. Cloud-bursts are never as beneficial as the steady gentle rain.

—William Ward Ayer.

WHEN IN DALLAS
Visit with Ross Avenue Baptist Church

Ross and Moser
HOMER B. REYNOLDS, Pastor

What Will They Try Next?

The "bottlers of booze" will evade any medium of advertising space in the high school publications! The State Beverage Commissioner ruled that no advertising could be put in public school publications, but with the industry, they will try it again.

In New Jersey this year the beer dealers tried to get advertising space in the high school publications! The State Beverage Commissioner ruled that no advertising could be put in public school publications, but with the industry, they will try it again.

The advertisement under a picture of an attractive young woman said, "Beer Belongs — Enjoy It!" The news column on page 10 said, "Man Admits Beating Fate to Death with Four Beer Bottles."

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Defeat Initiated Act No. 2 Because:

1. It would destroy Initiated Act No. 1, our present good local option law.
2. Initiated Act No. 2 is for the liquor traffic and against the churches and homes and schools and children of Arkansas.
3. It is a part of an over-all, nation-wide plan by a wealthy liquor combine to "stop the dries in their tracks" and "take back territory that has voted dry."

Mark your ballot as follows:

~~FOR INITIATED ACT NO. 2~~
AGAINST INITIATED ACT NO. 2

Drys Are Handicapped By Lack Of Funds! Will you please help?!

We seriously need contributions small and large. \$1000.00, or even larger sums, invested in this Christian crusade would be money well invested. So would smaller amounts. \$1.00 or \$50.00 or \$500.00 or \$10.00 or \$100.00, or whatever sum you can send. Please pray over it, then help us. Please vote against Initiated Act No. 2, and phone others on Nov. 2, to do so too; and please use your car taking dry voters 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

Send contributions to

The Anti-Saloon League of Arkansas

CLYDE C. COULTER, Superintendent

Read Romans 12:11

Waldon Building, Little Rock

Read James 1:22

Why Sign A Pledge?

By HUGH P. POWELL

In a very few weeks churches throughout the Southern Baptist Convention will be engaged in their annual Every Member Canvass. Although this should be one of the high spiritual events of the year, the canvassers who visit in the homes of the members of the church occasionally run into sharp "sales resistance." They are called upon to listen to argument, and objections to signing a pledge.

One man will say, "Our fathers before us never heard of a pledge, yet the churches seemed to do all right." Another will say, "Something may happen to reduce my income; my health or the health of my family may become impaired; then it would not be possible for me to live up to my pledge." Others will tell you quite frankly that they do not believe in pledging.

A Universal Practice

The man who says he does not believe in pledging contradicts the entire economic system of the world. Pledging, commonly known as "credit," is the basis of all relationships, individual, corporate, and international. All trade transactions are based upon definite promises—pledges—to perform or to carry out certain definite agreements.

A man rents a house and pledges a definite and regular payment for the privilege of living in the house. He buys a house and signs notes—pledges—for definite and regular installments. He pledges to the Community Fund and other worthy causes. He pledges dues to his lodge or union or civic club. But when Every Member Canvass time comes around he tells you that he does not believe in pledging to his church. He does not hesitate to vote along with his fellow members and pledge the church itself for definite amounts for such things as salaries, insurance, interest, and payment of debt.

There is a decided difference between a pledge to a church and most other pledges. Outside the church, a pledge is a cold business commitment, often binding to one's estate after he is dead. Inside the church, it is an expression of one's devotion to God, and a promise to support his work. Payment, however, is based upon one's ability to pay, and the one pledging is always the judge; he retains the privilege to alter or cancel his pledge. It must always be remembered that no man can make a pledge to God which is more definite or abundant than the pledges which God has made to him. This too: God's pledges are never cancelled or changed.

Obligation of Membership

Whether stated or implied, membership in an organization always carries with it the obligation of definite and regular financial support. In secular memberships, this obligation usually expresses itself in stated amounts prescribed in advance by the organization, and subscribed to by the entire membership. In a Baptist church, however, it is entirely voluntary on the part of the member, but the obligation is nonetheless there.

It is difficult to understand how a man can apply for membership in a church and enjoy all of its blessings and benefits, and consistently refuse to pledge his financial support to the entire program of the church.

We cannot consistently enter into a membership pledge in a secular organization and refuse to pledge as a member of a Baptist church.

Necessary to Intelligent Planning

"For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him, saying 'This fellow started to build but he could not finish it'" (Moffatt, Luke 14:28-31).

Every church has certain fixed expenses such as salaries, supplies, lights, water, building maintenance, etc. Aside from meeting these fixed expenses, no church fulfills its mission if it neglects to support missions, benevolences, hospitals, and schools. All of these are the outgrowth of Christianity. Any church that closes its eyes and heart to outside calls, and is content to live within itself, will soon shrivel up and die. And it ought to die.

Lack of systematic pledge system often forces a pastor and deacons to take up large parts of the regular services to raise money to cover deficits. Certainly this detracts from the spirit of worship and the joy and beauty of the hour. Then, too, it places an undue burden upon the officers who are responsible for conducting the business affairs of the church. Nor will you find your church attracting visitors and those outside the kingdom if the public services are constantly filled with the financial problems of the church.

Incentive to Regular Giving

An examination of church records will usually reveal the fact that those members who pledge are more consistent and regular

Mission Progress in Newton County

By C. W. CALDWELL

Baptist work in Newton County is making progress. It is slow and difficult, but on a percentage basis is far above the average.

A little more than a year ago Ottis Denney went there as a pioneer missionary under the Home and State Mission Boards. His predecessor, John Stratton, had worked hard in laying a foundation; but because of severe illness and loss of health found it necessary to resign. For almost a year there was no one to preach to the five little churches with their membership of less than one hundred.

When Brother Denney began his work he was the only Baptist preacher in the county. Only one of the five churches had its own house of worship. But today the total membership has been doubled, one church organized, three new houses under construction, one preacher ordained, one full time church with a pastor on the field and another church with a pastor for half time.

Brother Stratton's health has greatly improved and he has returned to the association as pastor of Deer church. He is carrying on a full time ministry and is keeping the water in the river troubled with baptismal services. The church is in the initial stages of adding an educational building.

Simultaneous revivals were held in the association during August. Eleven communities were touched including the five active churches. The preachers and singers participating in the revivals were as follows: Marsh Whittington, Urbana; James D. Reed, Conway; Atlee Calloway, Arkadelphia; Roy Maddux, Eudora; Glen Smith and Carl Mitchum, Southern Baptist College, Walnut Ridge; M. E. Wiles, Ft. Smith; Ralph Denney, Southwestern Baptist Seminary, Fort Worth; L. G. Whithorn, Pine Bluff; James Royal, Lewisville; H. D. Palmer, Perry; Dale McCoy,



In this school house a revival held in which the school teacher seven others were converted.

Cabot; Carl Huddleston, South Baptist College; Jesse S. Reed, Dorado; Chester Ware, Springs; Herman Highfill, Mafield; T. T. Walker, Ouachita College; John Whitlow, Portland; and John N. McKinney, Rison. S. Cowden, Star City, assisted in the revival at Hill Top, Boone County.

The revivals were not easy and the number of additions from Nineteen preachers and singers working and praying earnestly reported nineteen additions. This shows how difficult it is to reach the unsaved. This may be due to the fact that every ism has swarmed through the county and Baptists have been slow in recent years carrying the Gospel to them.

We quote the report from D. McCoy, who was one of the preachers in the simultaneous campaign. "The revival we held in the P. D. Flat Community was the first since 1940. Furthermore, was the first time in twenty-five years that a Baptist minister preached in the community. Prospects are good there for a mission Sunday School and eventually a church. Of the fifty people who were in attendance during the meeting at least forty were adults. Arkansas Baptists ought to be ashamed for having neglected Newton County."



Deer church and Vacation Bible School crowd. One year ago this was the only Baptist church house in the county. Now there are three others under construction.

History In The Old Testament

By Mrs. ROLAND LEATH

Sunday School Lesson

For October 24, 1984

1 Kings 4:21-29; 11:6, 9-11

"Holy men of God were moved by the Holy Ghost." He breathed upon His penmen! Bible history has no equal in content or quality. Many historical scholars recognize the authority of the historical literature of the Old Testament.

Christians see the hand of God in all of life. In several writings in Biblical history which were examined the statement appears: "All history is His . . . story." In other words, all history, ancient, medieval, or modern, is a record of God's dealings with men and nations, even though those men and nations ignore Him. God has a touch upon all history. We realize all Old Testament history is the story of God and His people. The history narrows in the last of Genesis eleven to the story of the nation of Israel.

As someone put it, "This is not because God loved Israel only, but because of His great love for the whole world." God was using these chosen people to give salvation to all mankind. Thus, we observe that history in the Old Testament is a record of God's dealing with the family of Abraham and the nation which developed from the seed of promise. The Bible passages in this particular lesson are all concerning some incidents in the days of the Kingdom era of Israel.

The Mighty Kingdom Under Solomon

This unusual period is in the midst of historical material giving the facts of the nation to God. No doubt this portion was selected for many reasons, but we mention two logical ones. First, this was a period of the greatest prosperity, activity, and splendor that Palestine was ever to know in all of its history. Second, the close of this period is the mighty, powerful lesson of the inevitable, righteous judgment of a righteous God.

Israel, undivided, had three kings—Saul, David, and David's son, Solomon. God chose David and his house to rule over His people (1 Chronicles 28; 11 Samuel 7).

The history of Solomon's reign begins with 1 Kings 2:12. David had greatly expanded the small kingdom and had collected vast resources for the building of a temple in which his people would worship Jehovah. All of this was the heritage of Solomon.

The Kingdom extended from the Euphrates River to the land of the Philistines on the south and to the border of Egypt, as far north as the borders of the Assyrian Empire and westward to the sea. The

mighty kingdom was guarded by a reign of peace.

The size and prosperity of Solomon's Court was shown when one writer stated that the provision of food was enough to feed 29,160 men. The number of horses, riders, and provisions for them reveal again the splendor of Solomon's existence. In addition to these things, and far outweighing them, is the mighty wisdom of the young king. In answer to an humble prayer, God gave Solomon wisdom, an understanding heart, and a heart that would find the fair and true way to judge his people.

Probably the height of the spiritual life of Solomon and the kingdom was the building and dedicating of the Temple. Solomon's prayer at this time is worthy of our devoted and searching study.

Solomon built many other magnificent structures; he built a mighty navy; he became widely known; but he forgot God.

The Mighty Kingdom Falls

The inevitable result of disobedience to God is judgment, and the Kingdom of Israel crumbled in Solomon's own hands because he "did that which was evil in the sight of Jehovah." The history of the Bible is trustworthy, is true, and Solomon's life is one of many that proves this fact. God gives us the good and the bad concerning each character. You notice that Solomon, step by step, began to go away from God. He loved many strange women; Solomon completely ignored the teachings of God in this matter. An Israelite was forbidden to marry into other races. He, no doubt, prepared the way for this in the first days of his kingdom when he married Pharaoh's daughter. Now he has a harem of seven hundred wives and three hundred concubines. He went deeper into sin until finally he built altars for the worship of their gods.

Can we visualize a man of his great wisdom whom God had so greatly blessed, ignoring God and His warnings as did Solomon? Twice God appeared unto him to

Why Sign a Pledge?

(Continued From Page 14)

in their giving than are the members who do not pledge. This course, is the natural and inevitable result of entering a definite commitment. The temptation to skip a Sunday is much greater to the man who has pledged than to the one who

When a man pledges a certain amount for the year, and is absent from the church one or more Sundays, the obligation to "catch up" is more apt to be recognized if he has pledged than if he has not. Pledging also is of assistance to one in arranging his personal financial program. He can more easily work out his personal budget because he knows in advance the extent of his financial support to the church. On the other hand, if he does not pledge a definite amount, the contribution of his income is too easily subject to casual inclination. It will be too easy on Saturday night to spend at the movies, or fifty cents he had planned to give in church." The planned dollar is never as sure as the pledged dollar.

—Southern Baptist Brotherhood Journal.

warn, to mercifully offer a warning, but Solomon refused to heed. For David's sake the kingdom did not actually divide until Solomon's death, but sin and decay were in evidence.

God is just and righteous, and will keep His word. Our safety is to walk closely by His side!

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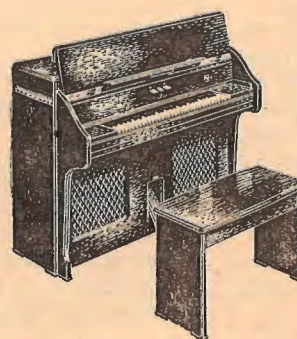



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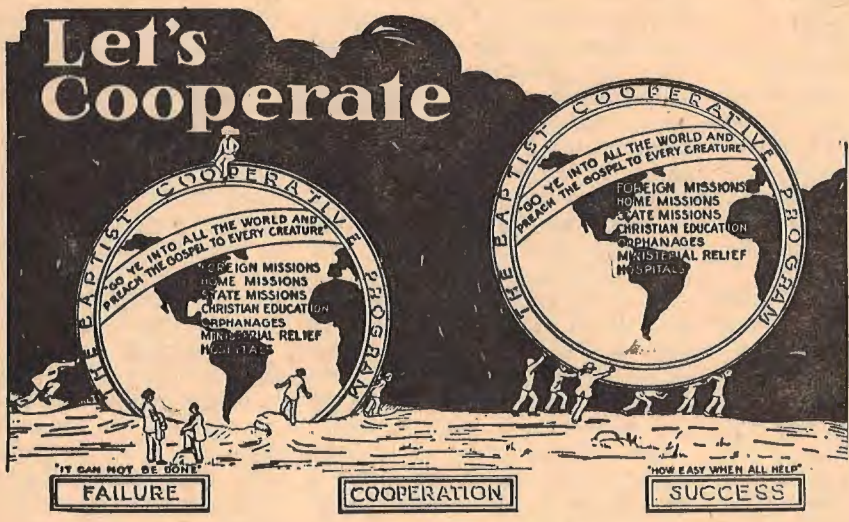


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B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.



Telegram

FROM FIRST CHURCH
HAMBURG

B. L. Bridges—

Co-Operative Program
Budget Raised
To \$6,000.00

Stanley Jorda

October Twenty-Fourth

October 24 is to be a memorable day in our Sunday Schools and churches. It is **State Mission Day**. This year it will have an unusual significance in Arkansas. The brethren have thought it wise and expedient to make the special **State Mission Day** offering that day apply on our old debts.

In all our Southern states one Sunday in October is dedicated to State Missions. On that day all the Sunday Schools study a Sunday School lesson on State Missions, and a special offering is usually made for State Missions in the Sunday Schools and churches. In most of the Southern states "State Missions" embraces all the state work.

In Arkansas our old debts were created by the Convention in the interest of Baptist work within the State. So we are asking that this year the offering be applied to the old debts.

If all the churches would make such an offering amount to as much as \$1 per member for all church members we would immediately pay off every dollar that remains to be paid on these old debts.

A Glorious Day

It will be a glorious day for Arkansas Baptists when with a free spirit and a clear conscience we can say we have paid every dollar that we borrowed. We have a lesson leaflet that completely explains the debts and our efforts to repay them. We can supply such a lesson leaflet for each teacher in every Sunday School. We have asked all the superintendents to order as many as they need.

Churches and leaders are beginning to show definite interest in this movement. One pastor said, "we have decided to send not \$1 per member, but more than that. We have 1,200 members, and we will send \$1,500. Another pastor said, "We have decided that if we don't give \$1 per members in the Sunday School on that day we will get the balance some other way, and send you \$1 for each member of the church." Can't we all make this one supreme effort and wipe out the old debts?

Junction City Church Increases Gifts to Co-operative Program

Dear Dr. Bridges:

Our church adopted the new budget last Wednesday night and we voted to pay twenty-five per cent to the Co-operative Program this coming year. I feel the people are to be commended for this since we are in a very strenuous building program. August 29 we observed Home-coming Day and made a special drive for the building fund. We received \$3,600 in cash and \$3,000 in pledges to be paid this year. Five months ago we had \$5,000 in the fund, and to date we have a little over \$14,000, and plan to start construction soon.

On August 29 we broke ground for the new church and pastor's home. Several former members were present to take part in the program and enjoy the bountiful feast at the noon meal.

Pray for and come to see us.
Sincerely,
C. E. Archer, pastor.

—000—

Sixty Thousand Dollars

Liberty Association will undertake to give \$60,000 for the Co-operative Program next year. The association met last week, and the messengers of the churches decided to try to lead their churches to give this splendid amount. This association is more than 100 years old. At the present time it is blessed with unusually good, aggressive leadership. This is a fine example for the rest of us.

—000—

Second Church, El Dorado

Among the many churches that have already made enlarged allocations for the Co-operative Program in 1949 is the Second Church, El Dorado, under the aggressive, prayerful leadership of Pastor Jesse Reed. They propose to give \$5,000 next year for the Co-operative Program.

Brethren, You Can Not Afford

Some of our preachers are neglecting Minister's Retirement Plan. Some are members of the plan and are becoming delinquent. Others have not yet cast their lots with Annuity Plan.

Brother, we do not hesitate to say that you can not afford to stay out of these Annuity Plans, neither can you afford to neglect your payments and become delinquent. Every month you fail to pay works against you and you become three months delinquent and hurts your future.

There is one thing our brethren should have in mind about the Annuity Plans. This annuity business is not like voluntarily contributing to missions. We can fail to contribute to missions and we have to give account to God on this earth. We simply will have to give an account to the Judge of the Quick and the Dead when this life is over, but the Retirement and Annuity Board operates under State Law and it can not violate these laws by giving something to a member, which the member has not earned. In the Convention Ministers' Retirement Plan a brother must pay three per cent of his salary, up to the \$4,000 per year mark. The church must pay likewise. This is to be paid monthly. When the payments are made consistently, the Relief and Annuity Board has an opportunity to invest the funds and earn sufficient interest to enable them to pay the stated annuity when a member retires but if the dues are not paid on time the Relief and Annuity Board is prevented from earning interest money to raise the level of the annuity funds. Enough of that something would make it impossible for the Retirement and Annuity Board to fulfil the provisions of the plan. The safety of the entire plan will be in danger.

Therefore, when you fail to pay up your dues you are helping to create a situation which might greatly reduce your own annuity and also the annuities of your brethren, who keep faith with the plan month by month. No, you can not afford it. Check up on your accounts, preachers, and let's keep the accounts in good order.